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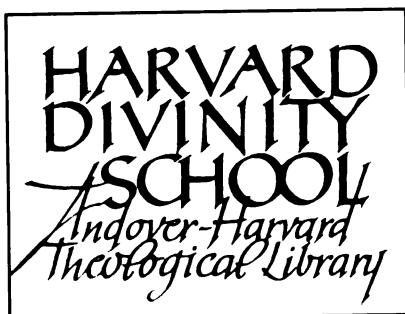
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THE

HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1873.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.
How shall they PREACH, except they be sent ?—*Rom.* x. 15.

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INDEX TO THE HOME MISSIONARY.

	PAGE		PAGE
About Plain Preaching,	142	California,	72
Advancing,	190	Calls for Gospel Glue,	30
After Many Days,	257	Call for Men,	190
After the Fire,	33	Catechism Wanted,	287
After the Fire, Cold,	13	Change of Base,	194
Alden, Rev. E. K., D.D., Sermon by,	85	Change in Superintendence,	200
American Congregational Union, 16, 39, 75, 100, 123, 147, 171, 195, 218, 239, 262, 288.		Changes,	139
American Education Society, 18, 41, 77, 103, 126, 149, 174, 221, 242, 265, 290.		Cheese, and the Sabbath,	170
American Home Missionary So- ciety, 49; Forty-Sixth An- niversary, 49; Officers, 50; Meeting of Board of Direc- tors, 51; Forty-Sixth Re- port, 52; Summary of Re- sults, 53; The Treasury, 54; Comparative Results, 55; Distribution of Missiona- ries, 56, 57; Conclusion of Annual Report, 73.		Christian Homes Wanted,	281
Its Opportunity,	90	Christian Missionary Spirit,	87
An American Abroad,	104	Christian Union,	145
An Open Door,	141	Christ the Harmonizer of Na- tions,	157
An Opportunity,	31	Church Building,	214
Another Foreign Missionary,	186	Church Debts,	207
Another Year,	237	Churches on the North Pacific,	166
Appeal for Help,	34	Church Multiplication,	112
Applications for Aid,	79	Church Organized, 97, 112, 113, 114, 139, 163, 190, 211, 236, 286.	
Appropriations and Contribu- tions (in Wis.),	185	City of the Pines,	284
Architecture of a Sod-House,	138	Clark, Rev. Nathaniel C., De- cease of,	293
Asks No More Aid,	122	Clary, Rev. Dexter, Article by, His Resignation,	181 199
Awakening,	13	Closing Up,	37
Backslider Restored,	286	Cold, but Encouraged,	9
Badger, Rev. Dr. Milton; 79; Decease of,	292	College Society, The, 19, 42, 78, 102, 125, 150, 173, 196, 220, 241, 264, 291.	
Beginning Anew,	118	Congregational Publishing So- ciety, 17, 40, 76, 101, 124, 148, 172, 197, 219, 240, 263, 289.	
Beginnings of Things,	236	Connecticut Home Missionary Society,	61
Bereaved,	92, 168	Conversions at Communion,	261
Bodily Exercise Profiteth,	141	Cool Summer Reading,	113
Bold Stroke for Self-Support,	13	Contributions "in Kind",	259
Bright Side,	283	Cross, Rev. M. K., Article by,	246
Brown, John, His Family,	281	Cushing, Rev. Dr. C., Article by,	26
Busy Day,	171	Cutting Loose,	260
		Dana, Rev. M. M. G., Article by,	105
		Dark Side,	232
		Decease of Rev. Milton Badger, D. D., 292; Rev. N. C. Clark, 293; Rev. J. Guern- sey, D. D., 67; Rev. G. B.	

	PAGE		PAGE
Hitchcock, 176; Mrs. S. A. Lee, 48; Rev. L. Wilcox, 15.		Helpers Wanted,	259
Demand for Ministers, and its Supply,	26	Hindrances,	30
Did It Pay?	293	His Circuit Pastorate,	214
Disappointed,	170	His Home Parish,	31
Doane College,	164, 283	His New Home,	15
Doctrinal Preaching,	45	His Out-Stations,	32
Doe, Rev. F. B., Article by, 205,	269	His Parish and Work,	97
Don't Scold: Pray!	171	His Work and Wants,	8
Do They?	233	His Work Resumed,	209
Dresser, "Father", Trip with,	211	Hitchcock, Rev. G. B., Decease of,	176
Driving His Stakes,	189	Hobart, Rev. L. S., Resigned his Superintendency,	245
Duty of Providing for Our Own,	229	Holbrook, J. C., D. D., Appointed Secretary of N. Y. H. M. Soc.,	245
Eddy, Rev. Z., D. D., Article by,	253	Holding On,	95
Emerson, Rev. O., Article by,	223	Home Missions and the Fellowship of Churches: Dr. Alden's Sermon,	85
End of a Year,	6	Holmes, Samuel, Gift of Beecher's Lectures,	199
Enough!	140	Homeward,	212
Even all her Living,	105	Hopes to Go Alone,	12
Families Wanted,	116	House Almost Built,	164
Farewell,	96	Houses of Worship,	206
Fewer Churches and Stronger,	246, 295	How Shall our Churches be Made Most Efficient?	253
"Fifty Dollars or Fifty Cents?"	153	How to Secure Permanent Results,	87
Foreigners,	182	Hyde, Rev. Nathaniel A., Resignation as Superintendent,	200
Foreign Missions at Home,	43		
Fort Scott, Kan., Church in,	127	Idaho Territory,	31
Forward!	266	Illinois,	64
Fox Lake Female College,	261	Illness,	120
From the Frontier,	235	Indiana,	63
From Under the Wing,	284	Ingathering,	36
Frontier Experiences,	114	In Good Heart,	162
Frontier Schools,	11	Installation,	146
Frontier Trip,	211	In Statu Quo,	233
Fruitful Year,	143	Intelligent Preachers Wanted,	192
Further Progress,	191	Interesting Conversion,	169
Gaining Ground,	140	Interrupted Trip,	214
Georgetown, Col.,	210	Iowa,	67
Getting Started,	163	Is it a Slow Growth?	44
Getting to Meeting,	166	"It is All Place",	234
Getting Wanted,	121	Joyful Day,	169
Gift to Foreign Missions,	186	Kansas,	69
God's Hand in California,	128		
Going Alone,	142	Large and Needy Field,	195
Good Soldier,	261	Leaving the State,	257
Grasshoppers,	163	Letters from Missionaries: E. Adams, 169; F. W. Adams, 120; E. H. Alden, 238; F. Alley, 32, 238; L. Armsby, 213; R. S. Armstrong, 117; J. M. Ashley, 213; I. W. Atherton, 161, 232; J. L. Atkinson, 12, 193, 261; W.	
Grateful and Hopeful,	92		
Great Revival,	10		
Growing,	113		
Growth,	121		
Hard At It,	116		
Hard Struggle,	194		
Hard Times,	35, 285		
Hard Work for Little Pay,	112		
Help!	243		
Helped,	165		

PAGE		PAGE
P. Avery, 169; A. E. Baldwin, 122; S. P. Barker, 171; C. Barstow, 118; H. Bates, 115; E. R. Beach, 284; G. A. Beckwith, 237; G. M. Binka, 235; C. F. Boynton, 169; L. Bridgman, 113, 163, 259; J. W. Brier, 112; E. Brown, 191; T. L. Brown, 216; H. A. Brundidge, 116, 165; D. Callahan, 195; M. J. Callan, 121; J. H. Cameron, 13; I. Carleton, 287; C. F. Clapp, 13; J. F. Clarkson, 236; G. S. Codrington, 282; W. L. Coleman, 192; T. Condon, 92, 136; M. S. Croswell, 31; W. A. Cutler, 117; J. F. Damon, 30; G. Davies, 9; B. A. Dean, 98, 214; H. H. Dodd, 239; J. W. Donaldson, 13; A. Dresser, 9, 137, 235; M. L. Eastman, 215; M. Eells, 31, 93, 253; G. R. Ellis, 30, 92, 209; C. H. Emerson, 189; O. Emerson, 118; W. P. Esler, 34; M. W. Fairfield, 13; A. Farwell, 96; H. Foote, 36; H. N. Gates, 166, 214; E. Gerry, 257; N. D. Glidden, 170; S. B. Goodenow, 144; D. B. Gordon, 194; D. Gore, 15; J. P. Haire, 261; L. Harlow, 116; C. C. Harrah, 120; R. Hassell, 286; J. H. D. Henderson, 31; E. S. Hill, 142; A. F. Hitchcock, 93, 233; H. Huddle, 285; H. M. Holiday, 194; R. Hovenden, 171; F. T. Ingalls, 140; S. Ingham, 284; I. Jacobus, 140; J. A. Jones, 96; L. H. Jones, 138; S. H. Kellogg, 11, 98, 141; D. Knowles, 9, 164; D. Lane, 12; A. C. Lathrop, 84, 237; P. Litts, 35; M. M. Longley, 37; C. N. Lyman, 192; S. McKinney, 143; J. M. McLain, 161; N. McLeod, 209; B. F. Maxwell, 8, 114; A. Maxwell, 189; N. Mayne, 36; O. W. Merrill, 164, 211; W. C. Merritt, 187, 257; J. D. Millard, 14, 144, 216; L. Newcomb, 236; G. A. Padlock, 37, 144; J. A. Palmer, 163, 188; B. Parsons, 14; J. H. Payne, 166; J. W. Perkins, 287; J. Phillips, 259; J. C. Plumb, 33; G. A. Pol-		
	lard, 119; R. Quaife, 169; L. F. Reed, 284; A. M. Richardson, 10, 139, 165; O. A. Ross, 92, 162; J. E. Roy, D. D., 15; A. W. Safford, 190; C. C. Salter, 191, 260; C. S. Shattuck, 97; S. Sheldon, 113, 188, 259; F. G. Sherrill, 36; L. E. Sikes, 285; U. W. Small, 15, 121, 217; G. Smith, 194; O. M. Smith, 168; W. J. Smith, 143; J. G. Spencer, 142; O. A. Starr, 141; J. L. Stephens, 186; W. C. Stewart, 281; J. Strong, 7, 94, 234; J. H. Strong, 238; C. Taylor, 285; W. A. Tenney, 6, 281; O. A. Thomas, 34; N. Thompson, 95, 187, 282; R. Tolman, 145; R. M. Tunnell, 10; E. B. Tuthill, 210; J. R. Upton, 85; E. Walker, 186; G. W. Walker, 37; J. Ward, 95; J. H. Warren, 112; A. Warwick, 114, 165; H. Willard, 166; W. B. Williams, 261; H. E. Woodcock, 116, 190.	
	Letter that Speaks for Itself,	104
	Lo here! and Lo there!	191
	Longmont, Col.,	235
	Looking on the Bright Side,	259
	Looking to Independence,	168
	Lord's Table in a Sod-House,	138
	Los Angeles, Cal.,	7
	Loss and Gain,	144
	Lost His Colleague,	165
	Lost His Horse,	217
	Maine Missionary Society,	58
	Make More of The Home Missionary,	80
	Making a Night of It,	188
	Making Progress,	189
	Massachusetts Home Missionary Society,	60, 151, 245
	Meeting in a Double Log-Barn,	144
	Memorable Quarter,	12
	Merrill, Rev. J. G., Article by,	80
	Merrill, Rev. O. W., Article by,	133
	Michigan,	65
	Ministerial Changes,	207
	Minnesota,	68
	Missionaries and their Labors,	183
	Missionary Barrel,	84, 115, 236
	Missionary Life in Woods and Swamps,	295
	Missionary's Reward,	142
	Missionary Revival,	144
	Missionary Wife,	294
	Missouri,	294

	PAGE		PAGE
Moral Wastes,	112	Prayer and its Answer,	95
More Bricks Needed,	9	Precious Promises,	127
More Men,	164	Preparing the Way,	271
More Ministers and Better,	247	Preparing the Way of the Lord,	144
My Stations,	238	Progress,	96, 163
Nebraska,	70	Prospecting,	137
Nebraska as a Missionary Field,	133	Prosperity and Independence,	120
Neglect of Worship,	218	Rays of Sunshine,	94
Nevada, Starting in,	93	Red River Colony, Minnesota,	153
New California Village,	187	Refiner's Furnace,	177
New Departure,	15, 117	Refreshing,	143
New Eden,	212	Reminiscences,	223
New Hampshire Missionary Soc.,	58	Reno, Nev.,	93
New Haven, Ladies' H. M. Soc.,	223	Resignation of "Father" Clary,	199
New York,	62	Revival in School,	98
New York Home Missionary Society,	244	Revivals: Alden, Ia., 143; Atlantic, Ia., 142; Broadhead, Wis., 36; Chagrin Falls, O., 37; Dartford, Wis., 13; Fort Scott, Kan., 33; Hampton, Va., 38; Kingston, Mo., 131; Lawrence, Kan., 139; Lebanon, Mo., 37; Markesan, Wis., 13; North Lawrence, Kan., 10; Platteville, Wis., 36; Swanzea, Minn., 98; Yankton, Dak.,	95
Northern Peninsula of Michigan,	277	Revival Wave,	140
Not Water-Proof,	138	Rhode Island Home Missionary Society,	61
Ohio,	63	Romance and Reality,	114
Old Friend in a New Field,	192	Romanism,	34
Old Things Passing Away,	137	Roy, Rev. Dr. J. E., Article by,	267
One Man-Power,	209	Sad End,	259
One of the Happiest,	162	St. Peter's and Winona Railway, Minn., Work on,	238
One Phase of Western Life and Work,	109	San Bernardino, California,	7
One Year of Home Missionary Work in Northern Wisconsin,	205	Save Your Country,	200
On the Ice,	119	Scattered Sheep,	137
On the Move,	114	School-House Era,	165
Opening a New Field,	98	School-Master Wanted,	217
Openings,	93	Secretary for Correspondence, Election of,	79
Opening Up,	239	Self-Support, 13, 120, 122, 142, 168, 260, 284,	
Oregon,	73	Shall He Leave?	259
Our Academy,	32	Shall He Stay?	97
Our Co-operative Societies,	16	Shall we go Backward?	198
Our Field and Work,	184	Shall we go Forward?	175
Our Meeting-House,	213	Shall we Stop?	222
Our New Haven Helpers,	223	"She Hath Done What She Could,"	43
Our Purpose,	231	Shipman, Rev. T. L., Article by,	127
Our Work and Field,	229	Signs of Progress,	7
Our Workers and Instruments,	230	Signs of Promise,	145
Out of Commission,	245	Sixteen Years at the Front,	285
Outside Gifts,	104	Slowly Gaining,	36
Out-Stations,	187	Sod-Houses and Dug-Outs,	80
Painful Interruption,	118	Some of the Difficulties,	282
Parsonages,	207	Sowing in Faith,	10
Passing Away,	161		
Phelps, Prof. Austin, D. D., Article by,	1		
Piety in the Sod-House,	9		
Pilgrim Hotel,	235		
Pioneer Experience,	282		
Pioneer Hardships,	213		
Plan for Work,	168		
Pleasant Vacation,	166		
Plymouth Colony, Neb.,	115		
Prairie Storms,	85, 113		

	PAGE		PAGE
Spiritism: What it is Not,	1	Wants an Organ,	193
Starting,	93	Warm Inside,	269
Steps of Progress,	98	Welcome Gift,	38
Storrs, Rev. Dr. H. M., Elected Secretary,	79	Wet Season,	31
Striking for A Home,	117	What the New Year Suggests,	224
Support the Weak,	287	White Bear People,	237
Sustentation Scheme,	268	Whittlesey, Rev. M. K., Appointed Superintendent,	200
The Day Breaks,	38	Whole Family Converted,	285
The Home Missionary,	14	Who Will Help?	261
The Needed Men,	208	Why Aid is Needed,	236
The People,	161	Why am I Here?	138
The Place,	161	Wide Parish,	186, 287
The Territories,	70	Wilcox, Rev. Luman, Deceased of,	15
Tide Turning,	146	Wilkie, Miss Abby, her Legacy,	105
Thirty-Two Years of Home Missionary Work in Wisconsin,	181	Williams, Rev. E. S., Article by,	153
Through the Swamps,	14	Williams, Rev. W. B., Article by,	109
Too Much Exercise,	141	Will It Pay?	136
True Bond of Union,	88	Wintry Reminiscences,	34
Two by Two,	92	Wisconsin,	66
Two New Things,	215	Work and Reward,	36
Two Years Closed,	30	Work Begun,	139
Unabridged People,	7	Work for Workers,	35
Under the Rod,	163	Working of the New Plan,	188
Utah, Work Resumed in,	209	Work in Vacation,	216
Vermont Domestic Missionary Society,	59, 152	Work of Grace,	121
Wanderer Returned	190	Work of Sysiphus,	234
		Work Resumed,	118
		Yoking Feeble Churches,	267

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLV.

MAY, 1872.

No. 1.

SPIRITISM:—WHAT IT IS NOT.

By Rev. Prof. AUSTIN PHELPS, D.D., of Andover, Mass.

[In Spiritualism, or as it is coming to be called—more properly we think—Spiritism, the Home Missionaries in very many fields find one of the chief hindrances of their work, and they have often asked us to name some brief treatise which would help them in meeting this error. We take pleasure in calling their attention to a little tract of thirty-five pages, from the pen of their well-known friend, Professor PHELPS, of Andover. He rightly calls it, "the argument in brief." The first part,—which, with the permission of the author and publishers, we transfer to these pages,—shows "what Spiritism is *not*;" the second part argues that "it is probably of satanic origin." There is no danger that any sensible reader who commences the article will lay it down till he has read it through.

The tract is brought out by the Congregational Publishing Society, 13 Cornhill, Boston, and will be furnished by them to Home Missionaries for three dollars a hundred copies.]

LORD MANSFIELD used to say, that a good Saxon statement of a case in court was the best argument for it or against it, as its merits might be. Such is pre-eminently the fact respecting Spiritism. For the practical purposes of sober men, the case lies in a nutshell.

1. Spiritism is not *science*. It has never yet assumed the order, the self-consistency, or the dignity of a science. Open its authorities, and what do you find that will bear the searching of such investigation as that which has built up astronomy, chemistry, geology, or even the more mobile science of political economy? In comparison with these, Spiritism plunges us headlong into "chaos and old night." Specially, its laws of evidence are not those which science is wont to honor in other things.

The first thing which repels a sober inquirer who dips into it, if he is able to suspend his moral sense and his æsthetic taste the while, is the glaring substitution of ultra-mundane testimony in place of that which common sense commends to men of affairs. Take the question of the personal identity of "spirits," for example. How can you answer it? Who is wise enough in the laws of spiritual being to tell us what is logical evidence of spiritual identity? How do I know the resources of chicanery in other spheres of existence? I have tolerable means of protection against the trickery of this world; but, when it comes to the possible trickery of the "seven spheres," woe is me!

Nothing but downright miracle can settle this elementary question of identity. Yet, till this is determined, we have not the first cobble-stone for a foundation of such a superstructure as shall deserve the name of science.

Have Bacon, Newton, Franklin, their messages for my private ear? Very well: my vanity is hugely pleased at the notion of a call from historic dignitaries; but the identity of the persons,—how about that? They come in ghostly fashions to me who have no ghostly tests. Your credentials, gentlemen, if you please! Till you come solidly within range of mundane laws of evidence, I must ask for some celestial token, equivalent to the human face, voice, gait, figure, by which questions of identity are determined in earthly courts. Am I referred to the internal evidence of the message? Worse and worse. Bacon I know, and Franklin I know; but who are you?

Dr. Franklin, timed exactly by good chronometers, with allowance for the difference of longitude between the two cities, lectures to wondering circles at the same moment in Albany and in Chicago. How is this? We are told, in answer, that "spirits have power to assume any appearance at will," and that it is the "*eidolon* of Franklin" which appears. What is that? There is a cheat here at any rate. Which of him is it? Who would stand a lawsuit on the testimony of witnesses who should swear to such an astonishing *alibi*?

Yet it is amazing that multitudes of inquirers, quick-witted in other things, ignore this whole question of spiritual identity, in testing the Revelation of the *seance*. Men not used to the melting mood break down in tears at the assurance that a departed mother, wife, child, is addressing them in the harangue of a medium; but, when pressed for the proof of identity, they point to things which they would laugh at if used as evidence of fact in the sale of a horse. They would not buy so much as a jack-knife on such evidence.

The late Jeremiah Mason was once engaged in a famous trial, in which some good Methodist brethren were concerned. One morning when the court opened, an over-zealous friend of his client came to him, and in solemn whisper said, "Mr. Mason, Mr. Mason, I had a vision last night. Gabriel appeared to me, and told me that Brother A. was innocent. No mistake about it."—"Very well," said the man of law, not so much as lifting his huge head from over the table on which he was writing,—“very well; better have Gabriel subpoenaed immediately.” So we say to the Spiritists, "With all due respect to your intuitions, we would like to have Lord Bacon and the rest subpoenaed, and put into the witness-box. Your craft is not a science till it can stand a trial by jury." The most scholarly of American defenders of Spiritism is evidently staggered by this questioning of identity. He honestly says, "If spirits have the powers attributed to them by many seers, of assuming any appearance at will, it is obvious that some high spiritual sense must be developed in us before we can reasonably be sure of the identity of any spirit, even though it come bearing the exact resemblance of the person it may claim to be." And again, "it may be that we must be in a spiritual state before we can really be wisely confident of the identity of any spirit." But this seems to us to yield all that we affirm as to the claims of Spiritism to science. If, where identity is asserted, it can be neither trusted nor tested, except by some unknown spiritual sense undeveloped in ordinary mortals, what is all the rest good for? Pardon us, if, in our poverty of "spiritual sense," we have to fall back on our common sense.

2. Spiritism is not *religion*. It commends itself as feebly to the religious instinct as to scientific research. A system of religion, to be worthy of a sane man's faith, must, in the first place, *be* a system. It must have concinnity. It must have a beginning and a middle and an end. A jumble of incoherences commands as little honor from faith as from reason. Then it must also be from God. It must be worthy of God in its aims; it must be worthy of God in its internal evidences; it must be worthy of God in the occasions of its revelation; it must be worthy of God in the choice of its instruments; it must be worthy of God in its methods of working. Above all, it must be consonant with other revelations of God to mankind. God cannot contradict God.

The modern soothsaying does not bear any one of these tests. As a source of religious knowledge, its witnesses contradict each other. The best that can be said of it, even on the credit of its own authorities, is, that it is a discordant muttering of voices from over the gulf which secludes us from the dead. "We are taught that God is a person; that he is impersonal; that everything is God; that there is no God; that we are gods. We are taught that the soul is eternal; that it commences its existence at conception, at birth, at maturity, at old age; that all are immortal, that some are immortal, that none are immortal; that the soul is a winged monad, in the centre of the brain; that it gets tired, and goes down into the stomach to rest; that it is material, that it is immaterial; that it is unchangeable, that it changes like the body; that it dies with the body; that it develops the body, that it is developed by the body; that it is in but one place at a time, that it is in all places at the same time; . . . that all spirits progress, that some progress, that none progress; that all spirits are good, that some are bad; . . . that there is no high, no low, no good, no bad," and so on.

Moreover, it patters about things infinitesimally small: yet even in these it finds crumbs for wrangling between lying spirits and true, of whom we mortals have no means of determining which is which. The song of the witches in *Macbeth*,—

"Black spirits and white,
Blue spirits and gray,
Mingle, mingle, mingle,
You that mingle may."

is a symbol of much of the material which the modern necromantic oracles furnish as food for religious thought.

Who, in any sober, not to say prayerful mood, can find anything *like God* in the peculiarities of their teaching? Who or what is there in them to worship? What they borrow is nothing to the purpose. That they recognize a spiritual world goes for nothing. Why make so much ado about that? We knew it before. Are we to be wheedled into the belief that it is a discovery just now bursting upon our astonished vision? If we hear not Moses and the prophets, are we to be persuaded by one risen from the dead, and capering in the fashion of these modern ghosts? In the things *original* to Spiritism, who feels the presence of the God-like? Is it like God to reveal himself in dancing tables, battered windows, uneasy pokers, the rattling of knuckle-bones, and the falling of turnips from the sky? Is it like God to set going the machinery of the supernatural world, for the sake of recovering a lost ear-ring? Is it like God to send "spirits from the vasty deep," as in the case of one of the afflicted, to discourse upon pumpkin-pies?

Are there more respectable phenomena than these among the divinations of the new faith? Very true. But these are a veritable part of its vagaries. I have as much reason to accept these as the rest for a divine revelation. And as for the rest, what am I to do with my old Bible? It has done some service to the world. A good many men and women have died for it. It deserves a respectful, if not a reverent handling; but the hostility of Spiritism to the Scriptures is boastful and truculent. Using what it pleases of the Christian oracles, it scouts the remainder as only the relic of an effete superstition. We hear one of its prophets gravely questioning whether the world would not have been happier and better if Jesus Christ had never been born. In another of its tangents, it flies off in a deification "of the forces of Nature, formerly called God." A Parisian *gendarme*, in the fury of an atheistic revolution, has shocked us with some such blasphemy; but it has been left to Spiritism to make worship out of it. Excuse us, gentlemen. Whatever else this may be, it is not religion. It hoots at our grand Biblical theology. It degrades our beautiful Christian ideal of heaven. It bedraggles our most sacred hopes of immortality.

3. Spiritism is not *good morals*. Good men and women are among its believers, no doubt. Afflicted ones seek in it communion with their sainted dead, with no thought of wrong. Restless inquirers search it for some wiser adjustment of nature to the supernatural than they have found elsewhere, with no profane curiosity. Christian believers, of pure lives and Biblical faith, think they can accept a fragment of it here and there, in an eclectic fashion, without damage to their holier experience. But after all, and to these exceptional believers it should be said in sad faithfulness, the drifting of this modern theurgy is to loose morals.

Some of the "spirits" teach, in theory, the sinlessness of revolting crimes. Whatever is, is right. Man is a machine. Responsibility is a fiction. Punishment is tyranny. Sinner or saint, it makes no difference: both are only working out the destiny of development. Thieves, drunkards, liars, murderers, are only victims now, and angels in the end. We are all angels, if we can only think so. The eternal mill must grind out just such angels. In their place, nothing else would do as well. Repentance, atonement, redemption, are myths; for there is nothing to repent of, nothing to atone for, nothing to redeem. The world is outgrowing theological whims: Spiritism is the herald of its manhood; and Jesus Christ was only the Prince of mediums.

We find, therefore, as such a theory would lead us to expect, a huge vein of practical immorality running up and down and across this new religion. In this respect, it is singularly like the old mythologies.

Profaneness is one of the piquant elements in its despatches from the other worlds. The "spirits" come chattering about us with a great deal of impish talk. They jeer, with old-fashioned infidels, at the sacredness of the Sabbath. Their inspiration shows a malign bearing towards the restrictive morality of the Bible. More than all else, they preach a deadly antipathy to the Christian theory of the relations of the sexes. Where else do denunciations of the servitude of marriage find so congenial a home as in a spiritualistic library? Where else such loose theories of divorce? Where else so much nonsense about "affinities," "spiritual unions," "twin-spirits," and the like?

Not that the majority of its adherents are attracted to the new gospel by this obliquity, but that the thing itself somehow wallows by instinct in this

kind of mire. Whoever else may dabble with it, free-lovers are sure to do so. Set it going in any community, and, if there is a man of sensual life or prurient imagination there who has brains enough left to feel intellectual curiosity about anything, he is sure to find his way to the *source*, and to get from it some quietus to his conscience. I fling no charges broadcast; but, as a "looker-on in Venice," I see this fact, and make a note of it. Is there any other development of modern thought which men of easy virtue and a certain gushing, erotic temperament take to with such loving spontaneity as to this?

4. Spiritism, taken as a whole, is not *good sense*. Not that the admission of a certain modicum of fact in its alleged phenomena is unreasonable. A man is not to be browbeaten out of trust in his own eyes. A belief in phenomena as historic facts, explained or unexplained, is one thing; religious faith in those phenomena, as the vanguard of a new and revolutionary disclosure of truth from heaven, is another. This faith, and nothing less, is Spiritism. And this, I repeat, taken as a whole, is not good sense, whatever may be true of an eclectic dose of it.

Here should be observed, in passing, a singular stretch in the reckoning of the apostles of this faith, by which they multiply enormously the numbers of their alleged followers. Their arithmetic is as marvelous as that of political bulletins before election. They have a cool way of appropriating, as proselytes, all lookers-on who admit the phenomena in question as facts, of which they attempt no explanation. Physicians, scientists, clergymen, statesmen, noblemen, kings, emperors, are claimed as believers, simply because they have not denied the evidence of their own senses to physical facts. In the statistics of the new sect, the numbers are thus swelled to millions. Not a tenth part of them probably would concede more than that they have seen what they have seen, and heard what they have heard. Multitudes thus claimed have, like Lords Lyndhurst and Brougham, explicitly denied the charge. In Spiritism, as a revelation of scientific and religious truth, they have no more faith than in alchemy. Their good sense revolts when they are asked to accept the sum total of the thing, as set forth by its devotees and seers.

It is not good sense to accept as science that which can bear the tests of no other science; we might as sensibly believe in astrology. It is not good sense to trust religiously that which scorns or burlesques some of the deepest religious instincts of mankind; we might trust Mormonism as well. It is not good sense to receive the rhapsodies and incoherences of clairvoyants as a substitute or a supplement of the Christian Scriptures. It is not good sense to interrogate a modern witch of Endor, to get something better than Paul's testimony to the immortality of the soul. It is not good sense to ask or answer the irreverent question whether Jesus Christ was anything more than a spiritualistic medium, and whether his miracles were like the table-tippings. Is the whole history of Christianity for eighteen centuries to go for nothing to the judgment of a man of sense? More than all else, it is not good sense to be cozened by that which is not sound in the grain of its moral affinities. If a man is known by the company he keeps, a sensible man will judge of a system by the company it draws. A certain *mental* obliquity is implied in a faith which ignores such tests as these. The links of logic in a man's mental constitution are unriveted by such a faith. The vagrant whimsies of the brain are set to capering by it, like the *musca volitantes* of a sick-headache. It is not compatible with that full, hearty, balanced health of the mental faculties,

which Locke calls "large, sound, round-about sense." Spiritism, therefore, builds on the road to the mad-house. Let it become pervasive and chronic in the social temperament of a country, and one might say, as Mr. Pettigrew said of South Carolina at the outbreak of the rebellion, to a stranger inquiring the way to the insane asylum, "Go anywhere, sir: you cannot go wrong."

The notion, for instance, that our philosophy is to be uprooted, our medical science to be shelved, our jurisprudence to be reconstructed, our Biblical religion to be antiquated, and our practical outlook upon life in this world and the next to be revolutionized by the "circles" and the "mediums" and the "clairvoyants" and the "psychometricians" and the "prophets" and the "seers" who go up and down in these days, — what is it but the fantasy of an addled mind? Ignorant men may believe it till they know better. Silly women may be led captive by it till they are wiser. Sick nerves may dance to such music till their possessors get more protoxide of iron into their blood. Minds of eccentric orbit, tangential minds, minds afflicted with chronic inability to believe with majorities, may naturally enough form an intellectual comet of this sort, the tail of which shall be very large and proportionately thin. To these may as naturally be attracted a certain proportion of idle minds, and of those whose intellectual processes are tangled by their moral obliquities. But solid, sober, sensible men and women, whose fathers and mothers were of healthy stock, and who have inherited a right to large, well-balanced brains, "looking before and after," have no proper place in that assemblage.

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. W. A. Tenney, Astoria,
Clatsop Co.*

End of a Year.

Your draft was most welcome, for I have been more troubled the past year to meet expenses than in any other year of my life. Our people have been prompt and considerate, but it is very expensive living here with a growing family.

The church is in good case, out of debt, peaceful and harmonious; the members desiring to stand each in his place, doing the Lord's work. Our congregations are full, rain or shine; prayer meetings increasing in interest, and an excellent spirit prevailing.

The town improves. At our new wharf more heavy vessels are landing.

We have had seven large foreign vessels in port at one time. We are looking for the railroad next. I will press the matter of self-support as soon as it will do.

As the railroads are pushed and new hamlets spring up in the path of immigration, it may become advisable to send new men to this State; but not now. I believe it is a positive injury both to the denomination and to the general cause of religion, to force a new enterprise into a community where there are no people of that persuasion, and where other evangelical sects and pastors are in possession of the ground. I took that view when I first explored this Territory, sixteen years ago, and all my observations and experience since have confirmed me in the idea. Is it not a sound one?

CALIFORNIA.

From Rev. J. H. Warren, Superintendent.

Los Angeles.

I preached here all day to very pleasant and good congregations. Rev. Mr. Wills is securing the hearty confidence and co-operation of Mr. Atherton's best friends. With the help of the ladies and deacons, we had such success in getting subscriptions as not only to surprise them, but to justify me in talking "self-support" to them. The congregations are increasing; the Sabbath school numbered over 100 when I came away; the next Sunday school concert packed the church so full that many had to stand out-doors or go away.

I had the pleasure of attending a surprise welcome to Mr. Wills, by the members of the congregation. It was a "sunny side" beginning. Mr. Atherton did all the hard work there splendidly, and his successor has no old roots to pull up, nor parties to put down; but just to go right on and build up. I left, feeling that minister and people were united, hopeful, and progressing. The place has improved wonderfully, even since last June. Expensive and showy blocks have been put up; immigration is coming in; railroad surveyors are within twenty miles, and *an empire* in plain sight!

San Bernardino.

In one year marked changes have taken place—railroad fever, artesian wells, brick buildings, good prospect for corn, are all the talk. Main street promises to soon show a brick front on each side; while cottages of modern style are becoming so numerous that the *adobe* and shake houses will soon be "not respectable." I found Rev. Mr. Bates virtually in possession of the town. When it was found that we could not raise \$7,000 for a church building, and that we must suffer beyond remedy for want of one, a way of deliverance was opened. The

county pulled down and sold the old court-house, and until another is built, the upper story of a new block is fitted and furnished for court purposes. It is seated to accommodate eighty or one hundred. This fine, airy, sunny and convenient audience room, and a jury room out of it for Sunday school library, infant class, etc., is furnished to the church, free of expense and care, by the judges and sheriff. The under sheriff keeps it as clean as a pin, for the Sabbath services, and the room is full, morning and evening, almost every Sunday. The Sunday school, which a year ago *was not*, numbered over seventy the day I was there. If the crops come in as they promise, the church building project will be taken up this season.

If the "*Unabridged*" people of Springfield, Mass., have more such material as Deacon Craft in the family, that wants to come to California, let them send it on at once. The deacon has been here some fourteen or fifteen years. It was through his correspondence that a Congregational minister was secured. He has stood true and loyal, and in the darkest days never lost his grip. As the country takes on a better civilization and life, his influence is extending. He is intelligent, liberal, clear-headed, and firm as a rock. At his house we had a sort of jubilee gathering. The wine of the occasion was the cheering prospects of success for Puritan ideas and religion in that region and the regions beyond.

The past was talked over; the present and the future were discussed and planned. The deacon's great wish is, before he dies, to see the Congregational church of San Bernardino self-supporting, in a \$7,000 house.

WYOMING.

From Rev. J. Strong, Cheyenne.

Signs of Progress.

The churches have united in meet-

ings for prayer, held in our house. Though followed by no special religious interest, the attendance was good, averaging I am told three times as large as last year.

We have also united in a temperance effort, very much needed in Cheyenne. The second union meeting was held in our church last Sabbath evening. The house was full, and increasing numbers indicate a growing interest. Public sentiment seems to be improving, and we hope yet to drive out the dram-shop, that greatest religious, political, and social enemy of men.

Three admissions make our present church membership twenty-three, and our people are doing more this year than ever before for the support of the gospel at home.

The good people of our own and of some other societies, and many of none at all, lately joined in giving us a very pleasant surprise party; or as one of our papers called it, "a ku-kluxing." We however fared much better than most victims of the "klan." For though they took possession of the house until, as one said, "the sides bulged out," and ate, drank and made merry, they left with us, "by way of conciliation," a purse containing \$150, in cash.

Our town continues to look up. In a few days we shall dedicate our fine new school-building; and in a few weeks, work will be commenced upon a new and expensive court-house.

One of our grocers, who, four years ago, commenced trading on a capital of \$700, did a business in 1871 of \$67,000. The increasing activity in business life encourages us to look for greater activity and success in our churches.

NEBRASKA.

From Rev. B. F. Maxwell, Plattsmouth, Cass Co.

His Work and Wants.

I accomplished the difficult passage

of the Missouri, partly by boat and partly on foot, on the morning of December 3d, at about service time—thus ending a journey of 1,500 miles, from Massachusetts. With clothes saturated with sand, and one ear frozen solid, I went immediately to church; and, despite so cool an introduction to the State, was cordially welcomed by a warm-hearted audience, to whom I preached twice, besides addressing a union Sunday school concert.

Next came my family, and after four weeks' patient waiting, came our goods. Then, which was far better, came house-keeping, in our "own hired house." I found here a church of eighteen resident members, with a congregation of forty, and a comfortable house of worship—thanks to the Lord helping brother Alley, *paid for!* Three, besides myself and wife, have already united with the church, and three more purpose to unite soon. For the first time, the church observed the week of prayer. We continued the meetings through four weeks, with preaching nearly every evening. The church was somewhat quickened, its gifts developed, and one soul hopefully converted—truly a great reward.

The Sabbath school was languishing for want of a library, which we could not ourselves procure. Four little girls solicited and brought in over \$50, so we shall soon offer to the children as good a library as any in the city.

The field is full of hardness and discouragement, but I remember the words, "For ye know that your labor is not in vain in the Lord." We greatly need a church bell. Our church is in a part of the city out of the range of other bells, and we are placed at no little disadvantage. If I could touch the heart-strings of some to whom God has entrusted riches, wouldn't I teach their money such a ring as it has never known! Can you not speak for us to some one who will help?

*From Rev. D. Knowles, Greenwood,
Cass Co.*

More Bricks Needed.

For myself and family, since what those blessed New Haven ladies have done, we shall not need clothing for our persons or beds for a while. But I shall have to beg for some more "bricks," before I can build that house of worship. I have received none since my last letter in *The Home Missionary*. The Congregational Union will give us \$400 to pay "last bills" on the edifice; but I need a like sum now, to procure the materials for building. These poor homesteaders, in their dug-outs, have no money; but if we had the lumber, etc., they would willingly work. I hold \$200 in hand, waiting to see whether Providence will send us more "bricks." Now is the time to build at Greenwood. Are there not some able brethren and sisters who would be glad to help us?

*From Rev. G. Davies, Nebraska City,
Otoe Co.*

Cold, but Encouraged.

The winter quarter was the most trying one in your missionary's four years' work in the State. The strain on body and mind has been severe; with the thermometer frequently 6° to 16° below zero, but not a journey has been foregone, nor an appointment missed. Frequently, after traveling twenty to twenty-five miles (686 miles in all), King Frost swelling the face, or biting now a nose, now an ear, then a big toe, nothing has been found but an empty school-house. The only thing to do was to go to the homes of the people to carry the gospel, as we did from house to house, over a distance of seventeen miles. We began with twenty present, and rose up to eighty or more. At "the new store," in Syracuse, we get out from sixty to ninety persons on a Sunday evening. One said to me, "It is a perfect miracle; I know the peo-

ple, and I never saw anything like it since I came to the State; people come out that never have been seen at any kind of meeting for all the years they've been here." Many have said, "God bless you, brother, it does me good to hear such a gospel preached!"

The family where I lodged confessed that they (husband and wife) had been connected with the church, but were both sinking back into indifference. With no public services, no Sabbath school, no prayer meeting, no Christian society, they had given up family prayer. They used sometimes to stand about the door on Sabbath evenings, sing a hymn and weep; feeling that it was all they could do. Now the father superintends a Sabbath school, the mother teaches, and the eldest child is coming out to join the church; so that our labors are not in vain in the Lord.

*From Rev. A. Dresser, Linwood, Butler
County.*

Piety in the Sod-House.

One cold, lovely morning I left home early, to visit several families of my parish some twenty-five or thirty miles distant. Soon the wind began to blow, and the snow to fly, the storm increasing in fierceness till night. But pressing along an unbeaten track, I was in time to visit a few families and arrange for a meeting in the evening. The place of meeting was a sod-house, fourteen by twelve feet, serving as parlor, dining-room, kitchen, pantry, bed-room, and —. The furniture was all "home made," except three borrowed chairs. Here and there were marked reminders of "better days." Seldom have I met with greater refinement; very seldom do I find Christian simplicity, as it shone in the whole deportment of the mistress of this humble dwelling. Her husband is not a Christian, and it was for his sake, especially, that she desired to have the meeting there, and to have me as their guest for the night.

They had no kerosene, but a cotton rag, lifting its head out of a pan of melted tallow, gave light and an illustration of the truth that, however few our talents, Christ accepts our humble efforts to "hold forth the word of life," and guide the wandering home. After the meeting I had a precious interview with the family, and at a late hour wearied nature asked for sleep. As there was but the one room and but one bed, with no place for another, the prospect was not inviting. But at the side of the room were two trunks, used as seats. The three borrowed chairs were placed facing these, and upon them the best bed was made and I was permitted to "retire." But the conversation continued long after the light was out. The family have been but few months in the country, and in that time have had severe trials, which the good woman has borne by the grace of God. Occasionally, however, the contrast of the past and the present brings tears unbidden. At one time the little boy, seeing traces of sorrow on her cheeks, tried in vain to efface them. Then he turned away, as if by instinct, and struck the chorus of a hymn which he had often heard his mother sing, ending with the words, "You may have the world besides. Give me Jesus, give me Jesus"! Her tears sparkled with joy, as she pressed the little one to her bosom as God's messenger of peace.

KANSAS.

From Rev. A. M. Richardson, North Lawrence, Douglas Co.

Great Revival.

"The Lord has done great things for us, whereof we are glad." I do not mourn the year's exhausting toil and sacrifice; I forget weeks of sickness, and the pecuniary 'pinch,' in the blessed satisfaction of leading anxious souls to Jesus, and listening to the joyous experiences of those newly born into the kingdom.

There were encouraging indications

near the close of the year, and the church voted to observe "the week of prayer," by daily services. These were continued for weeks; a number manifested deep interest, and some fifteen or twenty were hopefully converted. In February, eight were received to the church on profession. Eight or ten of our young people in the pastor's Bible class have within the last few weeks professed to give their hearts to God; and others are inquiring.

Invited by the pastors of the city Rev. E. P. Hammond came to hold a series of union meetings, which the blessing of God has seemed signally to attend. The largest church in the city, holding 2,000 people, is densely crowded night after night, and hundreds have already found peace in believing. Not less than 250 children from the various Sabbath schools have bound themselves in solemn covenant to love and serve the Lord.

Sceptics and infidels, gamblers, actors, drunkards, and men of all classes daily rise in the meetings to testify that they have found the pearl of great price, and confess their past sinful life. No such work was ever known here before. The mayor and many prominent business men have come out on the side of Christ.

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From Rev. R. M. Tunnell, Independence, Montgomery Co.

Sowing in Faith.

This county seat is about twelve miles from the southern line of the State, and seventy from the east line, on the banks of the beautiful Verdigris river. It has one line of railroad, and like most Kansas towns expects others.

The first house, a small log-cabin, was built in August or September, 1869. The village now counts over 500 houses, and 2,295 inhabitants. Only one town in Kansas has ever equaled this growth of population, which the last year increased 130 per cent. We shall not equal this rate again, but there are evi-

dences of a healthy future growth. Direct rail connection with Saint Louis, another east, a fine water-power, and an unlimited supply of cheap coal, will give the place a sure growth in manufactures.

The people are mostly American Protestants, quiet and orderly, though there are ten or twelve liquor saloons, and one or two gambling places. Our Sundays are usually quiet. If our people do not crowd the churches, they do not get drunk and render the streets dangerous to those of us who do go.

Our church, formed last fall, numbers thirteen, with more ready to come in. I estimate the regular congregation at fifty, with fifty "irregulars." The people are excellent listeners, and help me preach, by their attentive, sympathetic countenances.

One hopeful feature is the regular attendance of *young men*, many of them men of culture. I hope and believe that some of these will very soon be converted and consecrate themselves to Christ.

Measures are on foot to commence building a church, and I hope soon to report progress. We *must have* a house of worship; but we are very poor and know not where the money is to come from. We do not expect to do dazzling things here, but firmly believe we shall do a *good* work, and grow steadily if not rapidly. God give us faith to sow, and send the harvest in his own way and time!

MINNESOTA.

*From Rev. S. H. Kellogg, Swansea,
Lincoln Co.*

Frontier Schools.

My first quarter here has been given largely to temporal things. A house had to be built, capacious enough to hold a self-boarding school under Mrs. K.'s care, with my large family.

Early and stern winter shut us in, without plastering or clapboard. Rockford "prepared plastering board" came to our aid and comfort, else our

school could not have opened. Probably not one of the pupils would have been in any school during the long winter months except for your missionary's faithful wife—one of those "from the Lord."

The settlements on the government domain are so sparse, that for years it is impossible to have district winter schools. Long distances, drifting storms on the open prairie, no suitable school-houses, and want of public money, forbid schools, except for three or four summer months; and these are no help for the older children. Here are young men commencing arithmetic and writing, who have been to no school since they came here with their parents, five or seven years ago. And young misses marrying at fourteen or fifteen; for half the year they have nothing to do, and bachelor homesteaders abound, on whom they take pity. Balls are the winter pastime, and the business of many who are married, as well of the youth and children of a dozen summers, who have had no Sunday schools, and rarely a sermon for nearly a half-score of years. The more thoughtful class plan to leave their farms and go to the villages for educational facilities. And yet this whole country, not surpassed anywhere in the new Northwest for stock and dairy products, is destined to rival the improvements and wealth of Central Michigan and Wisconsin.

I love to work where one need not tread on any denomination's toes; where, as far as the eye can reach, the country belongs only to the Lord, and is open to his humble servant, your missionary; where even the far-off regions occasionally lifted into his morning view, as at this moment of writing, by the beautiful mirage, are his and his alone to culture for Christ!

May the Lord abundantly bless the Home Missionary Society! is my continual prayer; for no tongue can tell how much she is doing for his glory.

IOWA.

*From Rev. D. Lane, Belle Plaine,
Benton Co.*

Hopes to Go Alone.

Our people mean to be independent of outside aid hereafter. There is some financial pressure, but none which should compel the church to apply again, and at any rate, they must sustain the expenses of the present year.

Five years ago last October, your missionary came to this place. The church then consisted of four members. There have been since added 103, of whom 64 came "on profession." Removals and deaths leave the membership 87. A small, but neat church edifice has been built and paid for, with aid from the "Union" and personal friends. The congregation numbers from 100 to 150, and sometimes as high as 180; the Sabbath school has more than 100 scholars, and a library costing \$160. We have reason to say, "Thus far the Lord has led us on!" and we may add, he has done it through the instrumentality of the Home Missionary Society. Nothing could have been done here, by our denomination, without the help of this *Mother of Western churches*. What the future may develop respecting the self-sustaining power of this church, we know not, but it is my earnest hope that no further aid will ever be needed.

Thanks to the officers of the Society for kind words of cheer; for generous deeds in prompt responses to our urgent requests for help. May Heaven bless you all with favors peculiar to those who work with God!

*From Rev. J. L. Atkinson, Earlville,
Delaware Co.*

A Memorable Quarter.

Two notable events have stamped their impress in indelible characters on the quarter now reported. One is the death of our good father, Rev. Dr. Guernsey. Of this I need not speak:

you know how sudden, how unexpected, how saddening it was. We knew he was sick, but thought him recovering. A telegram came after we had retired: "Your father is just alive." Recovering from the first shock, we prayed; then a bag was hastily packed; the dear little one was taken from her bed; the lights were put out and the doors locked; the midnight train was taken; home was reached. But death had preceded us. "Father" had already entered into that rest which remains for the people of God.

The other memorable event, which would so have gladdened father's heart—*does it not gladden it?*—is the *conversion of eighteen persons*. For months a deepening religious interest was indicated by suffused eyes on the Sabbath day. The week of prayer was observed, and followed by daily services attended with yet deeper interest, filling the little church with hushed and solemn listeners. Rev. Mr. Stiles of Manchester rendered me good and effective aid. The result is the conversion of eighteen, the quickening of all believers, and the awakening of some who I hope will yet come out on the Lord's side.

The peculiarity of the work has been in the class of persons reached. The young seem to have been left untouched. The youngest of the converts is a young lady, eighteen years of age. The majority are people in or nearing middle life. Four are our leading business men, two of whom come bringing their wives with them.

Another was a major in the war, a Libby prisoner, who made his escape, and traveled 200 miles by night to the northern lines. He has now enlisted in the service of Jesus, and "hopes he shall never be known as a deserter."

We hope that this is an impulse for good that will not cease till the character of the community is entirely changed. The results already seen fill us with gratitude, more than we can express.

WISCONSIN.

From Rev. C. F. Clapp, Prairie du Chien, Crawford Co.

Bold Stroke for Self-Support.

I have not asked for the quarterly remittances, hoping to raise the most of the salary from my people, and am now glad to say *they have raised the full amount*. So you may cancel my commission and appropriate the \$200 towards some more destitute field. We shall try to be self-sustaining another year, and will place the cause of Home Missions *first* on our list of contributions. With heartfelt gratitude for past favors, our little church of only five members starts out on this new departure, hoping to be of some small assistance to your Society, which we have burdened for so many years.

We are anxiously looking for a spiritual harvest, which we need much more than financial aid.

From Rev. J. W. Donaldson, Hancock, Waushara Co.

After the Fire, Cold.

I report a quarter of toil through cold and snow-drifts. Some days were like those of old when, on the ice of Green Bay, I had all I could do to keep from freezing; but no day so cold as were some when I did actually freeze. Far better off here, than when near the mouth of Peshtigo river I lost my horse through the ice, and called two Indians, skating, forty rods away, to strip off my overalls, so that I could walk and save my life. Yes; far better off than was brother Beach, when he fled before the fire ready to devour himself, his family, and all his earthly goods.

We went to Oconto, the week after the fire, through burning timber and smoke, to see our son and his family; and my heart is grateful to your Society for assisting to educate him as a physician, so that he could now do

something towards relieving those sufferers.

I went with him when he dressed dreadful burns, and tried to comfort the soul, while he cared for the body.

This privilege I never should have had, had you not stood by me in those years when I was the only minister in Oconto county. Now my labors are divided over about *six townships*, in which we are laying the foundations of our Zion. O for help to complete the Lord's house for our poor, hard-working, self-denying people! Will not *somebody* help us?

From Rev. J. H. Cameron, Markesan, Green Lake Co.

Revival.

The Lord has been among us, and we have seen the glory of his salvation. Eighteen persons have professed faith in Christ—ten of them heads of families. Many others are deeply moved, and will doubtless come in soon. From the week of prayer, we continued our prayer meetings for three weeks, after which we had preaching for two weeks. The church has been greatly revived, is working in earnest, and with these new recruits will go on its way rejoicing. We believe that this is only the first-fruits of a still greater harvest yet to be reaped.

From Rev. M. W. Fairfield, Dartford, Green Lake Co.

Awakening.

I gladly report a gracious visitation. We observed the "week of prayer," with much interest. A short sermon each evening was followed by conference and prayer. Such was the interest, that we have continued similar meetings ever since. The Holy Spirit has been most manifestly among us, and the whole community shows more or less of solemn interest in religious things. About forty persons have

risen for prayers, and twenty-five or thirty of these are indulging a Christian hope. The interest is steadily advancing. Pray for us!

MICHIGAN.

From Rev. J. D. Millard, Pleasanton, Manistee Co.

Through the Swamps.

A line of settlements extends along the eastern shore of Lake Michigan, from Grand Haven to the latitude of Traverse city, and inland from ten to fifteen miles. About thirty miles inland there is a State road connecting Grand Rapids and Traverse City, and along this road there is another line of settlements. From each of these parallel lines settlers have been pushing in toward each other, but have rarely met; so between these lines is about 150 miles of unbroken forest, averaging perhaps eight or ten miles in width. Roads connecting these lines are few and poor.

Nearly a year ago I first reached Cleon, the town directly east of us, by a drive of about fifty miles, and then found myself only fourteen miles from home. Here and in Marilla which I passed through, there had been one sermon only preached before my arrival, though they had been settled some seven years. I made appointments for the first Sabbath in May, intending to start the Thursday before and reach them on foot through the unexplored wilderness. Snow and rain kept me till early Saturday morning, when equipped with pocket compass, matches, axe and rations, I started. About three o'clock, I came to a somewhat formidable stream, fringed with swamps. Warned not to cross, I bore off, and tracing the edge of the swamp I made a crooked path. About an hour before sunset I became convinced that I must enter and struggle through the swamp, there a tangled thicket of fallen trees and

growing underbrush. A little way into the depths, and I resolved that the first dry ground should be lit up by my camp fire. Crossing a stream at sundown, I descried the end of a low ridge which put down between two branches of the swamp. Had I gone a few rods farther south I should not have seen it. Thanking the Lord for his providential care, I prepared wood and shelter for the night. Dark came before my preparations were completed and I finished them and ate my lunch by the light of the camp fire, and, terribly exhausted, lay down without blanket to pass a stinging frosty night. Many times awakened by the cold, I got up, renewed my fire, and warmed myself for another nap. Little refreshed, I was stirring by day-break, and struggled through the other branch of the swamp, crossed another stream, and the dry ground was a most welcome sight. Just as I reached it my ears were greeted by the sound of a distant cow-bell, which seemed to me the most delightful sound I had ever heard. Following the tracks of the cattle to their home, I found myself five miles from my preaching place, and reached it only about twenty minutes before the appointed time, so exhausted that it seemed impossible for me to preach; but I did the best I could. We are planning for a road and bridges; and when the way is so opened, I hope to organize a church.

From Rev. B. Parsons, Smyrna, Ionia County.

The Home Missionary.

I read with new, intense, increasing interest, the pages of *The Home Missionary*, as it comes month after month. What a transcript is it of Christian and ministerial experiences! How vividly and strikingly does it photograph, every month, the kaleidoscopic features of the Home Missionary field! Its

excerpts from communications that are not "fixed up" in matter and style for publication, give a most impressive, because simple and true exhibit of the celestial origin, nature, character, spirit and issues of the Home Missionary enterprise! How it echoes and re-echoes the sweet words of "the old wondrous story which" (according to Hugh Miller's report of its effects in the *Heb-rides*), moves the hearts of men everywhere, and, "though repeated and re-repeated times beyond number, from the days of the apostles till now, continues to be as full of novelty and interest as ever."

And is *this* the enterprise which, in our land and day, must assume well-nigh a tramp's attire, and go begging for men and means for its prosecution? When shall Zion arise from the dust, put on her beautiful garments, and go forth in the name of her king, conquering and to conquer?

ILLINOIS.

From Rev. J. E. Roy, D.D., Superintendent.

Decease of Rev. Luman Wilcox.

On the 10th of January, Rev. Luman Wilcox, a missionary of the Society, at Lyman, Ill., departed this life, at the age of seventy-seven. Born in Gilsum, N. H., led to Christ by the godly life of his mother, and educated for the ministry, his first labor, in Belfast, Maine, was blessed with a revival. He was then sent as a missionary to Denmark, N. Y., where the same result followed. He also labored in Russia, Remsen and Stockbridge; and was blessed in each place with a revival. He was much given in those days to labors in protracted meetings, and was usually very successful. He was one of the earliest anti-slavery men, and acted for a time as an agent for that cause. More than once a sword was brandished over his head, to intimidate him. He was one of the pioneers in the temper-

ance reform, being the second minister in his county to take the total abstinence ground. Removing to Illinois with his children, he has been for several years past a missionary at Lyman, where he died in the harness, having prepared for the last day of the year a sermon, which he was not able to preach—save as his short sickness and death preached to the people, of the last day of life. His was the privilege of preaching Christ for half a century, with uniform health and vigor, with singular devotion and success. The death of his daughter preceded his departure by only a few weeks. His funeral discourse was preached by Rev. M. E. Dwight, of Onarga.

From Rev. D. Gore, La Harpe, Hancock Co.

The New Departure.

We in the Interior are, of course, much interested in the attempt to awaken new zeal for Home Missions. We and all the Society's friends need not so much to discuss the question of "borrowing money" from month to month, as to study out new methods of collecting more money from our churches. Superintendents, missionaries, pastors, all must exercise more boldness and persistency in calling for money for your Treasury. More money, more money! This must be our united cry—more money! Too much has been left to the kind feelings of pastors and churches. Let us have more thorough, systematic and combined efforts to raise the means of gaining our country for Christ!

TENNESSEE.

From Rev. U. W. Small, Pomona, Cumberland Co.

His New Home.

After four days' tedious travel, we reached this field—myself, wife and two children—just at dark on Satur-

day evening. Finding no arrangements made for Sabbath services, we spent the day in needed rest. I have preached at Pomona to a congregation of forty-five, in a log-house, and at Howard Springs to about twenty. The best home I can find is a log-house without a plastered room, or ceiling of any kind, save in one chamber. The rough-hewn logs constitute the walls inside of every room. We take this, as the best we can do. It is to be cleansed and put in some kind of order by the members of the church and congregation, and we hope its protection will be better than its looks. Things are in rather a primitive state, but the people receive us very cordially, and we think will do what they can for our comfort when they are fairly organized and set about church work. We are fifty miles from a railroad station; twenty-five miles from a physician, and from stores, where most of our household wants must be supplied. You can judge that some who have enjoyed the privileges of Northern

society, feel their privation even to home-sickness. Northern families are scattered all through the county who have no religious center, and scarcely any religious privileges. They are now looking to this point, hoping to receive the benefit in some measure of missionary labor. One family, twelve miles distant, sent me word to-day that they hoped they should be included in my parish.

Thus far we have had regular service only at two points. They will be held also at Pleasant Hill, five miles distant, as soon as the dwelling house which a member is building can be made ready. At other points I may preach occasionally, as the way opens, if I can get a horse. [We are glad to say that a generous New Yorker has provided the horse.—*Eds.*] I know of but one church edifice in the county, and that is a little log-house, built years ago, without a window, except as one log, about ten feet long, was left out to admit the light.

MISCELLANEOUS.

OUR CO-OPERATIVE SOCIETIES.

We are happy to announce to the readers of *The Home Missionary* an arrangement which we are sure will augment its interest to them, and which pastors will welcome as a valuable help in their conduct of the monthly concert. For the present, those of our affiliated benevolent Societies which make their appeal to the Congregational churches, and sustain no periodical of their own, will occupy each a page, monthly, with such statements as they desire to present to our common constituency. Thus that essential unity of the several branches of Home Missionary work, which of late has been manifested in the series of Missionary Conventions held in Massa-

chusetts and Connecticut, will be more widely seen; the magnitude and urgency of the claims of each of these Societies will be shown; larger contributions, we believe, will flow into our several treasuries; more prayer will be offered; personal effort will be more freely enlisted; and so richer blessings from above will quicken and enlarge our churches, and through them gladden the whole land.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 16 Tremont Temple, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

OBJECTS.—To promote by general correspondence, by giving and obtain-

ing needed information, and by other friendly offices, the interests of the Congregational churches, and to aid such as are feeble but promising in erecting houses of worship.

CHURCH BUILDING.—An arrangement has been made with Rev. Dr. Atkinson of Oregon, under which he will give a portion of his time to such inquiries and explorations as may lead to the securing of eligible sites for houses of worship at important points, and will perform any other services that may forward the work.

FINANCIAL ITEMS.—Since the first of January, 1872, the *Union* has paid \$4,650 to twelve churches which have completed their houses of worship. The total cost of these twelve houses was \$85,882. An average gift of \$300 secures the completion, free from debt, of houses of worship of an average cost of about \$3,000. Each \$100 contributed to aid a feeble church enables that church to secure and make available, land, materials, and money, to the amount of about \$800. Thus the gift through the *Union* becomes the incentive and enabling power toward a completed place of worship.

The *Union* has voted aid, and is now pledged to *fifty-three churches*, which pledges will be paid as fast as the houses of worship are completed, and the conditions of the grant are complied with by these churches, and *the funds for this purpose are contributed to the treasury!*

At this date (April 1, 1872), the pledges of the *Union* exceed by about \$10,000, the funds already provided for paying them. During the warm weather of spring and early summer it is expected that the houses, toward which aid has been voted, will be completed much more rapidly than during the winter, and that the money pledged will be called for to pay the last bills. Will churches that already have comfortable houses of worship aid those that are now struggling to build?

LEGACIES.—Two legacies of \$2,000 each, and one of \$500—enough to secure the erection of five or six church edifices—have been recently announced. What better can one who is about to leave the world do to perpetuate his memory and usefulness in it, than to secure the building of a Christian church in which the blessed gospel shall be perpetually preached?

WORK IN NEW ENGLAND.—There are persons who have the idea that the work of the Congregational Union, in aiding in the erection of houses of worship, has the West as its distinctive field. This view, however, is far from being correct. Over seventy churches in New England have already received aid, either in erecting new houses of worship or in repairing old ones. Such are the changes going on in New England that the necessity for this work is likely to continue. In Massachusetts, where the population is as permanent, probably, as in any State in the Union, between 1865 and 1870, years of great prosperity, during which the population of the State increased nearly 200,000, more than one-third of the towns in the State diminished in population. Many of the inhabitants are leaving the rural districts and settling in the cities and railroad centers. Yet the fires of devotion must be kept burning on the ancient altars; and the churches in New England should realize that the work of the Union is to them, in part, at least, *home work*.

Congregational Publishing Society.

Rev. ASA BULLARD, } Sec's.
Rev. WM. BARROWS, D.D., }
MOSES H. SARGENT, Treas., 13 Cornhill,
Boston.
Rev. G. S. F. SAVAGE, D.D., Sec., Chicago.

A Tract gospel or none, a Sabbath school gospel or none. It must be so with scores of thousands in our vast Interior, and along our frontier of more than thirteen hundred miles. This frontier line moves west by settlement

thirty miles yearly, making an addition to our Home Missionary field of almost eleven hundred townships every year. Yet in the year 1871 our denomination made a net gain of only 26 Congregational ministers, and we started on the year 1872 with fully 650 more churches than we have ministers who can preach to them. Stationing every one of the 26 on the frontier, they would stand as a single line of pickets 51 miles apart. Very few, however, of the 26 will ever get to the front. But this front is not a line; it is a belt, an expanse. It is immense east of the Mississippi, taking in the land of the freedmen, and sweeping around the great lakes; while beyond, it extends with a five-fold immensity, covering all the Pacific slope from Southern California to Washington Territory.

St. Paul's question covers our new States and Territories, with their immigrant trains, new lines of railroad, little villages and neighborly cabins: "How shall they hear without a preacher?" Let them *read*, as the eunuch did, till Philip came along.

Of what use are the paper-mills and printing presses in the United States, if we cannot thereby get the gospel to our pioneers? "The wilderness and the solitary place shall be glad for them" till such time as men shall hear what Philip heard: "Arise and go toward the South and West and North unto the way that goeth down from Chicago unto New Orleans and San Francisco and Washington Territory, which is desert."

The Congregational Publishing Society is filling the office of a National Tract Society for the denomination. It has for its work about 900 Field Agents, they being the ministers of the American Home Missionary Society. They are in the regions where the Tract work is most needed and most fruitful, and in their wide ranges, between their three, five, or a dozen preaching stations—often 100 and even 200 miles'

circuits—they leave a printed gospel where they are wholly unable to give a preached one. And all their work is to the Society a gratuity for Christ's sake. For so many workmen in so broad a field the Society does not incur one dollar of expense, while for those for whom they thus furnish the printed page it is a *Tract gospel or none*.

Another, and perhaps the leading work of this Society, is the planting and nurturing of Sabbath schools, where preaching has not yet arrived, or comes but seldom. In the vast number of new centers of population, the Sabbath school is the only possible as well as most reasonable and natural organization for lifting up the cross of Christ. The 26 Congregational ministers, net gain for the last year, cannot do much, if they *all* "go West," toward occupying the 1,000 new villages that we shall start this year between the Mississippi and the Rocky Mountains, leaving out the remaining two-thirds of the field, this side and beyond.

The most of our new churches now start in these schools. They are the John the Baptists for the Home Missionary Society. Those 900 Missionaries plant and watch them, in expectation of the coming churches. They are the "handfuls of corn" whose fruit will so shake by-and-by. And it is only \$25 a handful—the pioneer investment in a library and Sabbath school papers for the little ones.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
STEPHEN T. FARWELL, Treas., 15 Cornhill, Boston.

The American Education Society was organized in 1816, and is now passing through the 57th year of its existence. Up to April 1st, 1872, it had enrolled upon its list the names of 5,869 men, whom it has aided, to a greater or less extent, in their course

of preparation for the ministry. Very many of its earlier beneficiaries, have, in the order of nature, finished their work on earth, and passed away. Not a few of our veteran foreign missionaries who have of late been falling, year by year, after a long life of service, were among the early recipients of the Society's aid. The names of Jonas King and Justin Perkins are now very familiar throughout the Christian world. These names were entered upon our list many years ago, the former being the sixth upon this long roll. Of the living foreign missionaries, now well advanced in life, some of the most distinguished were helped forward in their education by this Society. It may not be improper to refer, in this connection, to such men as Benjamin Schneider and Cyrus Hamlin.

In the home field also, our men are everywhere found. Fully one-third of the present Congregational ministry of this land is composed of men brought forward to the ministry by this Society. Many of them occupy positions of great dignity and influence. It is not too much to say of them, that they stand upon the most honorable equality with their brethren. Among the twenty active Congregational ministers of Boston, at the present time, eight were assisted in their course of study, by this Society. Not a few of its beneficiaries occupy prominent positions of instruction in our colleges and theological schools. Two of them are now presidents of New England colleges.

These facts are given, simply to show how the work of this Society in the past, mingles and blends with the present, and supplies a large part of the working forces of to-day.

The Society has now upon its list 275 young men, connected with thirty-three colleges and theological schools, east and west. To give a general idea of the distribution of these men, we may say that 48 of them are at Andover, 38 in Yale Theological Seminary, 22 at

Chicago, 18 at Bangor, 14 at Hartford, 28 in Amherst College, 21 at Dartmouth College, and lesser numbers in the other institutions.

There never has been a time since the Society originated, when its work was more necessary and vital than at the present time. There needs to be a wide-spread and long continued effort, just now, among our Congregational churches throughout the land, to bring forward suitable candidates for the ministry. This is one of those central agencies that act directly and indirectly through all other agencies for the advancement of the Redeemer's kingdom in our own land and through the wide world.

We are much encouraged, of late, by the fact that the churches are responding to this call more freely and generously than they have done for many years. Our income and expenditure, annually, for two or three years past, have been not far from \$30,000. This is a decided improvement upon the state of things ten or fifteen years ago. But to do the work properly, within our own denomination, this income and expenditure ought to rise to \$50,000. The young men now receive but \$100 a year, each, from this Society. The Directors desire to make this sum \$150 to each, and at the same time to have a larger number upon its roll.

The College Society.

Rev. H. Q. BUTTERFIELD, Sec., 62 Bible House, New York.

SAMUEL HOLMES, Treas., 4 Beekman St., New York.

HISTORY.—The Society for the Promotion of Collegiate and Theological Education was formed in 1843, by Congregationalists and Presbyterians, but in 1871 became wholly Congregational. For these two denominations it has aided two theological seminaries and fourteen colleges. The two seminaries and seven of the colleges no longer receive aid. These seminaries

are Lane and Oberlin, O. The colleges no longer aided are Western Reserve, Marietta and Oberlin, O.; Wabash, Ind.; Illinois and Knox, Ill.; and Beloit, Wis. Seven colleges still receive aid; viz.: Olivet, Mich.; Ripon, Wis.; Iowa, Ia.; Pacific University, Or.; Washburn, Kan.; Carleton, Minn.; and Berea, Ky. The four first named will soon cease to need aid.

RESULTS.—While the East has given to these institutions more than \$800,000, the West has responded with more than \$2,000,000. Already they have sent out (in round numbers) 2,500 graduates, and trained 1,000 men for the ministry, over 100 of whom have become foreign missionaries. Of these 1,000 ministers a large majority would never have been educated, but for these institutions. But the work is scarcely begun. The oldest of these colleges is five years younger than Amherst.

CHARACTER OF THE COLLEGES.—1. They are *real* colleges, New England in idea and structure. At first they are mostly officered by New England men, and they are all thoroughly pervaded by New England thought and scholarship. 2. They are *Christian* colleges. Almost all are founded by Home Missionaries, with the one great design of rearing ministers and pious teachers. 3. They are *revival* colleges. A warm and aggressive piety pervades them. Their faculties systematically labor for the conversion of the students. A distinguished minister calls them "pentecostal chambers where the rushing mighty winds are heard, and the tongues of fire are seen." Said a Professor to the students: "My friends,

Jesus Christ is in the habit of visiting Iowa College." "Mother," said a Michigan boy, "I do not want to go to Olivet. "Why, my son?" "Because, they will have me converted within a fortnight, and then I shall have to become a minister!" This powerful religious influence almost completely shuts out the vices common to college life. There is no hazing, no gaming, no drinking, no smoking. No safer place can be found for young men than one of these colleges. One calls them "the hope of the country;" and his confidence is not misplaced.

USE OF THE MONEY.—It is used for two purposes: 1. To eke out the professors' salaries, while the endowments are small. 2. To increase the endowments, and push the colleges toward self-support. No money from the East goes into buildings.

WHY CONTRIBUTE?—Why was it commended by the Oberlin Council? Because it directly contributes to the supply of ministers, and the churches can not afford to neglect it. Because it is an indispensable part of our missionary machinery. Our three great missionary societies are calling for more money and more men. But hereafter the men must more and more largely come from our Western colleges; and the money must more and more largely come from churches yet to be planted by our Western graduates. Said a foreign missionary recently: "I do not think the American Board fully appreciate what a work the College Society is doing for them." We feel, in view of these facts, that we have a right to ask something from every Congregationalist.

APPOINTMENTS IN MARCH, 1872.

Not in commission last year.

Rev. Milton B. Starr, Rocklin and Roseville, Cal.
 Rev. Myron Kelle, Boise City, Idaho.
 Rev. Samuel C. Dean, Jenkins' Mills, Neb.
 Rev. S. R. Butler, Hutchinson, Minn.
 Rev. J. M. Hudson, Bradford, Iowa.
 Rev. Andrew Kern, Pine Creek and out-stations, Iowa.
 Rev. William Karl, Oak Hill, Silver Creek, La-
 valle, Union Center and Elroy, Wis.
 Rev. O. J. Shannon, Waterloo, Wis.
 Rev. N. L. Otis, Hubbardston and Carson City,
 Mich.
 Rev. Walter W. Curtis, Algonquin and Huntley,
 Ill.
 Rev. C. E. Sumner, Chicago, Ill.
 Rev. Sidney Bryant, Vermillion, Ohio.
 Rev. S. M. Burton, Rawsonville and Grafton,
 Ohio.
 Rev. Joseph B. Davison, Bazetta and vicinity,
 Ohio.
 Rev. Andrew J. Hadley, Sullivan, Ohio.
 Rev. Benjamin S. Crosby, Sand Bank, N. Y.

Re-commissioned.

Rev. William A. Tenney, Astoria, Or.
 Rev. Isaac W. Atherton, Riverside, Cal.
 Rev. John N. Hubbard, Wheatland, Modesta,
 Merced and Oak Lake, Cal.
 Rev. John J. Powell, Rio Vista, Cal.
 Rev. John T. Willis, Los Angeles, Cal.
 Rev. Thomas E. Bliss, Denver, Col.
 Rev. Thomas Douglass, Fontenelle, Neb.
 Rev. Jacob F. Guyton, Highland, Kan.
 Rev. Francis T. Ingalls, Olathe, Kan.
 Rev. John F. Morgan, Louisville and Wamego,
 Kan.
 Rev. Harvey P. Robinson, Hiawatha, Kan.

Rev. Albert W. Safford, Solomon Forks and
 Cawker City, Kan.
 Rev. Calvin S. Shattuck, Petersville, Blue Ridge,
 Baxter Springs and Tennessee Prairie, Kan.
 Rev. Robert S. Armstrong, Hamilton, Grand
 Meadow and Frankford Center, Minn.
 Rev. William A. Cutler, Belle Prairie, Little Falls
 and Green Prairie, Minn.
 Rev. Charles Duren, Quincy and vicinity, Minn.
 Rev. William W. Snell, Rushford, Minn.
 Rev. Asa S. Allen, Clear Lake, Forest City, El-
 lington and Concord, Iowa.
 Rev. William P. Avery, Chapin and Hampton,
 Iowa.
 Rev. Thomas Bayne, New Hampton, Iowa.
 Rev. George Bent, Otho and Tyson's Mills,
 Iowa.
 Rev. Ariel A. Baker, Garden Prairie and Ames,
 Iowa.
 Rev. Henry S. Clarke, Genoa Bluffs and Wil-
 lamsburg, Iowa.
 Rev. Dudley B. Kells, Seventy-Six, Iowa.
 Rev. Hermann Ficke, Dubuque, Iowa.
 Rev. John R. Upton, Lakeville and out-stations,
 Iowa.
 Rev. Dan C. Curtis, Fort Howard, Wis.
 Rev. Chester W. Hinman, Lincoln, Black Brook
 and vicinity, Wis.
 Rev. Edward Morris, Center and Magnolia, Wis.
 Rev. Charles Doolittle, Eastmanville and Coop-
 ersville, Mich.
 Rev. Henry H. Dodd, Dixon, Iberia, Linn Creek
 and Spring Mills, Mo.
 Rev. John Schaefer, La Grange, Mo.
 Rev. Arthur H. Smith, Clifton, Ill.
 Rev. Samuel F. Stratton, Wyandot, Ill.
 Rev. Glideon Dana, Weymouth, Ohio.
 Rev. Abraham W. Allen, Baiting Hollow, N. Y.
 Rev. George A. Rockwood, Rensselaer Falls,
 N. Y.

RECEIPTS IN MARCH, 1872.

The following statement includes the amount
 paid directly into the Treasury, together with
 those reported by Auxiliaries, as expended in
 their fields during the last missionary year.

The sums expended by Auxiliaries within their
 bounds are marked (*).

MAINE—

Maine Missionary Society.	* \$16,370 51
Calais, First Cong. Ch. and Soc., by J.	
Robbins,	53 00
East Machias, Z. V.,	10 00
Lewiston, Mrs. C. C. Cobb and Mrs. M.	
W. Lydeman, of Pine St. Cong. Ch.,	
by S. H. Murray,	11 40
Portland, C. S. D. Griffin, Jr.,	10 00

NEW HAMPSHIRE—

New Hampshire Missionary So-	* 9,823 46
cietly,	
Received by L. D. Stevens,	
Treas. N. H. M. Soc.:	
Concord, South Cong. Ch.	
and Soc.,	\$18 24
Deerfield Center, Cong. Ch.	
and Soc.,	19 45
Rev. Jacob Chapman,	6 55
Hanover, Cong. Ch. and Soc.	
at Dart. Coll.,	65 00
Lyndeboro, Legacy of Israel	
Cram,	200 00
Manchester, C. E. Southworth,	
in full, to const. Miss Emma	
F. Soule a L. M.,	30 00
Milford, Cong. Ch. and Soc.,	
to const. J. Crosby, E. K.	

Jewett, W. W. Howard, A.	
Heald and R. Mansfield L.	
Ms.,	107 25
Pelham, Cong. Ch. and Soc.,	
to const. Dea. C. Baldwin a	
L. M.,	80 25
Legacy of Clarissa Barker,	12 00
Peterborough, Cong. Ch. and	
Soc.,	23 00
Amherst, Mrs. C. M. Boylston,	561 74
Keene, A Friend,	100 00
Portsmouth, Legacy of Reuben Kim-	
ball, by E. P. and R. Kimball, Ex's.,	50 00

VERMONT—

Vermont Dem. Missionary Society,	*12,612 52
Ferrisburgh, Mrs. L. Carpenter, by	
Miss E. Bragg,	1 50
Middlebury, Rev. H. D. Kitchel, D.D.,	20 00
Peacham, Mrs. E. C. Chamberlin, to	
const. Jane E. Cowles a L. M.,	30 00
Sutherland Falls, L. Chatterton,	92 80

MASSACHUSETTS—

Mass. Home Missionary Society,	*17,593 64
Mass. Home Miss. Soc., by S. T. Far-	
well, Treas.,	10,000 00
Boston, "Easter offering,"	5 00
Hampden Benev. Assoc., by Charles	
Marsh, Treas.:	
Feeding Hills, Cong. Ch.,	17 70
Holyoke, Second Cong. Ch.,	23 00
Ludlow, Cong. Ch.,	73 12
South Woburn, C.,	5 00
Springfield, First Cong. Ch.	

to const. Rev. E. A. Reed a L. D., and Mrs. E. A. Reed a L. M.,	176 28		
Westfield, First Cong. Ch.,	81 54		
West Springfield, First Cong. Ch.,	31 36		
Hopkinton, Mrs. Lee Clafin,	416 95		
Lanesboro, Cong. Ch., by C. Newman,	50 00		
Medford, Sabbath School of the Trin. Cong. Ch., by F. H. Kidder, to const. him a L. M.,	5 00		
Northampton, From a Missionary, by S. T. Spaulding,	30 00		
North Brookfield, First Cong. Ch., bal. of coll., by J. E. Porter, Treas., in full, to const. Calvin Drury, John Lane, F. S. Bartlett, Miss Jennie Winslow, Miss M. H. Porter, Miss E. A. Ayres, Miss Clara A. Boynton, Mrs. R. Woodis and Miss F. Carruth L. M.,	100 00		
Paxton, Rev. T. L. Ellis, to const. him a L. M.,	100 00		
Quincy, B. C. Hardwick,	30 00		
Salisbury, Legacy of Miss Mary Per- kins, by T. J. Clark, Ex.,	100 00		
Sherborn, Fem. Benev. Soc. of Cong. Ch., by Mrs. D. P. Dowse, Treas., (freight),	300 00		
	1 00		
RHODE ISLAND—			
Rhode Island Home Missionary So- ciety,			
Pawtucket, Rev. C. Blodgett, D.D., to const. H. Maria Blodgett, Sarah Blodgett and Edward G. Blodgett L. M.,	*1,869 17		
	100 00		
CONNECTICUT—			
Conn. Home Missionary Society,	*13,888 85		
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	117 13		
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	2 50		

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London, England, William S. Lee,	16 51
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Received at this office in March, 1872,	25,598 26
	\$97.676 41

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Bridgeport, Ct., Ladies of the North Cong. Ch., by Mrs. S. M. Cate, a box,	\$250 17
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Ladies' Home Miss. Soc. of the First Ch., by Miss H. A. Tucker, Sec., two boxes,	459 79
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Stafford Springs, Cong. Ch. and Soc., by S. H. Seward, Treas., to const. him a L. M.,	47 94

\$428 59

THE Home Missionary.

MAY, 1872.

CONTENTS.

	PAGE		PAGE
SPIRITISM:—WHAT IT IS NOT	1	Prairie du Chien.—Bold Stroke for Self-Support	13
MISSIONARY INTELLIGENCE.		From <i>Rev. J. W. Donaldson</i> , Hancock.—After the Fire, Cold	13
Oregon.—From <i>Rev. W. A. Tenney</i> , Astoria.—End of a Year	6	From <i>Rev. J. H. Cameron</i> , Markesan.—Revival	13
California.—From <i>Rev. J. H. Warren</i> , Superintendent.—Los Angeles.—San Bernardino	7	From <i>Rev. M. W. Fairfield</i> , Dartford.—Awakening	13
Wyoming.—From <i>Rev. J. Strong</i> , Cheyenne.—Signs of Progress	7	Michigan.—From <i>Rev. J. D. Millard</i> , Pleasanton.—Through the Swamps	14
Nebraska.—From <i>Rev. B. F. Maxwell</i> , Plattsmouth.—His Work and Wants ..	8	From <i>Rev. B. Parsons</i> , Smyrna.—The Home Missionary	14
From <i>Rev. D. Knowles</i> , Greenwood.—More Bricks Needed	9	Illinois.—From <i>Rev. J. E. Roy</i> , D.D., Superintendent.—Decease of <i>Rev. Luman Wilcox</i>	15
From <i>Rev. G. Davies</i> , Nebraska City.—Cold, but Encouraged	9	From <i>Rev. D. Gore</i> , La Harpe.—The New Departure	15
From <i>Rev. A. Dresser</i> , Linwood.—Piety in the Sod-House	9	Tennessee.—From <i>Rev. U. W. Small</i> , Pomona.—His New Home	15
Kansas.—From <i>Rev. A. M. Richardson</i> , North Lawrence.—Great Revival	10	MISCELLANEOUS.	
From <i>Rev. R. M. Tunnell</i> , Independence.—Sowing in Faith	10	OUR CO-OPERATIVE SOCIETIES	16
Minnesota.—From <i>Rev. S. H. Kellogg</i> , Swasea.—Frontier Schools	11	AMERICAN CONGREGATIONAL UNION	16
Iowa.—From <i>Rev. D. Lane</i> , Belle Plaine.—Hopes to Go Alone	12	CONGREGATIONAL PUBLISHING SOCIETY	17
From <i>Rev. J. L. Atkinson</i> , Earlville.—A Memorable Quarter	12	AMERICAN EDUCATION SOCIETY	18
Wisconsin.—From <i>Rev. C. F. Clapp</i> ,		THE COLLEGE SOCIETY	19
		Missionary Appointments	21
		Acknowledgment of Receipts	21

PUBLISHED BY

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"GO, PREACH THE GOSPEL."

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BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office.* It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

FORTY-SIXTH ANNIVERSARY.

The ANNIVERSARY SERMON of the American Home Missionary Society will be preached in the Broadway Tabernacle Church, Sixth Avenue, corner of 84th street, New York, by Rev. EDMUND K. ALDEN, D.D., of Boston, Mass., on Sabbath Evening, May 5, at 7½ o'clock.

The Annual Meeting will be held at the Rooms of the Society, in the Bible House, on Wednesday afternoon, May 8, at 4 o'clock.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The least amount that will suffice from this Society.

The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxilliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months from the date of the application; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, one copy for every ten dollars collected and paid into the Treasury of the Society, or of any Auxiliary.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLV.

JUNE, 1872.

No. 2.

THE DEMAND FOR MINISTERS, AND ITS SUPPLY.

By REV. CHRISTOPHER CUSHING, D.D., of Boston, Mass.

[Few matters came before the late National Council, which attracted more of interested attention than did Dr. CUSHING's paper on "The Supply of Ministers." It has since been published in *The Congregational Quarterly*, and its careful preparation, valuable statistics, manly argument and sensible conclusions, amply justify the praises that were bestowed upon the paper at Oberlin.

The subject is one of deep interest to our readers, in the ministry and out of it; and we only wish that our space would allow us to reprint the entire article. As it is, we can give but the substance of the first and fourth heads, on "the demand for ministers," and "the practical measures to be adopted for its supply." The second head, on "the sources of supply," gives statistics of great value, as does also the third, on "the obstacles to supply," viz: small salaries; the materialistic tendencies of the age; the present crisis in our system of education; the false standard of the churches as to ministerial qualifications.

We suggest that *The Congregational Publishing Society* would do the churches a capital service by printing this essay in a cheap form (like their issue of Professor Phelps's "Spiritism"), for wide and easy distribution. How is it possible to effect that "grand advance all along the line" of our Home Missionary enterprise, unless there shall be a very marked increase in the number of ministers of the right stamp for such a work? Yet Dr. Cushing shows that, while our gain in the number of churches the last year was seventy-eight, our gain in the number of ministers was only fifteen.]

THE DEMAND.

1. *The demand for ministers may be viewed primarily with reference to the wants of existing churches.*

Our national statistics, as last published, give the number of Congregational churches in the United States as 3,121 and the number of ministers as 3,194, reporting 73 more ministers than churches. In addition to these, there are a few ministers who are not members of any ministerial Association, whose names, consequently, do not appear on the list. It may be safe to say that at the time our statistics were last made up, we had 100 more ministers than churches.

But a large proportion of these ministers are not available for the pastoral office. It is to the honor of our denomination that we hold a prominent place as the educators of the nation. About 100 of our ministers are presidents of colleges, professors in theological seminaries, universities, or col-

leges, or holding other educational positions of high responsibility. Ninety-six are engaged as foreign missionaries. About 165 are secretaries or agents of benevolent societies, editors, evangelists, county or city missionaries, or officials in asylums and reformatory institutions. A large number are superannuated. Others, still, are too feeble in health to meet the responsibilities of the pastoral office. Beside these, a large number have become secularized. Some have not left the profession, and yet "stand all the day idle," because no man hath hired them. They may not have given themselves so fully to their work as to keep themselves fresh in it. They may have mistaken their calling; or, as one has expressed it, "when the Lord called somebody else, they answered." There are not a few whose hearts are in the work, and who would gladly have their hands in it also, but the churches from a false standard of merit, or from unjustifiable fastidiousness, reject them, and leave them to learn in sadness a new application of the Scripture, "Many are called, but few chosen."

Thus, in one way and another, the number of available and acceptable ministers is so reduced that 780 of our churches have neither pastors nor stated supplies. Of these, 129 are supplied temporarily by licentiates, or ministers of other denominations; 651 either have transient supplies, or are deprived of the ministry of the Word.

On the other hand, it should be stated that many of these vacant churches are in an interregnum between pastorates, and have regular public worship, many professors and others who are not available as pastors being available as occasional supplies. One hundred and seventy-one ministers are supplying two churches each, and a considerable number of churches are so weak and feeble as to have little more than a nominal existence. Indeed, from 40 to 50 churches, annually, either become extinct, or are dropped from the list.

Still, looking at the subject on all sides, and making allowance for all modifying facts and circumstances, it appears that we have not available ministers enough by some hundreds to supply with pastors our existing churches.

2. *The demand for ministers may be viewed with reference to the commission given to us by the Savior.*

The American Board are needing 40 new missionaries the present year. But, without reference to the foreign field, we are to consider that God is bringing the heathen to us, and that a large proportion of our own population are as truly in need of the gospel as the heathen themselves. Never was there in the history of the world so promising and magnificent a field for Christian work as our own country now presents.

Appreciating the distinction between Home Missions and church extension, who shall measure the present demand? It is customary in our courts to call in experts as witnesses. With this view the Rev. Dr. Barrows recently addressed to the Superintendents of the Home Missionary work west of the Hudson, the following inquiry: "How many more Congregational ministers could be employed to advantage in your field, if their support were guaranteed by foreign aid, when needed?" The answers received from about one-half of the field give the aggregate number of 229.

We need not anticipate what would be the response from the other half of the field. If the broad domain which the American Missionary Association seeks to conquer for Christ were also taken into view, the demand for men would be greatly augmented.

But it is obvious that figures gained in this way are not in themselves a measure of the legitimate demand, at the present time, for ministers of the gospel. In a practical and judicious view of the subject, we must not only inquire how many places there are where there is work to be done, but also whether the condition of the church is such as to render the occupation of these places practicable. If we give undue prominence to foreign missions to the neglect of the home work, we shall ere long find that our foreign missions will languish for want of strength at home to support them. So, if we turn our attention exclusively to the question, How many men are needed as preachers? and devote our energies simply to procuring these men, we shall be overtaken with disaster; for in fact, practically, we need no more ministers than we can sustain. A shrewd general, in deciding how much to increase his army, takes into consideration not only how many men can have a chance to fight, but how many men he can equip and feed. Because 500 more men could find enough to do in the foreign missionary work, and 500 more in our own country, it does not follow that we need at once 1,000 more ministers. It is possible that our officers at the front, when they call imperiously for more men, in deciding how many to call for, do not always consult sufficiently the commissaries in the rear. Still, one way to energize the commissary department, is, to get more men for them to feed. Within rational limits the demand creates a supply.

Avoiding all extravagant or visionary ideas, we cannot contemplate our commission from the Great Head of the church in its relations to the present condition of our own country, even under the limitations which the resources of the church and the symmetrical development of Christian forces impose, without having forced upon us the conclusion that there is a present demand for many more ministers, in addition to those who are needed as pastors of existing churches.

PRACTICAL MEASURES FOR THE SUPPLY.

1. *We must take cheerful views of the office of the ministry.*

We should not give undue prominence to the poverty or the privations of ministers. These may be made the subject of comment at proper times and in a proper way, in order to secure relief or promote reform. But if great prominence is given to them, we present the office of the ministry in a mercenary aspect, and deter young men from entering it.

The publishing in our papers of the salary offered when a minister has a call, or is settled, may sometimes gratify pride, and may tend to raise the standard of ministerial support; but it is in one regard prejudicial to the office of the ministry, because it presents it before the public in its commercial aspect. The exhibition of "the shady side" has its uses, but what we most need is to look at its "sunny side."

If many ministers are poor, they are not the only poor people in the world, nor are they the poorest.

There is still sufficient respect for the office of the ministry to secure for a consistent minister great social privileges. There is no other class in the community who, as a whole, obtain companions for life, who have such sterling worth, such varied culture, and so many of the highest graces of womanly character, as are found in the wives of ministers. It is true even now that the children of ministers are respected as ministers' children, and the fact

helps them into positions of influence and honor. The ministry, from a simply financial view, may not seem specially attractive. It is not desirable that it should. The sanctity of the office, the highest interests of the church, require that young men should enter upon the work of preaching the gospel from higher and holier motives.

There is a cheerful view of the office of the ministry. He who fills this office is called to the habitual contemplation of the most exalted themes. If the dwellers among mountains realize, in their own development, the influence of the sublime scenery with which they are familiar, how much more does the true minister feel the expanding and the exalting influence of his communion with God! There is a luxury in doing good, contrasted with which all the pleasures of the worldling are as ashes. And there are no others who have such occasion as the ministers to sing,—

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

If we would induce young men to enter the ministry, we must take a cheerful view of our office—

"And let our joys be known."

2. *We should aid in every practicable way young men in preparing for the ministry.*

We should favor the establishment of Christian academies, so that young men may be brought under more positive evangelical influences than can be exerted in a high school supported by taxation. We should endow these institutions so liberally that young men will not be drawn away from them by the free tuition of our public schools. Such institutions as Phillips Academy, at Andover, and Williston Seminary, at Easthampton, in Massachusetts, and the preparatory departments in our western colleges, are as essential to the supply of ministers as our theological seminaries themselves.

Without opposing State universities or any other universities which the general cause of education may seem to demand, we should sustain and richly endow at least one Christian college in each Commonwealth, and to this end we should augment greatly the resources of the College Society.

In selecting an institution for the education of our sons, we should send them to a Christian college rather than to any university, however ancient or renowned, where the prevailing influences tend to divert them from the ministry, and alienate them from the Christian faith.

We should see that our theological seminaries have all the funds which they need. We should expand and energize the work of the American Education Society. That we must depend largely for the supply of ministers upon young men from families of moderate means, is shown by the fact that the Education Society has already afforded assistance to 5,858 young men. And the work has as yet only begun.

3. *We should endeavor to secure fidelity to the claims of our own denomination.*

We have been more generous than just. Through the American Education Society we have aided in preparing for the ministry young men who belonged to seven denominations.

While cherishing an interest in the church universal, and holding ourselves in readiness to help on its progress, we should feel persuaded that we can

accomplish even this most effectually, in the end, by adhering to our own polity, and standing by our own colors. Ministers should seek a settlement in our own churches, rather than be coquetting with outsiders, or even heeding the advances which they may make.

Our churches, while we have ministers unemployed, should consider the obligation to hire them, so far as is practicable, rather than persons belonging to other denominations. Our churches employed, last year, about fifty ministers of other denominations.

Children should be taught the simple, scriptural principles of Congregationalism, and be so trained in them that they will not afterwards wander from the fold.

4. *We should seek out appropriate persons to enter upon the work of preparing for the ministry.*

Parents should inquire whether there are not among their children those whom they should consecrate to this work.

Pastors and teachers should have the same object in view,—selecting *appropriate* persons. Piety, though essential, is not the only qualification to be sought. The present age demands personal magnetism. It is a peculiar quality. We know that when we approach some people they repel us, towards others, we feel indifferent, while there are others still to whom we are instantly and instinctively drawn. What this magnetic quality is we may not be able to analyze or explain, but we know that there is such a thing. In the language of Goethe, “A logician might not see it, but a soul would.” In what it consists? the conditions of its exercise? whether it may be cultivated? are questions which, whether in the province of physical science or of psychology, are worthy of the most profound study. The magnetic power, being pre-eminently the demand of the present age, peculiarly qualifies one for ministerial work; and hence, so far as is possible, should be sought for in selecting candidates for the sacred office. We are taught that, “In a great house there not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.” We are all “earthen vessels,” but we should guard against unduly multiplying the vessels to dishonor. While there is this need of caution, there is still occasion to seek many new vessels.

5. *We should seek especially revivals of religion.*

A baptism from on high will deliver the churches from parsimony and meanness wherever they exist. It will deliver us all from the materialistic tendencies of the age. It will correct the standards cherished by many of our churches as to qualifications for the ministry. It will keep some ministers from becoming secularized. It will increase the efficiency of all who are in the ministry. It will renew the hearts of our youth, and make our educational institutions the sources whence shall issue streams to make glad the city of our God.

When our Lord declared, “The harvest truly is plenteous, but the laborers are few,” He added, “Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” Whatever other measures we may adopt, or what means soever we may employ, we need to feel that a special emphasis is given to prayer, from the fact that it is the only means which our Saviour mentions, and earnestly heed this injunction to pray.

MISSIONARY INTELLIGENCE.

WASHINGTON.

From Rev. J. F. Damon, Seattle, King County.

Two Years Closed.

The close of my second year finds us with much for which to feel grateful and encouraged. Where two years ago only six stood up in defense of our "articles of faith," we now have fifteen on the roll, with prospects of a speedy and decided increase of members; a Sabbath school numbering over sixty, with a large and interesting Bible class. Our church edifice will doubtless be sufficiently advanced for occupation during the early summer.

The condition of my health renders it necessary that I should resign the pastorate of the church in Seattle, which I do with a hope that the good Lord will, through your Society, send some strong, earnest worker, to give to it his entire time. I hope still to preach in Port Madison every other Sabbath, and to devote the rest of the time to such unsupplied points as may seem to give best promise of good.

During the latter part of the year, I have given alternate Sabbaths to Port Madison, where the congregations have been good and attentive, and I trust foundations for good are laid. The proprietor of the town has kindly provided a new, neat hall, 25 by 56 feet, as a place of worship—a decided improvement upon the little school-house we occupied there last year. The doctrines of Unitarianism are widely and plausibly promulgated at different points on the Sound, by a very able minister of that denomination sent out from Massachusetts, with an abundance of Unitarian literature for gratuitous distribution. Hence all the more need that we faithfully proclaim the true gospel.

OREGON.

From Rev. J. H. D. Henderson, Eugene City, Lane Co.

Hindrances.

I have employed half my time in Eugene City, one-fourth at Springfield, and the other fourth at Junction City. My congregations have not been large, but have averaged fairly with those of other denominations, and my labors have been well received by all classes of hearers. The unusual amount of rain has hindered all out-door labors, and attendance upon preaching; but, as I have already written, the *great* obstacle to our success is the want of a house of our own to worship in. Here I have preached in the houses of the Presbyterians, the Baptists and the Campbellites, to audiences largely of their members; so that I can not set forth the distinctive features of our system, without seeming to make war upon those in whose house we are met. We have no public halls for worship. In summer we can use school-houses and other buildings, that are not sufficiently comfortable for winter.

Taking all things into consideration, I will not ask the Society to continue their aid; yet I expect to labor along without interruption for some months at least, so as to improve the season of year most favorable to missionary labor in this climate.

CALIFORNIA.

From Rev. G. R. Ellis, Pacheco, Contra Costa Co.

Call for Gospel Glue.

The little handful of gospel corn which has been planted here can scarcely be called a church, having simply been joined together by covenant, but not yet recognized by the

sister churches. Although there were but four persons (all mothers in Israel), to unite, it was thought best to plant here a branch of the Pilgrim stock—especially as other denominations, after years of occupation, had almost wholly abandoned the field, so that in coming here we do not trespass on the legitimate ground of any Protestant body. We are permitted to occupy the building owned by the Cumberland church, which is somewhat shaky and dilapidated; but should the Lord bless our work here we hope ere long to have our own place of worship.

The Christian element of the neighborhood is composed of fragments from all Protestant bodies. There are Cumberland Presbyterians, Campbellites, Methodists North and South, Baptists, Episcopalians, and so forth; and it will certainly require a superior kind of gospel glue to bind them all together. But, the Lord helping us, we will try to cement these diverse parts in one, at least in the bonds of Christian charity.

The population of Pacheco is estimated at from 500 to 700, with the usual amount of infidelity and general indifference to religion. But there are many, including young people of both sexes, who may hopefully be brought under gospel influences.

*From Rev. M. S. Crowell, Sonoma,
Sonoma Co.*

Wet Season.

The "wet season" has been a serious obstacle to our enterprise. This valley has abundant crops when other sections of the State are dried up; so a flood like this, recurring about every tenth year, keeps farmers in doors, makes quagmires of grain fields, bisects neighborhoods with swollen, bridgeless streams, suspends staging, paralyzes business, and breaks up congregations and Sabbath schools. Two weeks ago, I took stage for San Francisco; left

the stage mired, and rode one "leader" to the steamer, which had waited twenty minutes for the mail, supposing that I was bringing it! I hoped to return the next day; but that stage has not "run" since. Two other lines, also, "drew off," and at the end of a week I got back on a small sloop, running up Sonoma creek for freight. Yesterday a little sunshine brought out a crowded house to one of our most interesting communion services.

We bargained for a church lot, but the death of the owner before the purchase could be perfected, may keep us out of it. Our hearts are gathering about ways and means for raising funds for church building, the details and success of which are contingent on the opening season. The three ministers I found here a year ago have gone, leaving me alone.

An Opportunity.

Our Cumberland Presbyterian brethren have closed their school and offered their "college" building for sale at \$7,500. It is said to have cost over \$20,000. It is a handsome, substantial, concrete edifice, 60 by 70 feet, two stories, basement, and mansard roof, third story and basement unfinished, needing some repairs. The location is beautiful and healthful. It is a grand opportunity for some one to perpetuate his name with \$10,000, as the founder of a Christian school, an important adjunct of Home Missionary work.

IDAHO.

From Rev. M. Eells, Boise City, Ada Co.

His Home Parish.

Besides the drug, grocery and other stores that sell liquor, we have two distilleries, one brewery and twenty saloons, for the population of about 1,000. Yet I found, also, the Episcopal church and Sabbath school, a Sabbath school in the Baptist house, a

tained by the Methodists, Baptists, Congregationalists and Presbyterians, with 60 to 100 scholars; and a prayer meeting which began in a private house with only three, and now gathers in the church from ten to thirty. Our average Sunday morning attendance has been fifty; in the evening, about eighty.

I am the only Congregational minister in the Territory, with a population of about 17,000. The Episcopal minister here, and a Southern Methodist, thirty miles off, are the only other evangelical ministers of which I know in the Territory, who are devoting themselves to preaching. The nearest Congregational ministers are in Washington and Nevada, more than 250 miles away. The nearest Congregational Association is 500 miles—three days' stage ride—from here, in Oregon. Most of the towns of this Territory are mining places, not permanent, and more adapted to colporteur work, than to regular ministerial labor. There were probably more people in one county a few years ago, than there are in the whole Territory now. This place, however, I think will be permanent, unless a railroad shall "leave us out in the cold." It is the only agricultural part of Southern Idaho.

A festival, to raise money for church repairs, passed off pleasantly, and was more profitable than we anticipated. Aiming for \$150, we raised nearly \$300. With this and about \$50 more, we have repaired and painted the inside, provided more seats, a pulpit, and lamps. Though still without bell or outside paint, we hope to look more church-like after a while.

His Out-Stations.

During the two weeks of repairs, I went to Silver City, sixty miles south, and Idaho City, thirty-six miles north of us. Silver City is a quartz mining town of about 800 inhabitants, and likely to be a permanent place. It has

been settled since 1863, but has never had a minister. I preached the first sermon they have had since last October, to about 60 in the morning and 120 in the evening. There is a Sabbath school with twenty or thirty scholars. I found only four who now profess to be Christians, of as many different denominations. They seem anxious for a minister, and one man has said that he would give ten dollars a month. About \$1,000,000 are taken out annually, and as long as the people have money they are liberal with it.

At Idaho City about 1,000 white people winter, and there are nearly twice as many in the summer, and as many more Chinese. It is a placer mining town, settled in 1863, and is going down. I had a larger congregation than at Silver City, and they anxiously asked me to stay, having had preaching on only three Sabbaths in six months. The Catholics have a church there, poorly attended, the Chinese a *joss-house*, but the Protestants have nothing.

NEBRASKA.

From Rev. F. Alley, Crete, Saline Co.

Our Academy.

In our fine academic building the school is now in its third session. When I came, a year ago, there was no church nor church building of any denomination, and no school-house. I erected a building to live in, and when it was enclosed we occupied the lower story ourselves, and gave the upper for school and church purposes. The summer term of twelve weeks was carried on over our heads. We trust we are now permanently housed, for school purposes, at least. We have from \$3,000 to \$4,000 of academic property above the indebtedness, which is yet heavy. We think the Lord has adopted the enterprise, and look upon it as one of the beacon lights signalling across the continent.

All deserving students, of either sex, of any color, or nationality, find its doors open to them. "Equal advantages to all deserving students," is the motto.

The noble Christian people of this country took me, when a poor boy, a foreigner, without money and without friends, and aided me through a course of study. With devout gratitude I remember the friends of those seven hard struggling years. Whether Jacob worked harder for his beloved Rachel than I did for the ministry and the church, God knows.

The friends of those years, giving me employment when in health, encouragement when disheartened, sympathy when in sorrow; when sick, friendless, and penniless, receiving me to their homes, their tables, their hearts; looking to the Lord Jesus Christ for their reward — God bless them! May a child of their's never want a home or a friend, never suffer for a counselor or instructor; for Christian love and sympathy. And if I can do a little towards putting an educational institution on a solid Christian basis, the embodiment of a living active faith, to be a power for truth and good, I will lift up my hands and heart and soul to God with profound gratitude!

A lady from Boston has put her own piano in our music room, and is giving instruction regularly. Besides the English studies, instruction is now given in Greek, Latin, and German. We need a library, cabinet, and general apparatus; but first we need to pay our debts. We need a church building, and the necessary furniture. The Lord only knows how or when we can get these things. Above all, we largely need the spirit and grace of God.

Religion and intelligence are the two chief pillars on which this notice rests. Without *both*, it can have neither prosperity, permanence, nor true glory.

KANSAS.

*From Rev. J. C. Plumb, Fort Scott,
Bourbon Co.*

After the Fire.

From a purely human stand-point, the picture is gloomy enough. The labor and toil of three years are gone in an hour. Our beautiful home is in ashes. The door to larger usefulness, just opening wide, is closed and locked indefinitely. We must now begin three years back, and do it all over again.

So much for the dark side: now for the day dawn. No, not the dawn, but the brightness of noonday; for the assurance, "Lo, I am with you, *always*," brings full-orbed day.

The fire has been, perhaps, the greatest blessing the church ever received. There was remarkable unity before, but now the church seems to be a unit. Love abounds, and whenever any of the church-members meet they have "a love feast." Even the children and the strangers say *rebuild*. And it would delight as well as amuse you, to hear the novel methods proposed by this poor people to raise money. There is one thing they are not poor in, and that is *pluck*. I believe they are rather ahead of Chicago in this. You cannot cow them; they will hold up their heads in spite of everything. But "pluck" is too low a term; it is, faith in God. That makes men hopeful and confident in every exigency.

We had been expecting Mr. Hammond, and when the church was burned felt greatly crippled for a place, as ours was the largest room in the city. But the Lord has helped us. We expect to get from Denver, "the big tent" (which they say will hold 3,000), without expense for freight or use.

To-morrow thirteen join the church, and more than a dozen more are just about ready.

*From Rev. W. P. Esler, Saint Mary's,
Pottawatomie Co.*

Appeal for Help.

A word to "every one whose heart is stirred up and whose spirit is made willing" to aid, where it is most needed.

Kansas has for years been the battle field for Christian civilization. One danger is passed, but another is ever present. Romanism, defeated in the old world, seeks a wider field in the new. The battle rages all over our land, but more especially in the great West. Just here the odds are now greatly in its favor. The Jesuits began their work here about twenty-five years ago. They have accumulated a large landed property, and gathered many Irish and German Catholic families around them, till they are much more numerous and influential than the Protestants. They have made a large outlay in buildings; the Jesuit Fathers having a college, and the nuns of the sacred heart, a convent and academy. These are large, substantial brick buildings and must each have cost at least \$70,000 to \$75,000. To these, it is said, two or three more such buildings are soon to be added. Bear in mind, that this place is very near the geographical center of the United States.

We are not here merely to oppose the efforts of Romanism; but to seek to save the Protestant population from intemperance and kindred vices, fearfully prevalent. This young, feeble Congregational church and society is the only instrumentality now here to do the work allotted to Protestant Christianity. It is composed mostly of young people from the Eastern States, who have used all their means in coming and getting settled. It is a costly place to live in. We have secured an excellent site for a church building, through our Ladies' Aid Society. To hold the ground here for Jesus, we

must have a Christian home this season. We now worship in the school-house, which many think we ought not have. An Apostle has said, "Bear ye one another's burdens, and so fulfill the law of Christ." May this statement meet the eyes of some whose hearts the Lord will stir up to aid us in this work!

*From Rev. O. A. Thomas, Albany,
Nemaha Co.*

The Missionary Barrel.

The barrel has arrived safe, packed with good things, all timely and acceptable. I am sure some good spirit presides over the filling of these barrels, for the families of Home Missionaries. Many little comforts and surprises, filling every available nook among the more substantial things, show that the donors have studied our wants with a warm interest that we should have more than a bare supply of our sorest need. The warm substantial garments are highly prized; but there are little expectant ones in our households, that are gladdened and enriched by the little picture or keepsake, more than we can tell. Such things come from loving hearts, and endear *all* their gifts to us. I know not how fittingly to express our gratitude, or our appreciation of such favors. As they bear the stamp of a divine bounty, may they be rewarded with a divine blessing!

MINNESOTA.

*From Rev. A. C. Lathrop, Greenwood,
Pope Co.*

Wintry Reminiscences.

In all my experience of more than thirty-four years in the ministry, I was never so hindered by cold and storms, as during the past winter. Excepting once, we have had service here every alternate Lord's day. I was able to go to Grove Lake but once, and then had

no service, as I was not expected, but went from house to house, exhorting, praying, and distributing religious reading. I could drive only on a walk, through the deep snow. To drive a dozen miles, in the cold prairie wind, passing but one house on the way, is pretty tedious. One needs a buffalo overcoat and fur mittens to endure it, and I lack them. Then one is liable to be weather-bound, as furious storms come unawares in this high latitude and altitude, on the head waters of the Mississippi and Red rivers. Many have frozen to death. Recently a father and son perished in a storm. The wife, mother of seven young children, became deranged, and was sent to the asylum. I was out in the same storm, coming home before it, and was mercifully preserved. It blew a tornado for thirty-six hours, driving, piling and packing the snow. The thermometer was 35° below zero, and it was hard to keep warm in the house. At night we were obliged to use heating irons in our beds, to be at all comfortable. We were glad to see spring again.

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*From Rev. P. Litta, Spring Valley,
 Fillmore Co.*

Hard Times.

A year ago I had either to seek another field, or build a small house and incur something of a debt. From extreme scarcity of money, the church failed to meet its obligations and became somewhat discouraged. It seemed that I must leave, after all. But the people earnestly invited me to stay, if they could secure my support, I think the cloud is lifting. Many are doubling their pledge for my salary, in one case making the amount \$100, and the church is now confident that the salary can be raised.

Of course I am embarrassed by the debt incurred to meet the wants of my family, and had not our wardrobe

been partially replenished one year ago, by kind friends at the East, our wants would have been much greater.

But it is a blessed privilege to "fill up that which is behind of the afflictions of Christ in the flesh, for his body's sake, which is the church;" and the recompense is sufficient: "If we suffer, we shall also reign with him."

IOWA.

*From Rev. J. R. Upton, Lakeville,
 Dickinson Co.*

Prairie Storms.

Last winter will here be long remembered for its early commencement, its severe and steady cold, and its many driving, furious storms. These often filled the air so thick with snow as to blind and bewilder persons and animals, so that not a few lost their lives. Even an inch or two of light snow driven furiously over vast stretches of burnt, open prairie, renders it unsafe to travel even to your nearest neighbor's. Many of these storms came on Saturdays and Sundays, so breaking up my appointments and impeding my work. But I see nothing discouraging in regard to our prospects. A few years will see settlements, groves, hedges and orchards that will stay the violence of the winds, and furnish guides to those caught out in blinding storms. Now the winds from Alaska hardly have an impediment.

Work for Workers.

Many points are needing and more will soon need missionary labor. None of these can pay \$1,000 salary yet, but they offer a field of greater usefulness than some that pay \$3,000. The requisites for those who should apply for work in these points, at present, are: a genuine devotion to the cause of Christ and souls, such as inspires courage, fortitude, patience, energy, perseverance, self-sacrifice, faith and

hope, and that will not despise "the day of small things." This, with a good discernment of human nature, good bodily health, fair culture and speaking powers, and a reasonable measure of good sense and judgment. If some experience can be added, all the better. Such may find work in abundance.

WISCONSIN.

From Rev. H. Foote, Brodhead, Green County.

Ingathering.

It is a year since I took charge of these two little disheartened churches, at a call that seemed to be one almost of despair. The field looked discouraging, but I felt and still feel that the hand of God led me here. A protracted union meeting was held in our church; a revival soon extended to all the churches, and they came in with us to our house of worship. All jealous, sectarian spirit between the churches was killed. Christians blended in harmony and love. This happy result, had no sinners been converted, was worth all our effort.

At the close of a similar series of meetings this spring, which continued some six weeks, and was perhaps more blessed with spiritual results than the former, a "new thing under the sun" took place. The friends of religion joined in a union donation festival—an indorsement of our union meetings—and many who had not identified themselves with us in religious efforts entered heartily into this, which resulted in a present of \$100 to each of the three ministers.

From Rev. N. Mayne, Platteville, Grant County.

Work and Reward.

I report a quarter of labor and enjoyment. I believe I never labored harder, never was away from my family so often and so long, never held so

many meetings, or preached so many times in three months. The results have been glorious, not in the number of conversions, but their thoroughness. A man of sixty years stood up, without uttering a word, tears of sorrow that he had grieved God, flowing down his cheeks, until he took his seat, with heart too full to speak. "I would like to tell of my hope in Christ," he said afterwards, "but when I rise I cannot speak. God is so good to me." Eleven have entered into covenant with the church, and others are to come at our next communion. We hope to inclose our house this spring, and to complete it during the summer. At Jamestown we received four, one of them a young man who we hope will become a minister.

MISSOURI.

From Rev. F. G. Sherrill, California, Moniteau Co.

Slowly Gaining

I continue to serve the churches in California, Moniteau and Syracuse, doing for the entire field what I can, but with less apparent progress than I wish to see. There are people enough and they turn out, often largely, to our meetings, but the most do not identify themselves with us. Like all the Congregational churches in this region, we depend for our growth almost wholly upon people from the North; and the immigration to this part of the State has been mostly from the Southern States. With this Southern is commingled a German element, which it is also difficult for us to reach, and so our rate of progress is slow.

Yet, the old inhabitants are increasingly cordial towards us, and some of them are this year for the first time, contributing to my support. An improvement has also been recently made which will be likely to attract hither the kind of people that join Congregational churches. A house, built at

the cost of from \$20,000 to \$25,000, for a graded school, has just been finished.

We have also a flourishing Sunday school, that has grown in about a year from twenty to fifty, and is conducted with enthusiasm by intelligent, active Christian teachers. This is now the most hopeful feature of the situation.

*From Rev. G. A. Paddock, Lebanon,
Laclede Co.*

Revival.

Our prospects, spiritual and temporal, never seemed as good as now. Through the blessing of God, and the assistance of Rev. J. H. Harwood, we have just passed through a most precious revival. In January thirty-nine united with us—men and women, from fifty and sixty years of age, down; not all men of wealth, but the very heart and substance of the community. They are a solid addition, and they come in to work for the Master. Another peculiarity of the blessing is, that to a remarkable extent these are the complements of Christian wives, husbands, and families, already in the church.

The recent additions more than double our former membership, and give us sixty-seven actually here on the field. We hope that the time is not far distant when we can be self-sustaining; able and willing to aid other struggling congregations, as we were glad to receive like assistance in our time of need.

ILLINOIS.

*From Rev. M. M. Longley, Greenville,
Bond Co.*

Closing Up.

With no ordinary emotion I come to the close of four years' service, expecting to labor no longer as your missionary here. I came in response to earnest, simultaneous letters from honored brethren and the church, and I hope also

heeding "the still, small voice." Calls that seemed of God, had hitherto kept me from my original westward impulse. Of real, pressing privations we have known comparatively little in seventeen years of Home Missionary life; yet in *little* matters, we have known something of self-denial.

Though I have not realized all my hopes, I can say there has been some advance. At the end of four years, notwithstanding late emigration, we number forty-seven, lacking only three of doubling our original roll. The Sunday school has steadily grown from fifteen to a roll of 180, with an ordinary attendance of eighty. Our finances, too, have improved. We are free, I trust forever, from little annoying debts; learning to pay as we go, and gaining in sense of responsibility for promises. This year we have raised our annuity to the Congregational Union, more easily than ever; have tripled our collection for your Society, and nearly doubled that for the A. B. C. F. M. We have gained, also, in unity and working power; while of mutual forbearance there have been touching exhibitions, under very trying circumstances, which have greatly cheered the pastor, and I am confident, have led men to recognize the Christ-like spirit. Every brother is ready to take part in our social meetings, and I think all are growing more and more obedient to the command, "Go ye out into the highways and hedges, and compel them to come in." I feel that there is a bright future for this church, under the care of some thorough prompt man, who will make it his business to do the business of the Master.

OHIO.

*From Rev. G. W. Walker, Chagrin
Falls, Cuyahoga Co.*

Powerful Revival.

The past quarter has been the most prosperous this church has ever had

in the thirty-seven years of its existence. We have had a revival such as I never before passed through. The interest began in the fall. A portion of the church was considerably revived, and there was seriousness among many of the impenitent. On the first of January we began a series of meetings. At the end of two weeks, when there were but fourteen converts, I became completely exhausted, and called in the aid of Rev. Mr. Wells, of Cincinnati. His labors were so greatly blessed that, at the end of his service, forty-seven were added to the church. After his departure the meetings were continued, and in March fifty-one more were received — making in all ninety-eight new members during the quarter.

Our membership is tripled and our congregations are doubled. Our prayer meetings, that averaged eighteen during the fall, have lately averaged eighty, and are increasing. The converts give evidence of a deep and thorough work of grace in their hearts. The saloon keepers complain bitterly of their loss of customers, while the converts are many of them rejoicing in their deliverance from the curse of strong drink. One delightful feature of the work is that, in nearly every case where a wife was converted her husband came also; and in many cases both were baptized at the same time. About seventy have been added to the four other churches in town. A Young Men's Christian Association has been formed in the town with every prospect of success.

Thus has the Lord prospered us, and our hearts are filled with joy. We trust that now we shall very soon go alone, and begin to pay back to the Society what we have drawn from its treasury. This was most truly a missionary field, but now we mean to make it a center of missionary effort for the surrounding country. There is need enough of such labor.

VIRGINIA.

From Rev. R. Tolman, Hampton, Elizabeth City Co.

Welcome Gift.

I am happy to report that, within the past quarter, we have received from the church of Rev. J. H. Means, Dorchester, Mass., the gift of an excellent cabinet organ, to aid in our service of song. Such a kind remembrance from that church—the home of my childhood, and the place of my spiritual birth—is peculiarly refreshing. The tender and endearing associations that cluster around the instrument, seem to add to the sweetness of its tones, and to kindle in the heart a more intense flame of grateful love, and to lead us to sing in loftier strains the praises of our God.

The Day Breaks.

Another fact deserving of thankful notice is, that the twelve of whom I wrote have been added to our church, seven white and five colored persons. We would be grateful for any degree of progress; any evidence that the day is breaking. On Virginia soil, prejudice against color dies hard. Even among those who are willing to attend worship where the colored pupils of the Normal school constitute two-thirds of the congregation, there are some who will not now unite with a church made up in part of colored members. The very men who will fawn upon the negro, to get his vote for office, straighten up at once, at the bare suggestion of bowing with him in worship before the common Father. And boys that will leave the Sabbath school because a neat, well-dressed, well-behaved colored boy, far better educated than they, is put into the same class with them, will play daily with the dirtiest, vilest colored boys of the town; will eat of the same cake and of the same apple, apparently without the most distant thought of being defiled. Such mon-

strous inconsistency so stirs my Massachusetts blood, that I surely have as it is with you; and that we may "need of patience;" and to earnestly be delivered from unreasonable and entreat, "Finally, brethren, pray for wicked men: for all men have not us, that the word of the Lord may faith."

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 16 Tremont Temple, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

WHAT ANSWER? — What shall we say to the appeals of the young churches which are pressed on the Union faster and faster? Must they be told that the prosperous churches will not furnish the means of aiding them? A brother writes: "We desire to build a house of worship; but the question is, how *can* we do it? The people are poor, many of them living in places that would be thought poor cow stables at the East. Those that had a little money last year, invested in cattle; and the winter being so long and severe, many of the cattle died, and the investors have suffered a great loss. Therefore they cannot do much towards building, and prudence would seem to say, wait awhile. But then we need the house, and we could now secure from the town company and the carpenters between \$200 and \$300, that we could not hope for in a few months, as the company is about to dissolve. Now these people are willing to do to the best of their ability. If they raise \$600, they will do well. But if they raise \$800, what can the Union do for this outpost? Yesterday two families came each *seven miles* to meet with us. Shall we have a house for them to come to?" What shall the Union, already pledged to more than fifty churches, say to such appeals as this?

FRUITS OF CHURCH BUILDING. —

Every church that is aided to secure a place of worship is likely soon to become a contributor, not only to the church building work, but to all the benevolent enterprises in which, as a denomination, we are engaged. A pastor of one of these churches writes: "The church and society have raised the past year for parish expenses \$1,500, of which \$1,200 was for pastor's salary, and \$100 for the Sabbath school. It contributed during the year to the Congregational Union, to the Home Missionary Society, to the Missionary Association, to the A. B. C. F. M., and to some minor objects—in all \$220." Such facts show the economy of aiding the weak churches to secure houses of worship. The whole circle of Christian charities is strengthened by every one so established. If at first small, their contributions will soon become important.

THE WEST.—We frequently hear it said that "it is time for the West to take care of itself." The truthfulness of the statement depends wholly upon what is meant by "the West." Scarcely a term can be selected, the significance of which is more variable. It is time to discriminate between the West and "the Interior." Nothing this side of the Mississippi river, as a field for missionary labor, should be included in "the West." With this interpretation the remark quoted is utterly untrue. It is time however for "the Interior" to take care of itself. And so far as the work of church-building is concerned, we are happy to state that in the financial year of the

Union, 1870-71, Ohio contributed \$207.22 more than was expended in that State; Indiana, \$40.36 more; Illinois fell short only \$310.83; while Michigan received \$926.95 more than she contributed. Since that time, one man in Ohio has sent to our Treasury \$1,000, and in Michigan we have in immediate prospect a legacy of \$10,000. Will not "the Interior" take care of itself? Will not the East do all it can for the West?

Congregational Publishing Society.

Rev. ASA BULLARD,
Rev. WM. BARROWS, D.D., } Sec's.,
MOSES H. SARGENT, Treas., 13 Cornhill,
Boston.
Rev. G. S. F. SAVAGE, D.D., Sec., Chicago.

ECONOMY.—The Congregational Publishing Society makes some profits in the manufacture and sale of religious literature. With these profits it, (1) pays all the expenses of the Society: (2) adds annually something to its capital: (3) distributes books and tracts, and plants Sabbath schools with its libraries. Its Field Agents being over 900 Congregational Home Missionaries, all its field work is done without expense to the Society. This Society, therefore, collects and disburses all the funds that our Congregational churches wish to use through it in Tract and Sabbath school work, *without using one penny of charitable money in expenses.* One hundred dollars collected in Vermont is expended, \$100 in full, in Louisiana or Oregon, as the donors may wish, and in books and tracts at wholesale prices.

DEMAND.—Our 900 Field Agents press the Society with a painful earnestness for supplies of books, tracts and *Well Springs*. Not one-half the calls can be met by the collections from the churches and by the profits on sales, though more than 800 grants have been made during the last twelve months. The Congregational churches and Sabbath schools need not seek

other and expensive channels of this kind of charity. Our Home Missionaries need it all, and can make the best possible use of it, without using any of it to cover expenses.

DENOMINATIONAL.—The natural fruit of the work of this Society is Congregational, so far as it takes any denominational form. Often its work is wisely "union;" but as churches are denominational, it prefers to plant those of its own kind, rather than those of another. It prefers to plant Congregational churches without expense, rather than others with the use of charitable contributions.

FOUR LESSONS OF EXPERIENCE.—As is well known, the other denominations work more exclusively in their own lines, and use their own moneys. And their success in extending the cause of Christ is very suggestive to us, who have formerly done the most of our work through union channels. The Presbyterians have about 10,000 churches, the Baptists about 15,000, and the Methodists about 27,000, while we have about 3,000. They have worked generally in a systematic and denominational way, while we have worked in a miscellaneous and union way. Their three lessons of success, as contrasted with ours, mark at once their line of duty, and they put their funds where they will accomplish the most. Hence the fact that six of our seven Congregational benevolent Societies (all but the Congregational Union), are old abandoned union organizations. The other partners could do better for Christ by working separately. The Congregationalists are therefore kindly and wisely left by them to work alone, yet as one *corps* of the grand army, having a common Captain and cause. This Society seeks to make the most of Congregational contributions to the Sabbath school and Tract work in our land, by using them through the best, though unpaid agents,

to plant schools and churches of our own order.

URGENT WANTS.—The extension of our borders, and the filling up of our Interior with a swarming immigration, urge us to follow with the dispensation of the gospel in some way. The new farm houses, villages and towns, plead with us for aid in lifting up the cross. A few family altars and praying hearts unite around our pioneer libraries, and Christ is preached in the Sabbath school, a church is founded, and the wilderness and the solitary place is glad for them. Yet the outlay by the Society is only twenty-five dollars in books and tracts in each case. Will not some readers of this plant out, through this Society and in their own name, a few of these schools—the coming churches of our noble West?

American Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
STEPHEN T. FARWELL, Treas., 15 Cornhill, Boston.

Many persons seem to suppose, because the young men helped forward by the Education Society are poor, that they come from a grade of life which is low, and which marks them as coarse and inferior men, all their life long. Nothing could be farther from the truth. Almost all the men aided by the Society are from Christian households in the open country, brought up in early life to labor, it is true, but showing in all the advantages of schools and churches, under the influence of which our people have been nurtured and guided from the first. These young men are not poor in any low and degrading sense. They belong to the same essential class from which our most enterprising and successful men of business, in all departments, have come. It is a fact well known, and often spoken of, that the "merchant princes" in our great cities, the large and wealthy manufacturers in all parts of the land, are men who

came originally from the plain and open country, and from a life of early labor. In this way did they acquire the energy and force, the habits of body and mind, which have made them successful in their several spheres of activity. Count up the great merchants in Boston or New York to-day, and as a rule you will find that they did not begin life with inherited wealth, but were in humble circumstances, and dependent largely upon their own energies for success.

It is from the same general class that the young men aided by the Education Society are drawn. Why then are they helped? it is asked. Because their case is altogether peculiar. They are equal to making their way in common forms of life, but they are *poor*, *exceedingly poor*, in reference to an enterprise which requires a course of study, to be continued some ten years, with constant expense, and little time to labor for an income. And when the whole course of study is through, they are to enter upon a profession, which in ordinary cases, will give them but a meager support, and afford them small chance for accumulating funds to pay old debts. Why then do they take this long course of study? Because the customs of the country demand it of them. It is no pet notion of their own to devote this long period of time to study. Their temptation lies wholly in the opposite direction. They are young and do not see the uses of culture, as they will see them in later years. They would like to find their way into the ministry by a shorter course if it were allowable.

But the churches want their ministers thoroughly educated. Our Missionary Societies do not regard men as fitted to go forth and do missionary work, translate the Scriptures, etc., unless they are educated men in the high sense of the word. The experience of centuries has shown this long continued culture to be necessary, and

so the Education Society, from the first, has exerted its influence in favor of a full education. And the men aided through all the years of the past, have come forth from the Seminaries, as fully equipped and prepared for their work, as any other class of ministers in the country. They are to be found to-day, in every part of our broad land, and in foreign mission fields. They are in no respect inferior to their brethren, who came from easier conditions in early life. They hold as many high and commanding positions, in proportion to their numbers, as others. The "wisdom" of the Education Society in the fifty-seven years of its existence, is "justified in its children."

The College Society.

Rev. H. Q. BUTTERFIELD, Sec., 62 Bible House, New York.

SAMUEL HOLMES, Treas., 255 Pearl St., New York.

TO SUPPLY MINISTERS.—"We should aid in every practicable way young men in preparing for the ministry:" (and therefore) "We should sustain and richly endow at least one Christian college in each commonwealth, and to this end we should augment greatly the resources of the College Society:" says Dr. Cushing's Oberlin paper.

This is our policy: *One Christian college in each State.* And this is our chief aim: *To increase the supply of ministers.* Is there a lack? Dr. Barrows says, we need at once 700 more. But our New England colleges gave us 447 less from '45 to '65 than from '25 to '45! All this time our numbers were increasing, migration was becoming more active, and the whole world was opening to missionary work.

Suppose, now, our churches strive to meet the crisis by raising \$2,000,000. Where shall this sum be put?

1. *Suppose it all poured into our Eastern colleges.* More ministers might come from this field; but the increase would be small. It would be simply

gleaning a space already reaped. Only a certain *per cent.* are fit to become ministers.

But this money might draw men from the West. Some; but mostly the rich. The great class which in all ages has been the recruiting ground for the ministry, would scarcely be touched. The distance, the expense, the want of large views and definite knowledge, would keep the Western lad upon the farm. Beyond a certain circle the strongest magnet will not draw. This large sum thus placed would hardly be felt beyond the Mississippi.

2. *Suppose this money all given to our theological seminaries.* Some returns would be had; but the crop would shame the seed. This plan entirely ignores *first* and *second*, and puts the whole stress upon *third*. It leaves out the academy and the college. The manufacturer that has no carding and spinning will do little weaving.

3. *But suppose the two millions put into two theological seminaries and eighteen colleges, all at the West.* The colleges belong to eighteen States. Be the State ever so large, its college can be seen from every part. Its power is soon felt in every school-house and cabin. Rude as the lad may be, he soon learns to respect this new comer. A new hope fires him: he will go to that college. The distance is not great; the tuition is low; the board is cheap; the habits of the place are simple. The whole cost of his education is but half of what it would be at the East.

Then this fact is to be noted; many enter the preparatory departments of our Western colleges with no thought of going through the whole course. But a hint from the teacher, or a word from a fellow-student, or a revival which turns their thoughts toward the ministry, sends them through college.

A western President likens these preparatory departments to folds into which farmers gather their lambs

when they wish to pick out the best. And Dr. Cushing regards these necessary appendages to our Western colleges as being "as essential to the supply of ministers as our theological seminaries." He is right.

What is the inference? If Massachusetts wishes to multiply ministers, let her endow Olivet, Ripon, and Iowa.

If Connecticut will increase the supply of ministers, let her endow Carleton and Washburn. If the churches really wish to ease this pinch, and get the 700 more men we need, they must enlarge their policy and aid this Society in planting a college in every new State. Their own welfare demands this. *Let the money come!*

MISCELLANEOUS.

Death of Mrs. S. A. Lee.

Died at Little Falls, N. Y., March 31st, Mrs. S. A. Lee, in her eightieth year. For many years she had been a subscriber for *The Home Missionary*, and her love for the work to which it is devoted was so fervent, that a brief notice of her death may seem appropriate. Although in her later years unable to give tangible proof of her affection for the Missionary cause, she was one of the most zealous of its friends. In her earlier life she was very active in every good work, especially during her connection with the Rev. Dr. Sprague's church in Albany, for a period of twenty-five years. For the last twelve years she had been an invalid, patient indeed under her afflictions, and ardently longing for her "eternal home." Her last days were full of suffering, which she endured without a murmur, repeatedly saying, "It will all be right." Her whole life was a beautiful example of that charity which "seeketh not her own." Two days before her death she rallied for a little while. After hearing a chapter from her Bible, she asked for *The Home Missionary*. I shall never forget the sweet expression of her countenance as she listened to the testimony of those who are laboring for Christ. May the prayers of this faithful disciple for the cause she loved, be answered in a rich and abundant "harvest home!"

M. F. L.

"She Hath Done What She Could."

The notice, in your March number, of the New Haven Ladies' H. M. Societies, brings to many missionaries in the West, grateful recollections of similar societies in our land. The gratitude of many a needy family, on the reception of a box of clothing, wells up to them and to the great Giver; and the missionary is encouraged, by the raiment and by the proof that he is remembered. But the *food*—where is it to come from? The actual want of it, and care of procuring it, weakens not a few. The missionary in the newer settlements, where few are able or willing to impart to him what will bring *cash*, would have to abandon the work of the ministry, were it not for this outside aid. Business offers him money and a living; but he sees the sheep without a shepherd, and Satan's workers ahead of Christ's. The ladies have done what they could to sustain us. Have *all* the membership of our churches done the same? "Bear ye one another's burdens, and so fulfill the law of Christ." One of our supporters bears the name in your list, "Unabridged," but our name is

ABRIDGED.

Foreign Missions at Home.

Sometimes we cast our eyes over this nation and the world and ask ourselves where is now this distinction of Home and Foreign Missions? Fifty years ago, when it required a year to gain tidings

from the first missionaries who went to the Sandwich Islands, there was a far-off foreign land. But now all is changed, and by the telegraph we pierce to all parts, almost, of the globe in a point of time, and by the steamboat and railroad reach every land with only a few days of pleasant travel. But far stranger than that the distance is annihilated, is the incoming tide of pagans which has begun to flow upon our shores. We do not have to go beyond our borders now to seek them. It will be but a few years ere they will become a part of the population of all these States.

More than trade, or commerce, or scientific investigation have the efforts of our missionaries conduced to this result. But when our fathers planned the search after them, they little thought that soon they would come to our own doors. Nor did that homogeneous population in the New England and Northern States much think that while they were seeking to extend their faith and a knowledge of their gospel to other lands and peoples and tribes, that they in turn were to be assailed by a foreign population and new forms of religious belief. Since those missionary enterprises were begun, the Romanists have flowed in upon New England and all portions of our land. No longer is there any region or corner of our land where we can point to a homogeneous population and a single form of faith and worship. The gauntlet we flung down has been taken up by the Romanist and the pagan. The contest we would carry on with them in their home and land, they come now boldly to wage against us at our own thresholds. So it happens that Home Missions and Foreign Missions have only this distinction, the difference of the location of their operations. The aim is the same, the contest the same, the peoples the same.—

Chr. Mirror.

Is it a Slow Growth?

"It has sometimes been asked, in unbelief: Why has the progress of missions been so slow? If Christianity be divine, and the only religion for man, why have not all nations been converted long ago? In answer to such an objection, it is sufficient to say that the God of providence is not straitened for time. 'Providence,' says one, 'makes a step, and ages have rolled away.' If it took four thousand years to prepare the way for the advent of Christ, and the first promulgation of his gospel to the nations, shall we say that eighteen centuries are too long for its final consummation? If it took three centuries to convert the nations bordering the Mediterranean sea, and from five to ten centuries to evangelize the great nations of modern Europe, are we to say that Providence is too slow, that the chariot wheels of a final triumph are too long delayed, because the gospel has not conquered all Asia, Africa, America, and the islands of the sea, in less than a hundred years?

"Let us not forget that almost all great movements are slow. The coral reefs are slowly built; but when at last they rise from their deep and broad foundations, they form the bulwark of mighty continents, and defy the ocean and the storm. Colonization is slow. The growth of nations is slow. The advance of science, of art, and of human liberty, is slow. The progress of the gospel is in analogy with all other great moral movements. It has, indeed, led the van in the march of human civilization.

"Let no one, then, say that the work of modern missions has failed in its grand purpose of converting the world, because everything has not been accomplished within its nineteenth century. When tempted to think that too much money and time have been spent on the mission work, and too many valuable lives sacrificed, let us remember that the foundations of Christianity

among the heathen have to be laid in lowest depths, and that it requires time to raise the structure. The apt illustration of one of our own missionaries now in the field is here in point. "We build, as they build a breakwater, upon some coast where there is no harbor. Year after year thousands of tons of stone are quarried, and brought and cast into the sea. Thousands of dollars are spent, but the passer-by sees not the faintest sign of any result. Years pass, and the waves roll on unbroken; but at last a solid wall rises above the water, and remains to defy all storms to the end of time. How rejoiced the builders must be when the first frail line of stone peeps out of the sea! Till then they have toiled in faith: then faith begins to be aided by sight, and they go on joyfully to assured triumph. Just so it is, that we rejoice over any sign that Christ's breakwater against idolatry and sin—the Christian church—will ere long arise here high and strong—lasting enough to bear all assaults, and defy all opposition. Men may say, 'The sea has swallowed up all your Bibles and tracts, your teaching, your preaching, and your prayers, and gives no signs.' But we can *see* the wall arising, and it shall never be swept away, for the corner-stone is Christ."—*Rev. Dr. Halsey.*

Doctrinal Preaching.

In these days I fear that good, sound, old-fashioned, stout, doctrinal preaching is going out of vogue. I beg of you, do not yield to this unhappy drift—no, not for an hour! Sound doctrine is the backbone of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the cross of Christ, have been vitalized by some stupendous "*doctrina*" or revealed *teaching* of Almighty God. My brilliant neighbor, Beecher, has unwisely said that "doctrine is only the skin of truth set up, and stuffed!" Just imagine St. Paul writing to Timothy, "Give attendance to—the *stuffed skin of truth!*"

If you are ever dry, never be dry in your doctrinal sermons. Always preach doctrine with intense emotion. Heat your argument *red hot*. Introduce all the lively and picturesque illustrations you can into your doctrinal discourses; it will make them interesting, and the truth will become pictorial to the mind's eye and to the memory. This was our Savior's method. What a matchless discourse on the *doctrine* of God's mercy to the sinner is the parable of the Prodigal Son! A good minister is nourished in the words of faith and of good doctrine.—*Rev. Dr. Cuyler.*

APPOINTMENTS IN APRIL, 1872.

Not in commission last year.

Rev. Abraham F. Hitchcock, Reno, Nevada.
 Rev. George M. Binks, Springfield, Dak.
 Rev. Abram Maxwell, To go to Nebraska.
 Rev. Perley M. Griffin, To go to Kansas.
 Rev. Addison D. Kinzer, Union and New Providence, Iowa.
 Rev. Timothy Jones, Delafield and Bark River, Wis.
 Rev. Samuel Ingham, Glenwood and Pleasant Ridge, Mo.
 Rev. S. J. Donaldson, Jamestown, Ind., and Bethel and East Gilead, Mich.

Re-commissioned.

Rev. William L. Jones, Benicia, Cal.

Rev. Nathan Thompson, Boulder City, Col.
 Rev. Jared W. Fox, Kanwaka, Kan.
 Rev. Alfred Morse, Gullford and Rose Creek, Minn.
 Rev. Phillip Peregrine, Hebron and Butternut Valley, Minn.
 Rev. Benjamin M. Amsden, Golden Prairie and Strawberry Point, Iowa.
 Rev. Loren W. Brintnall, Winthrop, Iowa.
 Rev. Henry Hess, Fort Atkinson, Iowa.
 Rev. Mortimer Smith, Wilton, Iowa.
 Rev. Hiram Foote, Brodhead and Albany, Wis.
 Rev. Hugh McLeod, Osborne, Freedom, Hortonville, Stephenville and Shiocton, Wis.
 Rev. Adin H. Fletcher, Frankfort, Mich.
 Rev. Oliver Brown, Breckenridge, Mo.
 Rev. Marshall W. Diggs, Pisgah, Ohio.
 Rev. Henry L. Dox, Gasport, N. Y.

RECEIPTS IN APRIL, 1872.

MAINE—

Portland, Legacy of John C. Brooks,
by Lewis Pierce, \$500 00
Yarmouth, A Friend, 10 00

NEW HAMPSHIRE—

Goffstown, Rev. A. Manning, 10 00
New London, Mrs. E. S. Trussell, 10 00

VERMONT—

Bradford, Ladies of the Cong. Ch., by
Mrs. E. Fuller, (freight), 1 00
Grafton, Mrs. S. B. Pettengill, 3 00
Johnson, First Cong. Ch. and Soc., by
A. R. Hill, to const. Rev. G. H. French
a L. M., 39 00
North Danville, C. S. Morrill, 10 00
Peacham, A Friend, to const. O. Hook-
er and P. Ferguson L. M., 60 00
Saxton's River, E. H. Pettengill, 6 50
Stowe, R. A. Savage, 20 00
Waterbury, L. Hutchins, 100 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Far-
well, Treas., 3,000 00
Fitchburg, W. L. B., 1 00
Gardner, John A. Dunn, to const. So-
phia W. Dunn a L. M., 30 00
Hadley, Ladies' Sew. Circle of the
First Parish, by Mrs. E. Smith, to
const. Mrs. D. Hunter a L. M., 40 00
Hampshire Miss. Soc., by E.
Williams, Treas.:
Granby, Cong. Ch., to const.
Dea. J. J. Lyman, Rev. R.
Emerson and F. Taylor
L. Ms., \$108 50
Hadley, North Parish, 17 00
First Parish, \$58.85; A Friend,
\$1, 59 85
Northampton, Edwards Church, 177 73

Leominster, A. D. T., 356 08
Massachusetts, M. P., 5 00
Newburyport, A Friend, 500 00
Sheffield, First Cong. Ch., mon. con.,
by J. N. Dickson, 50 00
Springfield, "Unabridged,"
A Friend, 3 41
Springfield, "Unabridged,"
A Friend, 1,000 00
Wakefield, Legacy of Aaron Bryant,
by G. R. Morrison, Ex., 150 00
Westfield, Mrs. Mary A. Dickinson,
\$50; S. M. F., \$5, 125 00
Williamstown, Williams College, by
Rev. M. Hopkins, D. D., 55 00
Rev. M. Hopkins, D. D., 37 00

CONNECTICUT—

Connecticut, D. A., 30 00
Glastenbury, Legacy of Caroline Sel-
lew, by Julia E. Smith, 100 00
Goshen, Cong. Ch., by Rev. T. A. Ha-
zen, 88 10
Madison, Cong. Ch. and Soc., by Dea.
J. T. Lee, Treas., 87 10
Meriden, Center Cong. Ch., by Rev. E.
Hungerford, 50 00
Middletown, E. Paddock, of the First
Cong. Ch., by H. E. Sawyer, Treas.,
10 00
Milford, Plymouth Cong. Ch., by A. A.
Baldwin, 10 00
New Haven, Robert Crane, \$30; S.,
\$10, 20 00
Norwich, Broadway Cong. Ch., by S.
Bishop, of wh. from W. B. Tomp-
kins, to const. Rev. D. Merriman a
L. D., \$100, 668 17
Second Cong. Ch., ann. coll., by E.
Learned, of wh. \$30 from Mrs. H. P.
Williams, to const. Miss E. M. Strong
a L. M., 1,061 85

Plainfield, Cong. Ch. and Soc., by D.
Avery, Treas., 50 11
Roxbury, Cong. Ch. and Soc., by A. W.
Fenn, to const. O. Lewis a L. M., 30 00
Unionville, First Cong. Ch., by J. P.
Chamberlin, 29 54
Woodbury, Mrs. C. P. Churchill, 5 00

NEW YORK—

Ballston Spa, On account of Legacy of
Mrs. Sarah Bronson, by Titus M.
Mitchell, Ex., 96 50
Brooklyn, Clinton Av. Cong. Ch., H.
D. Wade, \$100; Mrs. E. Belden, \$5,
Candor, Cong. Ch., by Dea. J. B. Hart,
to const. Mrs. J. A. Braman a L. M., 106 00
Center Lisle, Cong. Ch., by Rev. J. A.
Farrar, 43 25
Collinsville, Miss Ida J. Griswold, de-
ceased, by Mrs. M. Chidey, 10 00
Geneva, Mrs. M. P. Squier, 50 00
Hannibal, Mrs. H. E. Bronson, by S.
W. Brewster, 5 00
Medina, A Friend, 2 00
New York City, Broadway Tabernacle
Church, add'l, (prev. ack., \$1,815.68),
\$100; Mrs. Julia F. Noyes, \$100;
Hugh S. McIlvaine, to const. himself
a L. M., \$50; W. C. Hunter, \$10; A
Friend, \$10; O. W. Coe, \$15; Mrs.
James Donaghe, \$5; Miss M. Ritter,
\$5, 273 00
Norfolk, Brick School-house neighbor-
hood, by Rev. W. W. Warner, 3 55
Patchogue, Cong. Ch., by Rev. F. Mun-
son, 10 75
Penn Yan, Charles C. Sheppard, to
const. Morris F. Sheppard a L. D., 125 00
Summer Hill, Alfred Ranney, to const.
him a L. M., 22 65
Union Falls, Mrs. Fanny D. Duncan,
\$5; Francis E. Duncan, \$10, 15 00

NEW JERSEY—

Belleville, Mrs. James Browe, to const.
James Browe a L. M., 30 00
Newark, David A. Hayes, to const.
Mary Abbott Hayes a L. M., 30 00
Parsippany, Rev. C. C. Parker, D. D., 5 00
Rahway, Thomas Morris, 10 00
Vineland, Pilgrim Cong. Ch., by M. C.
Crocker, 22 00

PENNSYLVANIA—

Randolph, First Cong. Ch., by Rev. W.
C. Sexton, 40 00
West Bangor, Bethesda Welsh Cong.
Ch., by Rev. J. Williams, 3 00

OHIO—

Baconburg, Cong. Ch., \$3.50; Hartford,
Cong. Ch., \$2.50, by Rev. J. B. Da-
vison, 6 00
Clarksfield, Spelman Pelton, 10 00
Cleveland, On account of Legacy of
Elisha Taylor, by Mrs. E. E. Taylor,
Ex'x., 100 00
William Williams, 10 00
Gambier, Cong. Ch., by Rev. O. J.
Moon, 20 00
Greenwich Station, W. M. Mead, 5 00
Lexington, Cong. Ch., \$34.30; Wash-
ington, Cong. Ch., \$14.75, by Rev.
G. V. Fry, 49 05
Lodi, Cong. Ch. and Soc., to const.
Rev. A. H. Robbins a L. M., 32 00
Martinsburg, Cong. Ch., by Rev. E. F.
Baird, 30 00
Mount Vernon, Cong. Ch., W. Turner,
Treas., by Rev. L. Kelsey, 123 70
Painesville, Teachers and Pupils of

Lake Erie Fem. Sem., by Mary A. Evans, to const. Miss Luetto P. Bentley a L. M.,	40 00
Toledo, Cong. Ch., by Rev. J. G. Fraser,	12 00
Vermillion, Cong. Ch., by Rev. S. Bryant,	7 00
INDIANA—	
Bloomfield, Cong. Ch., \$3.80; Solsbery, Cong. Ch., \$4.60, by Rev. H. B. Swift,	8 40
Terre Haute, S. H. Potter,	25 00
ILLINOIS—	
Canton, Cong. Ch., by Rev. H. Bates,	62 00
Chenoo, First Cong. Ch., bal. of coll., by Rev. H. G. Pendleton,	11 40
Collins, Cong. Ch., \$30; Sandoval, Cong. Ch., \$25, by Rev. N. P. Coltrin,	45 00
Dover, Cong. Ch., by T. W. Nichols,	42 00
Dwight, Cong. Ch., by Rev. J. A. Montgomery,	15 00
Hoyleton, Cong. Ch.,	1 50
Lacon, Adam Crawford, Jr.,	2 00
Onarga, Cong. Ch., to const. Rev. M. E. Dwight a L. M.,	40 00
Onelda, Cong. Ch., by D. Ford,	5 00
Providence, Cong. Ch., to const. Rev. D. Todd a L. M.,	48 00
Shirland, Cong. Ch., by Rev. S. Penfield,	18 00
Toulon, Cong. Ch., by Rev. R. L. McCord,	51 60
Woodburn, Cong. Ch., by Rev. N. A. Hyde, to const. Mrs. E. S. Bartlett and L. Moody L. M., of wh. \$30 from Dea. A. L. Sturges, to const. Mrs. A. A. Hamilton a L. M.,	90 00
Wyanet, First Cong. Ch., bal. of coll., by Rev. S. F. Stratton,	2 50
MISSOURI—	
California, First Cong. Ch., by Rev. F. G. Sherrill,	3 00
Memphis and Union Grove, Cong. Chs., by Rev. A. M. Thome,	15 00
Neosho, First Cong. Ch., by Rev. H. D. Lowing,	15 00
Prospect Grove, First Cong. Ch., by Rev. A. Matson,	4 91
St. Louis, Pilgrim Cong. Ch., by A. P. Forbes, Treas.,	163 64
MICHIGAN—	
Received by Rev. W. B. Williams:	
Cooper, Cong. Ch.,	\$5 00
Edwardsburgh, Cong. Ch.,	8 25
Jackson, Woman's Miss. Soc. of First Cong. Ch.,	100 00
Port Huron, Cong. Ch. and Soc., of wh. \$30 from M. D. Sanborn, to const. F. D. Sanborn a L. M.,	75 00
Sabbath School of Cong. Ch.,	20 00
Ladies' Mite Soc.,	10 00
Alamo, Rev. E. Branch,	218 25
Benzonia, First Cong. Ch., by Rev. O. B. Waters,	5 00
Canandaigua, Cong. Ch., by Rev. J. Van Antwerp,	41 50
Clio, Cong. Ch., by M. D. Seeley,	11 00
Goodrich, Cong. Ch., by Rev. A. Sanderson,	13 00
Leslie, Cong. Ch., by Rev. J. W. Allen,	6 00
Lowell, Cong. Ch., by E. Hatch,	8 75
Pine Run, Vienna Cong. Ch., by J. S. Sheldon,	14 60
Sherman, Cong. Ch., by Rev. J. Denton,	10 00
Traverse City, First Cong. Ch., by Rev. R. Hatch,	2 50
	50 00

WISCONSIN—

Received by Rev. D. Clary:
Beloit, First Cong. Ch., to const.

Deas, E. Coffin and A. W. Hanaford L. M., of wh. \$30 from Mrs. L. E. Allen, to const. Mrs. R. T. Cole a L. M.,	216 27
Arena, Cong. Ch., by Rev. S. W. Powell,	6 66
Aurora and Pine River, Cong. Chs., by Rev. D. A. Campbell,	10 50
Eaton, Friendship and Quincy, Cong. Chs., by Rev. J. H. McChesney,	10 00
Green Bay, Presb. Ch., by W. J. Crandall, Treas., to const. Rev. W. Crawford, D. Butler, A. Kimball, E. W. Follett and Capt. A. Hart L. M.,	167 15
Johnstown, Cong. Ch., \$5; Rev. N. G. G., \$5, by Rev. N. G. Goodhue,	10 00
Loganville, Cong. Ch., by Rev. H. Hinman,	1 25
Lone Rock, Sextonville and Willow Creek, Cong. Chs., by Rev. S. Spyker,	15 00
Markesan, First Cong. Ch., by Rev. J. H. Cameron,	10 13
Reedsburg, Cong. Ch., by Rev. M. Bennett, D.D.,	18 00
Rosendale, Cong. Ch., by Rev. F. B. Doe,	45 60
Stockbridge, First Cong. Ch., by Rev. J. Keep,	15 00
IOWA—	
Received by Rev. E. Adams:	
Arlington, Caroline Booth,	\$3 00
Marion, Cong. Ch.,	108 50
Atlantic, Cong. Ch., by Rev. E. S. Hill,	111 50
Avoca, Cong. Ch., by Rev. C. D. Wright,	15 00
Bowensburgh, Mrs. E. B. Spencer, \$20; New Liberty, Cong. Ch., \$2.40; Seventy Six, Cong. Ch., \$14.15, by Rev. D. B. Kells,	4 00
Colesburg, and Yankee Settlement, Cong. Chs., by Rev. L. P. Mathews,	36 55
Cornling, Cong. Ch., bal. of coll., \$2; Cromwell, Cong. Ch., \$6, by Rev. E. G. Carpenter,	15 00
Dubuque, German Cong. Ch., by Rev. H. Ficke,	8 00
Fontenelle, Cong. Ch., by Rev. J. W. Peet,	5 00
Iowa Falls, Cong. Ch., by Rev. O. Clarke,	10 00
Marshalltown, Legacy of Moody Powers, by E. Powers, Ex.,	20 00
Onawa, First Cong. Ch., by Rev. C. N. Lyman,	108 75
Tipton, First Cong. Ch., by Rev. G. S. Biscoe,	5 00
	40 50
MINNESOTA—	
Brownsdale, Cong. Ch., \$11.80; Lansing, Cong. Ch., \$5.50, by Rev. J. D. Todd,	17 30
Lake City, Mrs. C. Robinson,	3 00
Minneapolis, Plymouth Cong. Ch., by C. M. Cushman, Treas.,	29 60
Vine St. Cong. Ch., by Rev. H. Bumstead,	9 42
Owatonna, First Cong. Ch., by Rev. N. H. Bell,	19 50
KANSAS—	
Burlingame, First Cong. Ch., by Rev. L. J. Sawyer,	15 00
Centralia, First Cong. Ch., by Rev. S. A. Vandyke,	18 00
Paola, First Cong. Ch., by Rev. D. W. Comstock,	10 00
Pomona, First Cong. Ch., by Rev. L. Newcomb,	5 50
Topeka, First Cong. Ch., by Rev. L. Blakesley,	75 00
NEBRASKA—	
Fort Calhoun, Cong. Ch., \$3.20; Lincoln, Cong. Ch., \$5.65, by Rev. M. Tingley,	8 85

CALIFORNIA—

San Bernardino, Cong. Ch., by Rev. J. Bates, 15 00

DAKOTA TER.—

Yankton, First Cong. Ch., by Rev. J. Ward, 10 80

HOME MISSIONARY,

81 50

\$12,007 19*Donations of Clothing, etc.*

Bangor, Me., Ladies of the Hammond St. Cong. Ch., by Mrs. L. L. Paine, two boxes, \$350 00

Bradford, Vt., Ladies of the Cong. Ch., by Mrs. Edwin Fuller, a barrel, 66 33

Bristol, R. I., Ladies of Cong. Ch., a barrel, 110 00

Brooklyn, N. Y., Ladies of the Plymouth Cong. Ch., a box, 33 85

Chelsea, Vt., Ladies' Benev. Soc. of Cong. Ch., by Mrs. E. K. Herrick, a barrel, 159 35

New Britain, Ct., Ladies' Benev. Soc. of South Cong. Ch., by Miss J. Case, Sec., a barrel, 254 27

New Haven, Ct., Ladies' H. M. Soc. of Third Ch., by Mrs. H. Beebe, Sec., a box, 651 54

Ladies' H. M. Soc. of First Ch., by Miss H. A. Tucker, Sec., three boxes, 100 00

Port Huron, Mich., Ladies' Mite Soc., a box, 181 00

Providence, R. I., Miss Sarah P. Phillips, three fur collars, 181 00

Ladies' Miss. Assoc. of Beneficent Cong. Ch., by Mrs. J. W. Taft, a box, 181 00

Receipts of the Massachusetts Home Missionary Society, in April, STEPHEN T. FARWELL, Treas.

Arlington, Orth. Cong. Ch. and Soc., \$633 32

Athol, Cong. Ch. and Soc., 176 91

Auburndale, Cong. Ch. and Soc., 455 00

Boston, Union Ch. and Soc., 146 30

Legacy of Mrs. Lydia Jones, by J. W. Lawrence and Charlotte Johnson, Exs., 1,000 00

Berkley St. Ch. and Soc., by B. F. Burgess, Tr., 135 31

Mount Vernon Ch. and Soc., add'l., 20 00

Highlands, Vine St. Ch. and Soc., mon. con., 27 00

Braintree, First Parish, Ladies' H. M. Soc., to const. Mrs. A. B. Keith, Mrs. Josephus Shaw, Mrs. Samuel V. Arnold and Miss Susan Sherman, L. Ms., 134 00

Brookfield, A Friend, 10 00

Brookline, Legacy of John Heath, add'l., by J. M. Pinkinton, Esq., Trustee, 2,068 14

Cambridge, Shepard Cong. Ch. and Soc., Dedham, A Friend, 3 00

Fitchburg, John O. Ellis, to const. himself a L. M. of A. H. M. S., 40 00

Hadley, Russell Ch. and Soc., by Eleazer Porter, Tr., 63 48

Hatfield, A Friend, 6 00

Leominster, Cong. Ch. and Soc., 36 90

Lowell, Jona. Brickett, to const. Mrs. Della W. Harvey, of Londonderry, N. H., a L. M. of A. H. M. S., 30 00

Medfield, Second Cong. Ch. and Soc., by S. F. Wright, Tr., to const. Dea. Francis S. Wright and John G. Hutson, L. Ms., 77 06

Montague, Legacy of Mabel Graves, by F. M. Thompson, 332 52

Northampton, A Friend, 4 00

Northbridge, Center Cong. Ch. and Soc., to const. J. Q. Adams a L. M., 34 00

Packardville, Cong. Ch. and Soc., 4 00

Phillipston, A Friend, 10 00

Randolph, Atherton Wales, for the West, 100 00

Revere, Cong. Ch. and Soc., 6 75

Shelburne Falls, Cong. Ch. and Soc., 44 05

Shrewsbury, Cong. Ch. and Soc., by Rev. R. P. Dyer, 38 50

Southampton, Legacy of Miss Mary Ann Judd, by Ezra Ingram, Esq., Ex., 600 00

Southville, Second Ch., 10 00

Templeton, Cong. Ch. and Soc., 23 10

Townsend, Cong. Ch. and Soc., by S. F. Warren, 24 60

West Attleboro, Cong. Ch. and Soc., by A. H. Robinson, Tr., 3 50

Westboro, Evan. Cong. Ch. and Soc., 41 64

Westport, Cong. Ch. and Soc., to const. Miss Sarah K. Boomer a L. M. of A. H. M. S., 34 57

Williamsburg, Cong. Ch. and Soc., 54 15

Windsor, Cong. Ch. and Soc., by Rev. B. Ober (omitted in Jan. acknowledgment), 35 00

Worcester, Old South Cong. Ch. and Soc., add'l., 2 50

Home Missionary, 12 00

\$8,636 90*Receipts of the Connecticut Home Missionary Society, in April, JAMES L. CHAPMAN, Treas.*

Broad Brook, Cong. Ch., by Rev. L. T. Spaulding, to const. Rev. Lysander T. Spaulding and Miss Georgette Adams L. Ms., 79 00

Chaplin, Cong. Ch., by Rev. F. Williams, 30 00

Cheshire, Cong. Ch. and Soc., by F. T. Jarman, to const. Jared S. Baldwin, Jesse R. Brooks, Norman S. Platt and Edwin R. Brown L. Ms., 128 45

Collinsville, Cong. Ch., by G. W. Andrews, 150 00

East Granby, Cong. Ch., by Dea. C. Hamlin, 12 37

East Hampton, Union Cong. Ch., by Rev. J. B. Griswold, 31 13

Ellsworth, Cong. Ch., by A. Montgomery, 22 00

Greenfield Hill, Cong. Ch., by Rev. R. P. Hibbard, 46 71

Hartford, Pearl Street Cong. Ch., by J. B. Eldridge, Treas., 337 66

A Friend, by E. W. Parsons, 300 00

Jewett City, Cong. Ch., by H. T. Crosby, Treas., add'l., to const. Mrs. Ruth McFarland a L. M., 16 25

New Milford, Miss Sally Northrop, by G. W. Whittlesey, 30 00

North Canaan, Cong. Ch., by A. A. Lawrence, Treas., 43 00

Norwich, First Cong. Ch., by L. A. Hyde, Treas., 148 00

Lewis A. Hyde, to const. Mrs. Harriet S. Hyde a L. M., 30 00

Portland, First Cong. Ch., by Rev. S. Hopley, 42 60

South Killingly, Cong. Ch., by Rev. W. W. Atwater, 13 00

Vernon, First Cong. Ch., by Rev. A. S. Cheesebrough, to const. Albert W. Pest and Miss Claruth Walker L. Ms., 84 65

Warren, A Friend, by Rev. W. E. Bassett, 3 00

Westford, Cong. Ch., by C. Whiton and S. S. Stowell, 14 00

West Harland, Cong. Ch., by C. G. Goddard, 18 00

West Stafford, Cong. Ch., by Rev. Ira Pettibone, 13 48

Windsor, First Cong. Ch., by L. T. Frisbie, 120 88

\$1,614 18*Receipts in coin, of California Agency, by J. W. CLARK, M. D., Financial Agent.*

Oakland, First Cong. Ch., \$150 00

Sacramento, First Cong. Ch., 84 30

San Francisco, First Cong. Ch., 294 15

Green Street Cong. Ch., 6 00

Second Cong. Ch., 15 00

\$549 85

THE Home Missionary.

JUNE, 1872.

CONTENTS.

	PAGE		PAGE
THE DEMAND FOR MINISTERS, AND ITS SUPPLY	25	Wisconsin.—From <i>Rev. H. Foote</i> , Brodhead.—Ingathering.....	36
MISSIONARY INTELLIGENCE.		From <i>Rev. N. Mayne</i> , Platteville.—Work and Reward	36
Washington.—From <i>Rev. J. F. Damon</i> , Seattle.—Two Years Closed.....	30	Missouri.—From <i>Rev. F. G. Sherill</i> , California.—Slowly Gaining.....	36
Oregon.—From <i>Rev. J. H. D. Henderson</i> , Eugene City.—Hindrances.....	30	From <i>Rev. G. A. Paddock</i> , Lebanon.—Revival.....	37
California.—From <i>Rev. G. R. Ellis</i> , Pucheco.—Call for Gospel Glue.....	30	Illinois.—From <i>Rev. M. M. Longley</i> , Greenville.—Closing Up.....	37
From <i>Rev. M. S. Croswell</i> , Sonoma.—Wet Season.—An Opportunity.....	31	Ohio.—From <i>Rev. G. W. Walker</i> , Chagrin Falls.—Powerful Revival.....	37
Idaho.—From <i>Rev. M. Ellis</i> , Boise City. His Home Parish.—His Out-Stations.....	31	Virginia.—From <i>Rev. R. Tolman</i> .—Hampton.—Welcome Gift.—The Day Breaks	38
Nebraska.—From <i>Rev. F. Alley</i> , Crete.—Our Academy	32	OUR CO-OPERATIVE SOCIETIES.	
Kansas.—From <i>Rev. J. C. Plumb</i> , Fort Scott.—After the Fire.....	32	AMERICAN CONGREGATIONAL UNION ...	39
From <i>Rev. W. P. Esler</i> , St. Mary's.—Appeal for Help.....	34	CONGREGATIONAL PUBLISHING SOCIETY ..	40
From <i>Rev. O. A. Thomas</i> , Albany.—The Missionary Barrel	34	AMERICAN EDUCATION SOCIETY	41
Minnesota.—From <i>Rev. A. C. Lathrop</i> , Greenwood.—Wintry Reminiscences	34	THE COLLEGE SOCIETY	42
From <i>Rev. P. Little</i> , Spring Valley.—Hard Times	35	MISCELLANEOUS.	
Iowa.—From <i>Rev. J. R. Upton</i> , Lakeville.—Prairie Storms.—Work for Workers.....	35	DECEASE OF MRS. S. A. LEE	43
		"SHE HATH DONE WHAT SHE COULD" ..	43
		FOREIGN MISSIONS AT HOME.....	43
		IS IT A SLOW GROWTH?.....	44
		DOCTRINAL PREACHING	45
		Missionary Appointments	45
		Acknowledgment of Receipts	46

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear on the *outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name *in full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliaries) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. MILTON BADGER, D.D.,
REV. DAVID B. COE, D.D.,
REV. ALEX. H. CLAPP, D.D., } *Secretaries for Correspondence.*

MR. WILLIAM HENRY SMITH, *Treasurer.*

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COMMUNICATIONS

Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum, which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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OF THE

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLV.

JULY, 1872.

No. 3.

FORTY-SIXTH ANNIVERSARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

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PUBLIC services were held on Sabbath evening, May 5th, 1872, in the Broadway Tabernacle Church, New York.

The devotional exercises were conducted by Rev. WILLIAM M. TAYLOR, pastor of the church; and a statement of the work of the Society, during the year, was given by Rev. DAVID B. COE, D.D., one of the Secretaries.

A Sermon was preached by Rev. EDWARD K. ALDEN, D.D., of Boston, Mass., from Romans xvi. 16: "The churches of Christ salute you."

— — —

On Wednesday, May 8th, the Society met at their Rooms, in the Bible House, at 4 o'clock, P. M.

Rev. GEORGE E. ADAMS, D.D., one of the Vice-Presidents, presided, and opened the meeting with prayer.

The Treasurer's Report was read by WILLIAM HENRY SMITH, Esq., the Treasurer of the Society.

An Abstract of the Annual Report of the Executive Committee was presented by the Secretaries.

On motion,

Resolved—That the Reports now presented be accepted and published under the direction of the Executive Committee.

On the Report of a Committee of Nomination, the following officers were elected for the ensuing year, and after prayer by Rev. MALCOLM MCG. DANA, the Society adjourned.

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 Rev. HENRY M. STORRS, D. D.

RECORDING SECRETARY.

AUSTIN ABBOTT, Esq.

MEETING OF THE BOARD.

The Board of Directors met on Wednesday, May 8th, at the Society's Rooms, Bible House, Astor Place, and appointed the members who, in connection with the officers designated by the Constitution, compose the

EXECUTIVE COMMITTEE.

Mr. WILLIAM G. LAMBERT, *Chairman.*

Mr. CHRISTOPHER R. ROBERT.

Mr. SIMEON B. CHITTENDEN.

Rev. RICHARD S. STORRS, Jr., D. D.

Rev. WILLIAM I. BUDINGTON, D. D.

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Rev. WILLIAM M. TAYLOR.

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{ Rev. ALEXANDER H. CLAPP, D. D.,

{ Rev. HENRY M. STORRS, D. D.,

{ *Secretaries for
Correspondence.*{ AUSTIN ABBOTT, Esq., *Recording Secretary.*Members
Ex-Officio.

FORTY-SIXTH REPORT.

As we enter upon the review of the year that has just closed, our first and most grateful duty is to record the signal mercy of him who has spared so many of our associates in this enterprise, and crowned our labors with such abundant success. Yet three of the Vice-Presidents of the Society, Rev. NATHAN S. S. BEMAN, D. D., LL. D., Rev. GEORGE E. PIERCE, D. D., and J. PAYSON WILLISTON, Esq., have been removed by death.

Dr. Beman was a member of the Convention that organized this Society in 1826, and was elected, at that time, a member of its Board of Directors. In 1842 his name was transferred to the list of Vice-Presidents. His official connection with the Society, therefore, covers the whole period of its existence, and he has ever been one of its wisest counselors and firmest friends. He was ever ready, with voice and pen, to defend its principles and advocate its claims; and his eloquent arguments and appeals remain, a valuable legacy to the cause of Home Missions. When he was compelled, by the infirmities of age, to cease from active labor, he took up his residence at the West, where he was permitted to witness and rejoice in the achievements of the enterprise which he could no longer serve.

Dr. Pierce became a member of the Board of Directors in 1838, and one of the Vice-Presidents in 1844. For many years he was a member of the Board of Agency on the Western Reserve, and shared largely in the counsels and labors of the Society. As President of Western Reserve College, he rendered important service to the cause of Home Missions, in training young men for the missionary work, in guiding and encouraging them in their labors, in watching over the infant churches, and in all kindred efforts to lay, on broad and deep foundations, the educational and religious institutions of that State.

Mr. Williston was elected a Vice-President of the Society in 1864. He had been, for many years, a liberal contributor to its funds, and his gifts continued and increased to the end of his days. Nor did his bounty cease with his life, but by the lips of God's faithful servants, for whose support he has provided,

"he being dead yet speaketh." He was also a friend of the poor and oppressed, a patron of learning, and a generous though discriminating supporter of every worthy object of Christian charity. He carefully concealed from the public eye a large portion of his benefactions; but as the almoners of many of his generous gifts with which his name was not publicly associated, it is but just that we should pay this tribute to his memory.

We have to mourn, also, the decease of Rev. JESSE GUERNSEY, D. D., the Superintendent for Northern Iowa, and of six missionaries:—Rev. WILLIAM H. BRINKERHOFF, in Ohio; Rev. LUMOND WILCOX, in Illinois; Rev. JOHN F. BOUGHTON, in Michigan; Rev. WILLIAM LEMMON, in Wisconsin; Rev. ROBERT HUNTER, in Iowa; and Rev. STEPHEN B. JOHNSON, in Kansas.

SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society, the last year, whose names are found in the General Table of the full Report, together with those engaged in superintending the work, is 961.

Of these 725 were in commission at the date of the last Report, and 236 have since been appointed.

They have been distributed in 29 different States and Territories, as follows: In Maine, 110; New Hampshire, 35; Vermont, 58; Massachusetts, 61; Rhode Island, 8; Connecticut, 36; New York, 49; New Jersey, 7; Pennsylvania, 6; Virginia, 3; Tennessee, 2; Ohio, 32; Indiana, 10; Illinois, 63; Missouri, 40; Michigan, 69; Wisconsin, 77; Iowa, 112; Minnesota, 43; Kansas, 62; Nebraska, 25; Dakota, 4; Colorado, 2; Nevada, 1; Idaho, 1; Wyoming, 2; California, 36; Oregon, 6; Washington, 1.

This distribution gives to the New England States, 308; Middle States, 62; Southern States, 3; Western States and Territories, including 45 on the Pacific coast, 588.

Of the whole number in commission, 447 have been *pastors* or *stated supplies* of single congregations; 339 have ministered to two or three congregations each; and 175 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed, is 762 years.

The number of *congregations* and *missionary districts* which have been fully supplied, or where the gospel has been preached at stated intervals, is 2,011.

Three missionaries have been in commission as *pastors* or *stated supplies* of congregations of *colored* people, and 36 have preached in foreign languages; 21 to *Welsh* congregations; 13 to *German* congregations; and two to congregations of *Swedes*.

The number of *Sabbath school* and *Bible class scholars* is not far from 76,500.

The *contributions* to *benevolent objects*, reported by 608 missionaries, amount to \$34,445.11.

One hundred and ten missionaries make mention of *revivals* of religion during the year, in some of which there have been 70, 65, 60, and in one case 90 hopeful conversions. The number of conversions reported by 420 missionaries is 3,533.

The *additions to the churches*, as nearly as can be ascertained, have been 6,358, namely:—3,699 on profession of their faith, and 2,659 by letters from other churches.

Eighty-four churches have been *organized*, in connection with the labors of the missionaries, during the year, and *forty-six* have assumed the entire support of their own gospel ordinances.

Forty-four houses of worship have been *completed*; *ninety-seven repaired or improved*; and the building of *forty-three* others *commenced*. *Eighty-three young men*, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

THE TREASURY.

RESOURCES.—The balance in the Treasury, April, 1, 1871, was \$20.19. The receipts for the succeeding twelve months have been \$294,566.86—making the resources of the year, \$294,587.05.

LIABILITIES.—There was due to missionaries, at the close of the last year, \$16,028.11. There has since become due, \$285,357.04—making the total liabilities, \$301,385.15.

PAYMENTS.—Of this sum, \$281,182.50 have been paid, leaving \$20,202.65 still due to the missionaries for labor performed. In addition to these past dues, appropriations already made and daily becoming due, amount to \$132,285.85, making the total of pledges \$152,488.15, toward canceling which there is a *balance* in the Treasury of \$18,404.55.

A comparison of these results with those reported a year ago, exhibits a gratifying progress in the work of the Society. The number of missionaries sustained is greater by twenty-one; the aggregate of labor performed, by forty-six years; the number of congregations supplied, by fifty-four; the number of children taught in Sabbath schools, by 5,000; the number of revivals reported, by twenty; the number of conversions, by 612; and the number of additions to the churches, by 525.

The receipts exceed those of the previous year, by \$47,899.60, and those of any former year, by \$11,463.99. This increase is the more gratifying because it results, not from unusual payments of legacies, but from the gifts of living contributors, which exceed by \$48,515.44, those of any other year in the history of the Society. There has been a very large increase, also, in contributions of clothing, periodicals, books, and other articles which have not only ministered to the comfort and usefulness of the missionaries, but have strengthened the bond of sympathy and affection which unites them to their fellow-laborers in the older States. The value of these gifts, according to the moderate estimates of the donors, exceeds \$50,000.

Notwithstanding this large advance in the resources of the Society, its income has not kept pace with the wants of the missionary field, nor with the efforts of the Committee to supply them. At the beginning of the year the Treasury was exhausted, while the sum of \$16,000 was due to missionaries for labor performed. The deficiency increased during the summer and autumn, and many of the missionaries failed to receive remittances as they became due. This embarrassment was increased by the effect of the drought and the desolating fires which visited several of the Northwestern States. But the repeated appeals of the Committee for aid, at length secured the attention of the churches to the exigency, and called forth a liberal response. Since the middle of December last, there has been no delay in remitting the sums due

for labor reported, but the Committee have not had the means of extending their operations as they desired, and the balance in the Treasury at the close of the year was less, by \$6,798, than the amount due to missionaries for labor performed.

The Committee have been greatly cheered by the action, in regard to Home Missions, which was taken by the National Council that met in Oberlin, O., in November last. That body, after an enthusiastic discussion of the subject, adopted a report warmly commending this Society, and urging the churches to place not less than \$500,000 annually, at its disposal. A Committee was appointed, also, to confer with the Executive Committee of the Society, and arrange a plan of co-operation by which churches of the West might share more largely in the oversight, responsibility, and burdens of this enterprise. Such a plan, having the unanimous approval of both Committees, has been matured, and will soon be laid before the representatives of the Western churches for their adoption.

COMPARATIVE RESULTS.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in Commission the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath schools and Bible Classes.	Average Expenses for a year's labor.	Average Expense for a Missionary.
1-1826-27	\$18,140 76	\$13,984 17	169	68	196	110	not rep.	not rep.	127	83
2-1827-28	30,055 53	17,849 23	201	89	244	133	1,000	306	134	89
3-1828-29	30,997 81	26,814 96	304	169	401	186	1,678	423	144	88
4-1829-30	33,929 44	43,429 50	392	166	500	274	1,959	572	155	108
5-1830-31	43,124 73	47,247 60	463	164	577	294	2,523	700	160	102
6-1831-32	49,422 12	52,806 39	509	158	745	361	6,126	783	146	104
7-1832-33	68,627 17	66,277 96	606	209	801	417	4,284	1,148	159	109
8-1833-34	78,911 44	80,015 76	676	200	899	463	2,736	Pupils.	172	118
9-1834-35	88,863 22	83,394 28	719	204	1,050	490	3,300	52,000	170	116
10-1835-36	101,565 15	92,196 94	755	249	1,000	545	3,750	65,000	189	122
11-1836-37	85,701 69	99,539 73	786	232	1,025	554	3,752	80,000	180	123
12-1837-38	86,522 45	85,066 26	684	123	840	438	3,376	67,000	194	124
13-1838-39	82,564 63	88,656 64	665	201	794	473	3,920	58,500	175	124
14-1839-40	78,345 20	78,538 89	680	194	842	486	4,750	60,000	162	115
15-1840-41	85,413 34	84,864 06	690	178	862	501	4,618	54,100	169	123
16-1841-42	92,463 64	94,300 14	791	248	987	594	5,514	64,300	159	119
17-1842-43	99,812 94	98,215 11	848	225	1,047	657	8,223	68,400	149	116
18-1843-44	101,904 99	104,276 47	907	237	1,245	665	7,693	60,300	157	115
19-1844-45	131,946 93	118,360 12	943	209	1,285	736	4,929	60,000	160	126
20-1845-46	125,194 70	126,198 15	971	223	1,453	760	5,311	76,700	166	130
21-1846-47	116,617 94	119,170 40	972	189	1,470	713	4,400	73,000	167	123
22-1847-48	140,197 10	126,383 34	1,006	205	1,447	773	5,020	77,000	180	138
23-1848-49	145,985 91	142,771 67	1,019	192	1,510	808	5,550	83,500	178	141
24-1849-50	157,160 78	145,456 09	1,032	205	1,575	812	6,682	75,000	179	141
25-1850-51	150,940 35	153,817 90	1,065	211	1,820	853	6,578	70,000	180	144
26-1851-52	160,008 25	163,831 14	1,065	204	1,948	862	6,820	66,500	189	153
27-1852-53	171,734 24	174,439 24	1,087	213	2,160	878	6,079	72,500	199	160
28-1853-54	191,309 07	184,085 76	1,047	167	2,140	870	6,025	65,400	182	176
29-1854-55	180,126 60	177,717 84	1,032	180	2,124	815	5,634	64,800	218	171
30-1855-56	196,548 87	186,611 02	986	187	1,965	775	5,602	60,000	241	189
31-1856-57	173,000 66	180,550 44	974	201	1,985	780	5,550	62,500	231	185
32-1857-58	175,971 87	190,735 70	1,012	242	2,034	795	6,784	65,500	240	188
33-1858-59	186,129 39	197,084 41	1,054	250	2,125	810	8,791	67,300	231	178
34-1859-60	185,316 17	192,737 60	1,107	260	2,175	868	6,287	72,200	222	174
35-1860-61	183,761 60	188,763 70	1,062	212	2,025	825	5,600	70,000	220	173
36-1861-62	168,838 61	156,336 33	863	153	1,668	612	4,007	60,300	259	183
37-1862-63	164,594 33	158,543 39	734	155	1,455	562	3,108	54,000	240	184
38-1863-64	190,537 59	149,355 58	756	176	1,518	603	3,902	55,200	248	198
39-1864-65	186,597 50	180,935 39	802	199	1,575	635	3,820	58,600	299	237
40-1865-66	231,191 85	206,811 18	818	186	1,594	643	3,924	61,200	325	255
41-1866-67	212,567 63	227,993 97	846	208	1,645	655	5,959	64,000	348	269
42-1867-68	217,577 25	254,695 65	908	250	1,710	702	6,214	66,300	364	282
43-1868-69	244,390 96	274,923 55	972	246	1,956	734	6,470	75,300	374	283
44-1869-70	252,102 87	270,827 58	944	246	1,836	693	6,404	75,750	390	287
45-1870-71	246,567 36	263,617 19	940	227	1,957	716	5,833	71,500	368	280
46-1871-72	264,566 86	261,122 50	961	236	2,011	762	6,358	76,500	369	293

Remarks.—1. The total of receipts for forty-six years, is \$6,279,450.

2. The total of years of labor is 28,611.

3. The whole number of additions to the churches is 223,860.

4. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting the Institution.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries, each year of the Society's operations, in the geographical divisions of *Eastern, Middle, Southern and Western States*; and also in Canada.

Society's Year.	New England States.	Middle States.	Southern States.	Western States and Territories.	Canada.	Total.
1—1826-27	1	129	5	83	1	169
2—1827-28	5	130	9	56	..	201
3—1828-29	72	127	28	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	13	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	786
12—1837-38	238	198	8	166	24	684
13—1838-39	234	198	9	160	14	605
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	948
20—1845-46	274	271	9	417	..	971
21—1846-47	275	354	10	433	..	972
22—1847-48	295	237	13	456	..	1,006
23—1848-49	302	239	15	463	..	1,019
24—1849-50	301	228	15	488	..	1,032
25—1850-51	311	224	15	515	..	1,065
26—1851-52	305	213	14	530	..	1,065
27—1852-53	313	215	12	547	..	1,087
28—1853-54	292	214	11	530	..	1,047
29—1854-55	278	207	10	537	..	1,032
30—1855-56	276	198	8	504	..	986
31—1856-57	271	191	6	506	..	974
32—1857-58	291	197	3	521	..	1,012
33—1858-59	319	201	..	534	..	1,054
34—1859-60	327	199	..	581	..	1,107
35—1860-61	308	181	..	573	..	1,062
36—1861-62	295	87	..	481	..	863
37—1862-63	281	48	..	405	..	734
38—1863-64	289	44	..	423	..	756
39—1864-65	293	58	..	451	..	802
40—1865-66	283	64	4	467	..	818
41—1866-67	284	66	5	491	..	846
42—1867-68	307	73	7	521	..	908
43—1868-69	327	73	8	564	..	972
44—1869-70	311	71	6	556	..	944
45—1870-71	296	69	5	570	..	940
46—1871-72	308	62	5	588	..	961

PRINCIPAL AUXILIARIES AND MISSIONARY FIELDS.

MAINE MISSIONARY SOCIETY.

JOSEPH S. WHEELWRIGHT, Esq., President; Rev. STEPHEN THURSTON, D. D., Searsport, Secretary; JOSHUA MAXWELL, Esq., Treasurer. Office in Portland.

The *receipts* of this Society for the year ending March 1st, were \$17,124.86. Of this amount \$7,150.40 were the avails of legacies. The sum sent from this State to the Treasury of the American Home Missionary Society, during its financial year, was \$760.40, making the entire contributions to the cause of Home Missions, \$17,885.26. This is more than the amount raised the preceding year, by \$2,080.67. The *expenditures* within the State were \$16,270.51.

The *number of missionaries* sustained during the year is *one hundred and ten*, which exceeds the number in commission during the previous year by fifteen, and is the largest number ever reported by this Auxiliary. More than half of them, however, have been commissioned for a less period than six months, and forty-four were appointed for the entire year. Eight churches report revivals of religion, one church has been organized, and one has assumed self-support. The Society has employed a larger number of students preparing for the ministry than in former years; and though their brief labors fall far short of the requirements of the fields they occupy, they have, in some cases, been greatly blessed.

The Trustees, in their Report, speak of the great difficulty they experience in procuring permanent supplies for the feeble churches. They say: "Young men, going into the field for short missions, are ready to preach in two or three places; but there is a reluctance on the part of most to settle down permanently on this basis. The tax upon self-denial is heavier than they are willing to pay. How the man who shrinks from this would have endured the trials of the pilgrim fathers, had they lived in their day, is highly problematical. We need more of their heroic faith. A Methodist bishop, when giving out his appointments for the year, is reported to have said, "a Methodist preacher should be thankful for the privilege of preaching the gospel anywhere in this wide world." Noble sentiment! We need more men who will cheerfully labor in obscure places, and live on small means, and be little known abroad, and there win souls, and wait for their reward till their Lord shall call them to go up higher. They who win souls to Christ, in such places, will shine as brightly in heaven as those who win souls from the seats of learning, or marts of wealth, or courts of princes."

NEW HAMPSHIRE MISSIONARY SOCIETY.

Rev. ASA D. SMITH, D. D., LL. D., President; Rev. WILLIAM CLARK, Amherst, Secretary; Hon LYMAN D. STEVENS, Treasurer. Office in Concord.

The *receipts* of this Auxiliary during the year ending March 1st, were \$10,211.14, of which \$1,909.06 were designed for the American Home Missionary Society, and were remitted to its Treasury. There were also sent directly to the Parent Society during its financial year, in payment of legacies, \$2,924.66, and by individuals and congregations, \$2,762.50—in all, \$5,687.18—making the whole amount contributed in the State to Home Missions, \$15,898.32, which is more, by \$984.67, than was raised for this purpose in the previous

year. The *expenditures* within the State amounted to \$9,823.46, and \$6,074.86 were placed at the disposal of the National Society, for its general work.

The *number of missionaries* who have labored in this State, during the whole or a part of the year, is *thirty-five*. Eight of them were students in Theology, whose terms of service varied from one to four months. One church has become self-sustaining, one house of worship has been erected, and two others materially improved. In twenty-one churches, 109 hopeful conversions have been reported, and ninety have been admitted to their membership, twenty-five by letter and sixty-five by profession of their faith.

The number of churches aided by this Auxiliary since its organization in 1801, is 123, of which fifty-two are now self-sustaining. Forty-five are still dependent upon missionary aid, to sustain the preaching of the gospel, and twenty-six have become extinct. Many others, in the rural districts, are slowly declining. The Trustees say, respecting them: "We may make up our minds that, in all probability, we shall never have fewer weak, dependent churches in our State than we now have. We may rather expect an increase of such, for the constant process of emigration from our State is essentially weakening many of our hitherto strong churches, some of which, in consequence, are applicants for missionary aid in support of the institutions of the gospel. Let not these things dishearten us, or cause us to abate, in the least, our zeal or efforts in the glorious missionary work; for though our existing feeble churches may become more feeble, and our now stronger ones become weak by the inevitable process of death and emigration, souls, under the blessing of God on our efforts, are preparing for heaven and for greater usefulness to his cause and kingdom, by leaving our severe soil and bleak highlands, for the more fertile lands and milder climate of our great Central and Western country. Our beloved Granite State has been, now is, and will continue to be, a nursery of sturdy men and devoted women, to establish and maintain churches, schools, and all good institutions in the West, even to the Pacific."

VERMONT DOMESTIC MISSIONARY SOCIETY.

J. W. BUCKOR, Esq., President; Rev. C. B. SMITH, Secretary; J. C. EMERY, Esq., Treasurer.
Office in Montpelier.

The *receipts* of this Society, for the year ending March 1st, were \$12,008.94. There were also received into the Treasury of the National Society, during its financial year, in payment of legacies, \$4,455; from congregations and individuals, \$1,124.73; in all, \$5,579.78; making the whole amount raised for Home Missions in this State, \$17,588.67; which is \$6,082.55 more than was contributed in the preceding year. The *expenditures* within the State were \$12,612.52.

Fifty-eight missionaries have been in commission during the year, laboring in sixty-eight different fields, and performing forty-three years of service. One of these has acted as a county missionary, exploring the destitute places of Windham County, and ministering to those hitherto unblessed with gospel privileges. Two houses of worship have been built and five repaired, one church has become self-sustaining, and two pastors have been installed. "The itinerant work of the Society," says the Secretary, "has been unusually blessed, resulting in the formation of two churches and the gathering of more than sixty persons into the fold of Christ. One of these churches was organ-

ized in a community where, for many years, no evangelical preaching had been enjoyed or desired. A missionary was sent there last spring, unsolicited by the people, and now there is a united church of forty-six members, and an average congregation of more than a hundred and fifty. Such examples encourage us to enter with hope the most unpromising fields, assured that the gospel is a sufficient remedy for the errors and vices of every community."

The Directors say, in the conclusion of their Report: "It should be our settled purpose, from which nothing should divert us, to make the gospel a living presence in all the needy and now destitute communities in the State. Amid the eager pursuit of wealth, the lethargy of worldliness, and the sin and strife of selfish interest, we should give voice to the truth of God in every neighborhood in our State, to convince men of sin, of righteousness and judgment, and to point them to the only Savior from sin. The gospel is needed in the destitute fields as much as anywhere. Everywhere, the poor, the broken-hearted, the sick and the dying need its consolations. The young just commencing life's perilous voyage, the strong man wrestling with temptations whose name is legion, and which are stronger than he, the old man fast approaching the confines of the life to come—how much do all need the light, and love, and power of God, which come into the soul only through the gospel, to guide and rescue them! Shall not we, who are commissioned of God to care for the spiritual welfare of all in our own State, be more earnest and faithful in prosecuting our Home Missionary work?"

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. WILLIAM A. STEARNS, D. D., LL. D., President; Rev. HENRY B. HOOKER, D. D., Secretary
STEPHEN T. FARWELL, Esq., Treasurer. Office in Boston.

The receipts of this Auxiliary during the year ending March 1st, were \$84,946.16, of which \$11,181.88 were the avails of legacies. The expenditures within the State were \$17,593.64, and the amount forwarded to the Treasury of the National Society during its financial year was \$70,000. There was also received by the Parent Society, from this State, in payment of legacies, \$11,243.77; from the Hampshire Missionary Society, \$1,862.10; from congregations and individuals, \$19,383.97—in all \$32,489.84; making the whole amount raised for the cause during the year, \$117,481.01, which exceeds the sum contributed in the previous year by \$30,975.99. The amount placed at the disposal of the National Society was \$102,489.84.

Sixty-one missionaries have been in commission within the year. They have ministered to churches which contain, in the aggregate, about 3,350 members, and have preached the gospel statedly to more than 10,000 souls. Two missionaries have been installed pastors, two houses of worship have been erected, and two churches have assumed the support of their ministers.

The Home Evangelization movement has been prosecuted under the supervision of the Executive Committee. Rev. DANIEL P. NOYES, who has this work in charge, states that, "during the year, much attention has been given to the condition of the *neglecting classes* of the population, who are much more numerous than the inhabitants of the "out-districts." In some of our towns there are considerable masses who are consciously alienated from the churches, and who cherish feelings of hostility or contempt. Efforts have been commenced, looking toward the removal of this dislike, and the establishment of better

relations between the churches and these prejudiced and mistaken souls; and it is hoped that, by another year, we may have something of decided value, for the encouragement of the churches."

We record, with gratitude the fact that, during the year just closed, the amount placed at the disposal of the National Society, by the churches of Massachusetts, constitutes considerably more than one-third of its entire income. They have expressed by their gifts the sentiment with which the Executive Committee have concluded their Report: "We are bound to see that all the agencies of moral and religious growth shall go down in unbroken life and power, to bless the millions of the future. As wise and holy men laid the foundations of our own present prosperity, setting in motion the influences for good which have given us such harvests of blessings, so we stand in a similar relation to the America of the future. And as the glorious gospel of the blessed God embodies all the vital forces which have given us what we so richly enjoy, so we are bound by every solemn and delightful obligation, to give that gospel all possible power in the land, so that the coming millions of the future shall inherit its priceless blessings."

RHODE ISLAND HOME MISSIONARY SOCIETY.

HON. WILLIAM W. HOPPIN, President; Rev. JAMES G. Vose, Secretary; EDWIN KNIGHT, Esq., Treasurer. Office in Providence.

The *receipts* of this Auxiliary during the year ending March 1st, were \$1,798.84. There were also received into the Treasury of the Parent Society during its financial year, from the churches of this State, \$2,200.15—making a total for the cause, of \$3,998.49—which is more, by \$1,459.34, than was contributed in the preceding year. The *expenditures* within that State were \$1,889.17.

Eight missionaries have been under commission in this State, during the year, one of whom has ministered to a congregation of colored people. The churches aided are prosperous, but one has become weakened by removals, and its sanctuary has been closed during most of the year. "The Society," says the Secretary, "is a bond of union and sympathy between all the churches of the State. Here, like the disciples of old, we wish to put our gatherings in our common purse to supply the common need. May the Lord open our hearts to larger benevolence, and to this end may he enrich us all with the gifts of the Holy Spirit!"

CONNECTICUT HOME MISSIONARY SOCIETY.

Rev. WILLIAM H. MOORE, Secretary; JAMES L. CHAPMAN, Esq., Treasurer. Office in Hartford.

The *receipts* of this Society for the year ending March 1st, were \$15,228.05, and the *expenditures* within the State were \$13,888.85. The amount forwarded by the Auxiliary to the Treasury of the Parent Society during its financial year was \$1,189.96. There were also forwarded directly to New York, from congregations and individuals, \$23,044.52; in payment of legacies, \$16,763.90—in all, \$39,808.42—making the total for the cause, \$55,036.47; which is less, by \$8,904.51, than the amount raised in the preceding year. The amount placed at the disposal of the National Institution is \$40,998.08.

The *number of missionaries* who have been under commission in this State since the last Report, is *thirty-six*. Two of them have been installed as pas-

tors. One church has become independent of missionary aid, and has completed a commodious house of worship. The Directors state, in their last Report, that of the thirty-six churches aided in the preceding year, fourteen had pastors, ten had stated supplies, and nine had various supplies. With one exception, the largest salary paid was \$1,000, the smallest was \$500, and the average was \$807. The aggregate membership of these churches was 676 males and 1,842 females, 2,018 in all, including 807 absentees, or an average of sixty-one members for each church. The additions were sixty-four by profession, and seventy-two by letter, in all 136; and the removals were forty-six by letter, sixty-four by death and seven by discipline—in all, 117. The additions exceed the removals by nineteen, and the professions exceed the deaths by eighteen. Twenty-six adults were baptized, and forty infants. Seventeen churches with 1,081 members baptized no child, and eighteen churches with 1,119 members added none by profession and lost twenty-nine by death."

Rev. CHARLES H. BULLARD has labored, during the year, in connexion with the Secretary, as a State Missionary, counseling with the pastors, "and urging upon all the churches a steady and vigorous culture of their respective parishes, and a hearty pecuniary support of the work of Home Missions to be carried forward in this State and in less favored portions of the country."

The total of receipts from New England is, \$233,926.89; which is more than the amount of the preceding year, by \$33,505. Of this, \$72,078.15 were expended within its own bounds, and \$161,348.74 were forwarded to the National Institution, for its general work.

NEW YORK.

Rev. L. SMITH HOBART, New York City, Superintendent.

Within the year the Society has aided in the support of *forty-nine missionaries* in this State. Their labors have been devoted to fifty-eight churches and fifteen out-stations. Two churches have been organized; one has become self-supporting; nine have been blessed with interesting revivals of religion, while in three others there has been unusual spiritual engagedness with some conversions. One church edifice has been built, one is building, six have been repaired; three parsonages have been secured; one pastor has been installed; and six young men are reported as studying for the ministry. The *amount contributed* to the Treasury from the State, is \$26,026.47.

The usual characteristics of missionary work have appeared among these churches during the year past. Several of them, if subject to no special hindrances, are almost sure to reach a position of self-support within one or two years. A number more have arisen from long-continued depression, and under the lead of efficient ministers, are making commendable efforts to gain their independence, though these will require a longer time to achieve it. Then there are others which—though often encouraged by valuable accessions to their numbers—are yet subject to such incessant drafts upon their membership in the migration westward, that their prospect of attaining self-support, is remote and uncertain.

With one or two exceptions, it may be said of these churches generally, that their prospects have not for a long time appeared more encouraging, and in regard to a part of them, that their future looks more hopeful than ever. If the Lord shall continue to pour upon them his reviving grace their prosperity will be assured.

OHIO.

Rev. LYSANDER KELSEY, Columbus, Superintendent.

Within the year now closed, the Society has aided in the support of *thirty-two missionaries* in this State. They have steadily supplied thirty-eight congregations. Three churches have been organized; three have become self-supporting; six have been blessed with revivals of religion; one missionary has died; two houses of worship have been built, and two repaired. There was *contributed* to the Society's Treasury from this State, \$8,081.58.

In 1853, the year after the General Conference of Ohio was formed, the Congregational churches of the State contributed to the Home Missionary Society, about \$1,000. In 1863,—ten years later—their contributions amounted to \$3,802. In 1872, after a further period of nine years, their contributions have advanced to more than \$8,000. These figures also indicate very nearly, the rate of growth and the general progress of the denomination in the State, during these nineteen years.

The General Conference has resolved to form a Home Missionary Society which, after the first of July next, shall assume the work of aiding the feeble churches of the State. 'It will undertake to raise the necessary means for this purpose, thus relieving the National Society from further care in their behalf. Those most interested in this noble resolve of the Conference, are looking forward to the work with no little solicitude. It is deemed needful to raise for the coming year, at least \$10,000. This will be a considerable advance on the past; but if all the churches shall faithfully do their part, it will be done, and something will be supplied to the general Treasury towards sending the gospel to the regions beyond.

The Superintendent says, "Our cause never stood so well in this State, as at the present time. The National Council gave us a new impetus; many are inquiring for our faith and polity, who have hitherto taken no interest in them. New fields are opening to us, which must not be left unimproved. We hope not to be found unmindful of our opportunity."

INDIANA.

Rev. NATHANIEL A. HYDE, Indianapolis, Superintendent.

This Society has aided in the support of *ten missionaries* in Indiana, within the year. These have ministered steadily to thirteen churches and congregations, prospered in the main, and two of them reporting seasons of special religious interest, with considerable accessions of members. One missionary has been installed; two houses of worship have been completed and dedicated, and two repaired. The *contributions* to the Society's Treasury were \$640.79. Of the twenty-six churches in this State only four are self-supporting. Others receive no missionary aid, but have ministerial service only as they share it with neighboring churches. Ten are now without ministers—half of which may be provided for, but for the feeblest there seems little hope, save as they may be made out-stations of the nearest churches, and receive their fostering care.

The Superintendent is still tried by "the difficulty of finding suitable men, willing to come to these vacant fields for the salaries that can be offered." At the same time he adds, "It should be said for these churches that, in most cases, they make great sacrifices for the gospel. They do not ask aid

without first doing what they can for themselves. Some of these brethren, we know, have literally parted with *their living*, in order to put into the treasury of the Lord. In some cases, the burden of building houses of worship is added to that of the support of the ministry, and calls forth sacrifices which have been touching exhibitions of devotion to the Redeemer's cause. The work of planting churches in this State must go forward less rapidly than on some other fields; yet if properly fostered it bids fair to advance steadily, richly rewarding the toil and self-denial of the laborers."

ILLINOIS.

Rev. JOSEPH E. ROY, D. D., Chicago, Superintendent for Northern Illinois (also Field Superintendent); Rev. NATHANIEL A. HYDE, Indianapolis, Ind., Superintendent for Southern Illinois.

In Illinois the Society has had in commission within the year *sixty-three missionaries*, preaching the gospel to eighty-one churches and fourteen out-stations. In the Northern District eight churches have been organized, and five have become self-sustaining. Nine houses of worship have been built. The Treasurer has *received* from the State \$7,746.12. Several cheering revivals of religion in aided churches were reported, in connection with "the week of prayer," in one of which *seventy* persons were led to Christ. One church, less than a year old, has rejoiced in *two* seasons of special refreshing. A decided advance is believed to have been made in provision for the maintenance of gospel institutions, notwithstanding the disastrous burning of Chicago; and some are cherishing the hope that the State may be able, the next year, to assume the entire support of its missionaries.

The making up of his annual report brings home to the Superintendent the full extent of his loss, in the great Chicago fire, of his journal of eleven years' operations, covering tours for exploration and inspection, for cheering missionaries and discouraged churches, for preaching at dedications, communions and revivals in destitute places, for securing pastors, making collections, and all the multifarious works that fill up such a record of experience and progress, pleasant to recall. "But," he says, "it is a part of the blessedness of this Home Missionary enterprise, that it is a planting of institutions which have life in themselves, and so grow and abide, and bear fruit, while those who planted and nursed them pass away, and while other work may be entirely consumed by fires or by time."

In Southern Illinois, where *six missionaries* have ministered steadily to eleven congregations through the year, the Superintendent speaks of great good accomplished by the visitations of Committees appointed by the Association. These visits have been attended, in nearly every instance, with special tokens of the Spirit's presence. Two promising churches have been organized, one of which has bought a commodious house of worship, and will be nearly self-sustaining from the start. "The general outlook is more encouraging. The stronger churches are more ready to help the weaker; pastors and others are giving more of their time and labor to the care of the destitute; the contributions to Home Missions are larger than ever before. A new interest is developing at some important points, where it is hoped organizations will ere long be planted."

"The religious destitutions of this section of the State are great, and there

must be great and increasing demand for missionary labor. No where will an intelligent and devoted ministry find a more cordial welcome, or a wider field for Christian work."

MISSOURI.

Rev. EDWIN B. TURNER, Hannibal, Superintendent.

The number of laborers commissioned for Missouri within the year is *forty*; who have ministered to seventy-four congregations, in which ten revivals of religion were reported. Two pastors have been installed; five churches organized; four houses of worship completed and dedicated, and four others are building; five churches have become self-supporting. Of the thirteen self-supporting churches in the State (seven of which have been aided), ten contributed to this Society \$668.86. The entire receipts from the State were \$836.23. Forty-four churches report as contributed to benevolent objects \$6,178; and forty-five churches expended in church building, support of ministers, etc., \$46,447.

The present number of churches is sixty-four—an increase of three; church-members, 2,736—an increase of 282, of which 221 were by profession; in Sabbath schools, 4,348—a gain of 2,671 since 1865; completed houses of worship, forty-one—a gain of thirty-nine since October, 1865. Thayer College, at Kidder, has built a handsome four-story brick building, opened its preparatory school, and will soon organize its first college class.

"These statistics," says the Superintendent, "give some idea of what the Society has done in Missouri, in the last seven years; for in planting churches, it creates a necessity for school-houses and colleges, and provides men to build them, besides giving stimulus and direction to every good object. But in view of the vastness of the State, with its more than 1,000,000 people, these results seem insignificant. Grateful to God for all that has been done, solely by his help, we mourn that so many openings have not been entered."

"In the southern part of the State, now increasing faster than any other, very little has been done, for want of earnest men to occupy the leading centers. But regrets are useless. A vast region, hopeful for missionary work, is yet accessible. Population is flowing into the south-western counties. Of railroads, 770 miles were completed the last year, and more than 1,000 miles are building, opening highways to vast mineral fields, resources of immense wealth, which geological surveys are bringing to light. Extensive manufacturing interests also are developing; the iron mills at Carondelet, for rolling railroad bars, is the largest establishment of the kind on the continent. For the new towns so created, as well as for many rural fields, we need devoted, self-sacrificing men, of apostolic zeal, who are not afraid of hardship, to preach the unsearchable riches of Christ."

MICHIGAN.

Rev. WOLOOTT B. WILLIAMS, Charlotte, Superintendent for Southern and Eastern Michigan; Rev. LEROY WARREN, Pentwater, Superintendent for Northwestern Michigan.

In this State the Society has aided in the support of *sixty-nine missionaries* within the year past, who have ministered to ninety congregations. Six churches have been organized; ten have become self-supporting; twelve have enjoyed revivals of considerable power; seven houses of worship have been

built, one purchased, five re-built or extensively repaired, seven are in process of erection, and one has been destroyed by fire. The *amount contributed* to the Society's Treasury, is \$2,750.23.

The Superintendent of the Southern District says, "We had hoped to report a large increase in our collections for Home Missions; but the disastrous fires of last autumn occurred during the months in which our collections for this cause are usually taken, and the sympathies of all our people were so thoroughly enlisted in behalf of the sufferers, that the receipts for Home Missions are doubtless much less than they otherwise would have been,—and yet they exceeded by several hundred dollars, those of the preceding year." Ministers are needed in this District, for eight or ten churches, which, in a worldly point of view, present few attractions, and yet where faithful laborers might reasonably expect to bring them into a condition of self-support, within a few years.

The Superintendent of the Northwestern District, calls attention to the interesting fields for missionary labor that are opening along the new railroads in that part of the State. It is expected that about 300 miles, additional, will be constructed the present year. He says, "We must greatly increase the missionary force at once, or we shall fall behind in our work and lose our best opportunity. At least we need a missionary on each of our three lines of road, to hold services at the most important stations, and prepare the way for more permanent work. Several new openings in the Upper Peninsula ought also to be occupied without delay."

WISCONSIN.

Rev. DEXTER CLARY, Beloit, Superintendent for Southern Wisconsin; Rev. FRANKLIN B. DOE, Fond du Lac, Superintendent for Northern Wisconsin.

The Society has sustained within the year now reported *seventy-seven missionaries*, supplying one hundred and forty-three churches and out-stations. The *receipts* from the State have been \$2,587.46.

In the Southern District, from which Mr. Clary makes his twenty-second annual report, twenty missionaries have given fourteen and one-half years of labor to thirty-two churches and ten congregations. The average salary has been \$687, and the average aid for a year's labor, \$240. Of the ninety-four churches on the field, thirty-three received aid. One church has been organized, fifteen report revivals of religion, 383 members have been added and 184 dismissed—leaving a net gain of 199. They have contributed to benevolent objects, \$8,966—to Home Missions, \$1,307. Two houses of worship have been completed, three repaired, and one begun. Ten ministers have entered the field, eight have left it, three have been ordained and two installed. The churches are still carrying on the home evangelization movement, among natives and foreigners, along the lines of railway and in retired villages. The work in progress for improving the Wisconsin River, it is thought will give rise to new towns and call for consecrated ministers. "We have work enough," says the Superintendent, "in forming new churches, strengthening the feeble, making the strong stronger, developing resources, increasing benevolence, promoting revivals, raising up and preparing young men for the work of the Lord all over the land. This work should fill every Christian mind and heart as in the apostolic times."

In the Northern District, of the 108 churches, seventy are aided. Fifty-

two missionaries (only five of whom are installed pastors) were, at the close of the year, serving sixty-five churches and thirty-six out-stations. Five churches have been organized, three have become self-sustaining, several have been spiritually refreshed, 440 members have been added. Five ministers have been installed, and three ordained. Four houses of worship have been completed at a cost of \$12,000. Several have been enlarged and improved, and others are building. In visiting the churches and in explorations, the Superintendent has traveled 6,620 miles. With "much poor soil, many waste places and a large foreign population," he finds also "vast regions of timber lands which railroads are opening to a market, inexhaustible mineral wealth, rolling prairies, schools, colleges, churches, and many precious souls to be redeemed." He feels more deeply than ever that "God has a great work to do in Wisconsin, through the American Home Missionary Society, for many years to come."

IOWA.

REV. EPHRAIM ADAMS, Decorah, Superintendent for Northern Iowa; REV. JOSEPH W. PICKETT, Des Moines, Superintendent for Southern Iowa.

The number of missionaries in Iowa, sustained by the Society, within the year is one hundred and twelve. The receipts from the State have been \$3,278.34. Eleven churches have been organized, and seven have assumed the entire support of their ministers.

At this point in the Annual Report the friends of the Society have, for fifteen years, been accustomed to find Dr. Guernsey's careful summing up of the year's work upon his field, his ringing appeal for consecrated men, his array of motives for grander effort, and his cheerful assurance of still brighter successes. But the tireless soul that wrought those results, and the hand that penned their record, have now other work,—

"In such great offices as suit
The full-grown energies of heaven."

As announced in *The Home Missionary*, for January, Dr. Guernsey died after a brief, painful illness, at his home in Dubuque, on the night of December 1, 1871, leaving behind a precious memory, as a faithful, wise, laborious and successful worker in a field rarely equalled for importance. His place has been filled by the appointment of Rev. EPHRAIM ADAMS, of the pioneer "Iowa Band," who is successfully getting in hand the work which his beloved associate was called so suddenly to lay down.

In the Southern District, at the commencement of the year, there were twenty-nine missionaries in the service; at its close, thirty-five. Of these, twenty have each had the care of a single church; others, of two or more. Three have preached to German, and two to Welsh churches. Twenty-two have filled their places for the entire year, and the aggregate of service has been thirty and one-half years. Fifty-one churches have been supplied through the year, and many other churches and congregations have had preaching occasionally. Four churches have been organized, with forty-two members; one has come to self-support, seven report revivals of religion, and several others speak of decided increase of interest with conversions; five ministers have been installed, and two licensed to preach; seven aided churches have built houses of worship—the largest number ever built in one year on this

field. The contributions to Home Missions, from self-supporting churches were \$655; from aided churches, \$803. A series of Christian conventions, under the auspices of the State Home Missionary Committee, has resulted in great spiritual refreshing to the churches, and in the conversion of many souls.

The Superintendent sets forth the call for increased labor, arising from the rapid growth of the State in wealth and population, the opening of rail-ways, and development of material resources; and the encouragement to such labor in the fact that so many of those in authority are Christian men, guarding sacredly the interests of sound learning and morality, and favoring every good work. "We hope and pray," he writes, "that our churches may prove to be centers of such spiritual life and power, that we may merit the application which we now scarcely dare accept for ourselves—the Massachusetts of the West."

MINNESOTA.

Rev. RICHARD HALL, Saint Paul, Superintendent.

The number of missionaries aided by this Society in the year now under review is *forty-three*, steadily supplying fifty-five congregations and fifteen out-stations. The contributions to the Treasury have been \$1,184.32.

Nine missionaries commenced labor in the State within the year, and five left it; two have temporarily suspended service, and one has gone to another denomination. Five churches have been organized; one has become self-supporting; six have built, one has enlarged and improved, and three have completed houses of worship. Of the eighty churches, all but thirteen receive aid through this Society; forty-one have good houses of worship, three others own the buildings in which they meet, nine have settled pastors, six are now without stated supply, nine report revivals of religion.

Several new frontier points have been occupied, and churches organized, within the year, especially in Otter Tail, Chippewa and Lac qui Parle counties. Rev. Hiram N. Gates was appointed in December, and has been laboring on the Northern Pacific Railway, between the Mississippi and Red rivers, with prospects of permanent results. Seven of the frontier churches were seriously crippled through the loss of crops by hail-storms in the summer, and the prairie fires of October; and in the fearful snow-storms of February both men and cattle perished. Except during the Indian massacre, the hardships and perils of pioneer life in the State never equaled those of the last year.

Minnesota has now 500,000 people, less than half of whom were born in America, and her 1,500 miles of completed railroad (458 miles of it put in operation during the year), are constantly adding to the numbers attracted by her healthful climate, fertile soil, and opening markets. The inducements offered by the Northern Pacific Railway alone must bring many thousands of the robust, industrious farmers of Northern Europe, for whose moral and religious welfare the Christians of the State must care, if they would preserve their own civil and religious liberty for themselves and their children. What the Superintendent calls, "the new era, in which railroads have come to lead rather than follow civilization, multiplying new towns and villages, with their wants, without correspondingly increasing the amount of *Christian* population and ability," creates, as he well urges, a necessity for a new style of effort, fuller

consecration of men and money. "With such effective aid as the mother and sister churches of our order pledged at the National Council, and are able to give—*will* give when they fully know the situation—the outlook for the future was never more cheering than now."

KANSAS.

Rev. SYLVESTER D. STORRS, Quindaro, Superintendent.

The *number of missionaries* aided by the Society in Kansas, for some portion of the year, is *sixty-two*; who have supplied more than twice that number of churches and congregations. The *amount contributed* from the State is \$824.78.

Two missionaries have been ordained or installed; fifteen churches have been organized; two have become self-supporting; six have built houses of worship, and four are building. Twelve report revivals of religion, some of them of unprecedented power.

On the first of February, Rev. JAMES G. MERRILL, who had served the Society for two years, with marked zeal and success, was compelled by ill-health in his family to resign the Superintendency, and seek a change of climate. The Executive Committee appointed as his successor Rev. SYLVESTER D. STORRS, of Quindaro, one of the earliest missionaries to the State, who at once entered on the work for which his fifteen years' experience had well fitted him.

The great rush of immigration has thrown upon the Superintendent, pastors and churches of Kansas a heavy burden of care, responsibility and labor. The policy has been to hold as far as practicable the centers formed by the rapidly developing railroad system of the State; to be in the fore-front of the advancing army, organizing the first church, building the first house of worship. An unusual proportion of the work has been upon the frontier, among those who but for the pioneers of this Society would have had no gospel privileges. There has been more than usual success in securing "the right sort of men"—representatives have entered the field from the Seminaries at Chicago, Oberlin, New Haven, Hartford and Andover. "Nearly all of our noble band are laboring hopefully and successfully," the Superintendent says, "but the Macedonian cry is heard from *regions beyond*. 'The front' is rapidly moving westward. Our pickets are inadequately supported." "To possess the land," says Mr. Merrill, "we need more such brave and worthy men as Kansas now has." Mr. Storrs writes, "We need this year a re-enforcement of *twenty-five* earnest, godly men, full of wisdom and of the Holy Ghost—ten of them for work in the older settlements, while fifteen can have, each, one newly settling county." The valleys and tributaries of the Solomon river, from fifty to a hundred miles beyond the Society's western out-post, are filling up. The same is true of the central and south-western counties, and the call for missionary labor, already painfully disproportioned to the supply of men and money, is becoming daily more and more urgent as the spring current of immigration pours in. "Christians here are willing to give and to work for Jesus; but help both in money and men must still come mainly from the East, whence Kansas has already received such liberal benefactions. Will our brethren there persevere in well-doing? Will they fulfill the pledges of the Oberlin Council in their behalf?" "If they can be assured of reasonable support," says the Superintendent, "I am confident that the twenty-five recruits

so greatly needed in Kansas can be found. Seven men of good repute from other States, have offered their service within the last two months, expressing their willingness, if need be, *to go to the front*. Shall they be commissioned? This question the Executive Committee refer to the friends and patrons of the Society.

NEBRASKA.

Rev. ORVILLE W. MERRILL, Lincoln, Superintendent.

There have served under the Society's commission for the whole or a part of the year *twenty-five missionaries*, who have given nineteen years' labor to twenty-seven churches, and sixteen congregations where no church has yet been formed. The *contributions* to the Society's Treasury are \$319.86.

Eight churches have been organized, and at eight other points organizations are expected speedily. Only two churches are self-supporting; four report interesting revivals. Eight ministers have been added to the working force, yet four missionary churches are without preaching; the amount pledged at home for ministerial support, is more than \$2,000 in advance of the previous year. Not less than 50,000 actual settlers have come into the State within the year, many of them poor 'homesteaders,' who *need* gospel privileges, but can as yet do little to sustain them. In keeping watch of the increasing currents, the Superintendent has traveled, in the year, 7,000 miles, more than 1,000 miles of it by wagon and stage.

"We began the year," he says, with twenty-seven churches and eighteen working ministers; we end it with thirty-five churches and twenty-six ministers. But what are these among so many? Of the forty counties, we now occupy but nineteen, having an aggregate population of about 110,000. The coming year bids fair to bring in yet more rapidly increasing thousands. How to keep pace with this incoming life, and build up Christian influences pure and strong enough to conserve its energies for Christ, is the problem. From the human side the contrast is most painful, between the apparent weakness and stupor of the church and the apparent vigor and life of the world. Yet looking at the gradual, sure progress of evangelization under Christ's leadership, we take courage. God has blessed the Society in its work here, as never before; and there is growing proof that he has raised it up and fitted it by the experience of almost half a century, for the yet larger work of coming years. Cannot Christians everywhere be made to see how largely the nation's welfare for all time is committed to the keeping of the church of this generation? Shall these mighty commonwealths be given to Christ, or shall they grow up into a godless civilization? The decisive hour for answering this question is at hand. To-day it is given to the Christians of America, under God, to say what our future shall be; to-morrow it may be too late!"

THE TERRITORIES.

Two laborers have been added to the Missionary force in Dakota, making the present number *four*. The church at Yankton, however, have resolved to relieve the Society of further responsibility for the support of their minister, and his name will no longer appear on the list of missionaries. This church was planted by this Society in 1868, and was the first Congregational church organized in the Territory. After a minority of less than four years, its name

is transferred from the list of the Society's beneficiaries to that of its supporters, and henceforward it will be an efficient helper in carrying the gospel to the regions beyond. The Committee hope to add largely to the number of laborers in this Territory during the present year.

The Committee have made strenuous efforts to obtain suitable laborers for Colorado, and two have entered upon their work in that Territory within the year; but one of them has taken the charge of a church that assumes his entire support, and the other, though already at his post, has not yet received a commission from the Society. The discouragements to missionary labor in this region have been such that the Committee have not been able to obtain the recruits they have sought; and several who enlisted and entered the service, turned back, or were diverted to other fields. There are now signs of promise both in the mining and agricultural districts. Several colonies have been recently planted near the base of the mountains between Denver and Cheyenne. A railroad is now in process of construction from Denver southward toward Santa Fe, which will open Southern Colorado to secular enterprise and missionary culture. Arrangements have been made to explore the Territory, during the summer, and if suitable openings are found, it is hoped that laborers may be obtained to enter them.

Cheyenne, Wyoming, is the only post occupied in that Territory. The church there has been much discouraged by the decline of the town and by the loss of its pastor; but this place is now supplied, and the prospects of the church are better than at any former time. Several towns in the Territory, on the line of the Union Pacific Railway, are growing to considerable importance, and the Committee hope to occupy them at an early day.

In 1865, the first Protestant church in Utah was gathered, by a missionary of this Society, at Salt Lake City. A house of worship was erected, and the congregation was in a prosperous condition, when one of its leading supporters—the Superintendent of the Sabbath school—was assassinated by the Mormons. The missionary, who was at the East collecting funds for the erection of a larger church edifice, was advised not to return, as his life would be in peril. The congregation was therefore scattered, the Sabbath school disbanded, and the church became extinct. The property, however, was still held by the Trustees, and the Executive Committee have recently taken steps to re-establish the mission. The Society's Superintendent for California has visited the field, and prepared the way to re-build the altar and kindle anew the fire of Puritan worship in the metropolis of the Mormon faith.

The first missionary commissioned by this Society for Nevada, has been stationed at Reno, an important town on the Union Pacific Railway, near the western border of the State. A church has been organized, which bears the principal part of the burden of his support, and promises soon to become independent of missionary aid.

A beginning has also been made, during the year, in Idaho. A missionary commenced labor in October at Boise City, the capital of the Territory, where three other denominations have tried in vain to gain a permanent foothold. He is the only Congregational minister in Idaho; and though there are not many communities where permanent congregations can be gathered, he will make such explorations as he may be able, and give the Committee information in regard to other fields which require their attention.

The Society has but a single laborer in Washington Territory. He has re

cently left Seattle, where he has been stationed for two years, and has commenced labor at Port Madison. The Committee hope soon to supply the vacant post. Early in the year they appointed a missionary to open a new field on the shore of Puget Sound. He made a careful survey of the ground, but not finding the encouragement which he expected, he proceeded to Idaho, and occupied the post, already referred to, in the capital of that Territory. A railroad from the Columbia river to Puget Sound is now in process of construction, which will greatly facilitate travel and traffic; and this region, hitherto secluded and therefore retarded in its development, will rapidly advance in population, and will become an important field of missionary effort.

CALIFORNIA.

Rev. JAMES H. WARREN, San Francisco, Superintendent.

Thirty-six missionaries have been in commission within the year, having charge of thirty-seven churches and seven out-stations, where churches are soon to be formed. Six churches have been organized, all but one of which are prosperous, and some of which have doubled their membership within the year; three have become independent of missionary aid, and seven have enjoyed revivals of religion. One missionary has been installed, and two others have been ordained to the work of the ministry. One church edifice has been completed, four have been improved, and steps have been taken for the erection of three others, which will soon be commenced. The church property owned by the missionary churches is valued at \$107,850, and is incumbered with debts to the amount of \$4,721. The *contributions* of the churches in California to the Treasury of the Society, since the last report, amount to \$1,404 in coin, which is more than the sum reported last year, by \$234.97.

The year has been one of severe financial depression. "The failure of the crops," says the Superintendent, "has hindered some churches from becoming independent, others from building, and a few from holding their own; yet we are thankful that we have not lost ground more than we have. We have reasonable expectations that the coming year will be one of increasing strength. From one end of the State to the other, we hear of the promising condition of the crops. The rapid advance of the Southern Pacific, Coast Line, and Oregon railroads, the increase of good and permanent mines, canals for irrigating extensive districts, and the general expectation of a prosperous year, are giving tone and shape to many enterprises that require capital and venture."

When this Society commenced its labors in California, a majority of the inhabitants were engaged in mining, and many of the early churches were planted in the villages of the mountains. As the rich placers were exhausted, thousands were obliged to resort to other pursuits for a livelihood, and in some cases, villages which once contained several thousand inhabitants now claim hardly as many hundreds. Of course the churches which were planted and nurtured with much toil and sacrifice have dwindled, and a few have become extinct. But the good seed, though scattered, is not lost, but is bearing fruit in other fields. California is becoming an agricultural State; and tens of thousands who once delved in the gulches and worshiped in the sanctuaries of the mountains, are now finding richer mines and wider fields of usefulness on the plains below. The wheat crop of the State, during the last year, which

was one of extraordinary drought, yielded more than 17,000,000 bushels; yet not a tithe of its arable soil is yet under cultivation. Railroads are now penetrating the northern valleys which have hitherto been secluded, and are attracting thither an industrious and enterprising population; while the old, decaying Spanish towns in the south, in anticipation of these means of communication, are awaking from their long sleep. This Society has seized the most important points in both sections of the State, and is using its best efforts to supply the most important of all those regenerating forces by which its new life is to be determined.

OREGON.

No material changes have occurred, during the year, in the Society's work in Oregon. Rev. Mr. Joyslin, who was reported, last year, as laboring in East Portland and North Portland, still continues his labors there with success; but having added to them the labors of a city missionary, he is not now dependent upon this Society for support, and his name no longer appears in the list of its missionaries. The Committee have undertaken, a second time, to establish a mission in Eugene City and the vicinity; and Rev. J. H. D. Henderson has been commissioned to labor there. It is too soon to determine the result of the experiment. The four other missionaries have prosecuted their work, amid many discouragements, but with considerable success. This is especially true of the church at Astoria, which is now gaining in strength and efficiency more rapidly than at any former time. The *contributions* to Home Missions, in the State, have been \$134.50.

In July last, one of the Secretaries visited all the churches and missionary fields then occupied by this Society in Oregon; and his observations confirmed the statements made in former Reports respecting the peculiar obstacles to the missionary work in this State. In view of these obstacles, it is not strange that, after the labors of twenty-four years, only two churches are independent of missionary aid. But these difficulties are slowly yielding, and better times seem to be approaching. A railroad through the Willamette valley, already completed for more than 100 miles, will soon meet another approaching through the valley of the Sacramento, and thus bring Oregon into railroad communication with the East. The Northern Pacific Railroad, also, is expected to pass through the valley of the lower Columbia on its way to Puget Sound, thus bringing Oregon nearer than California to the markets of the Atlantic coast. The influence of these begun and contemplated improvements is already visible in the amount and quality of the immigration, the enhanced value of land, and the quickening of all branches of industrial enterprise. In these facts the Executive Committee find encouragement to extend their operations in the State. They have recently made arrangements for its thorough exploration, and they hope to send in other laborers, as the way may be opened and the resources of the Society will permit.

CONCLUSION.

As, State by State, the way of God with this Society for another year has here been traced, every step is seen to be bright with his blessing. The enlarged income, despite the dearth of the summer and autumn; the increase in the number of laborers, of stations occupied, and in all visible results of work;

the cheerful courage of those in the field—whether veterans scarred by many a conflict, or recruits eager for their first onset—call for devout and thankful acknowledgment. To God be all the praise!

But the Committee cannot linger over the past, even for the indulgence of so pure a joy as that of grateful remembrance. To “the things *that are before*” they turn their own eyes, and would draw the hearts of their helpers—toiling at the front, giving to the Treasury, or praying in their closets.

Many things have conspired to arouse the churches to new interest in the work which the Society has been all these years so steadily and quietly pursuing:—the bridging of the unknown gulf between the Missouri and the Pacific; the opening of the immense areas for settlement; the coming into them of men in vaster numbers and of more hopeful character; the new tests by which the people's civil rights as well as moral strength are tried; the peril from uneducated, infidel, or superstitious masses, of alien birth and training; the manifest need of missionary pastors, to save our own children from leaving their fathers' God behind them, with their fathers' homes; the priceless spiritual rewards which Home Missionary history has proved to be possible to working faith; the high place that Christian America should hold among the evangelizing forces of the world—these are among the considerations that turned to Home Missions all hearts gathered in National Council, as the heart of one man. These facts, so often set forth by the Society, the spirit and providence of God are using to waken, far and wide, a new sense of responsibility, and to call out solemn pledges for a nobler scale of giving, laboring and praying. They are working in the hearts of Christians an assurance that the Society's Jubilee, now near at hand, is to find it—in resources, in methods, in consecration, in spiritual efficiency—far in advance of any point yet reached. There is encouragement to hope that they will effect, in Eastern and Western pastors and churches, a union of purpose and effort to realize the grand object of this organization: *the bringing of our whole land to Christ.*

By this faith and hope the conductors of this Society are borne up, under the pressure of their heavy responsibility. They know that the end sought in all their labors is dear to the heart of the Redeemer. They know that he is the God of providence, and can draw from the world's alluring paths as many brave young souls as are needed for the ministry. They know that the silver and the gold are his, and the cattle upon a thousand hills, and that he can take them when he will. They know that the story—old, yet ever new—of the life, teachings, and atoning death of Jesus, has lost no iota of its power.

So, girding themselves afresh for the sterner toil of this new era of faith and consecrated activity, they call upon every friend of the cause and of Christ, to press forward with them, strong in the assurance, “**IF THE LORD DELIGHT IN US, THEN WILL HE BRING US INTO THE LAND, AND GIVE IT US; A LAND WHICH FLOWETH WITH MILK AND HONEY!**”

In behalf of the Executive Committee,

MILTON BADGER,

DAVID B. COE,

A. HUNTINGTON CLAPP,

Secretaries for Correspondence.



OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 16 Tremont Temple, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

THE YEAR JUST CLOSED.—During the year the Union has aided in the erection of 41 houses of worship, paying toward them, \$59,166.06, of this sum, over \$30,600, as a special trust, did not come in the form of a regular charity. Apart from this sum, the amount of aid received by each church was, on the average, about \$680. The entire receipts for the year were \$75,819.49.

THE DEMAND.—As an illustration of the necessities of the churches, we need only state that there are 93 churches in Kansas, and only 41 of them have houses of worship. Those 41 have all had foreign aid. Fifty-two are now comparatively inefficient because houseless, homeless. Nor is Kansas peculiar in this regard. Other new States and the Territories are alike needy.

UNIFY THE WORK.—Charitable aid in church building has been sought and dispensed in a desultory way. Individuals have started out, and with limited indorsement, have gone from church to church and from State to State collecting funds. Missionaries have sometimes made general appeals, through the organ of the Society which supported them, or through the newspapers, to have money sent to them for church erection. A conference of churches has sometimes united in a contribution or in an assessment, to aid a church within its own bounds. In these various ways, the work of the Union has been ignored, and its efficiency impaired.

Such a course is not pursued in reference to Home Missions. The pastor

is not sent out to plead in behalf of his own church. The missionary does not make appeals for his own support. A conference does not, with rare exceptions, undertake to sustain the pastor of a feeble church within its own bounds, independently of any State or National organization. The same is true in the case of foreign Missions. If a church supports a missionary, it does not do it directly, but *through the National organization*. If a Sabbath school meets the expenses of a heathen child in a school or seminary, it does not send the money to the teacher, or act independently, but makes the American Board the almoner of its bounty. Any other course than this would cripple the Missionary Societies and bring disaster to the cause to which they are devoted.

The same general principles apply to the work of church-building. Why then has a different course been pursued with reference to it?

First: Because this desultory mode was practiced before there was any National organization for carrying on this work. The old habit is kept up.

Second: Because a church may sometimes obtain funds quicker, or secure a larger amount by a direct and independent appeal. But the true question is not, what is best for one church? but, how can the greatest good be accomplished, on the whole? One church may gain for itself an advantage to the injury of other churches. It may obtain more than its proportion of what the churches are disposed to give for church erection. It is of great importance at the present time, to secure the application to the church-building enterprise of the same general principles which are recognized in the other great departments of Christian effort. The Union conducts its affairs on these

principles, and makes provision for the exigencies of all exceptional cases. Any church or conference can help a particular church in which it feels a special interest, *through the Union*. But for the thorough *unification* of the work, the Union must have the co-operation of the churches and of all the individuals engaged in it.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
STEPHEN T. FARWELL, Treas., 15 Cornhill, Boston.

The financial year of the Education Society closes April 30th. The year which has recently ended, has been more than usually prosperous. The total receipts for the year have been, \$32,742.95. For the year ending April 30th, 1871, there were \$27,970.15; for the year ending April 30th, 1870, \$27,120.55; and for the year ending April 30th, 1869, they were \$21,398.56. Thus it will be seen that the Society has been making steady progress for years in its money receipts. For the purpose of knowing the general range and extent of our work, it may be convenient to glance at the institutions where young men have been aided, with the number of persons assisted in each. In Theological Seminaries, we have given aid,—in Andover, to 63; Bangor, 35; Yale Seminary, 45; Hartford, 20; Union, N. Y., 18; Chicago, 27; Oberlin, 9; Pacific, 4. In colleges, aid has been given, in Amherst, to 39; Williams, 3; Harvard, 3; Bowdoin, 6; Brown University, 2; Dartmouth, 24; Middlebury, 12; University of Vt., 1; Yale, 12; Hamilton, 8; Olivet, 6; Heidelberg, 7; Qberlin, 10; West. Reserve, 2; Knox, 1; Wheaton, 2; Beloit, 5; Ripon, 2; University of Wisconsin, 2; Iowa, 3; Illinois, 1; Tabor, 2; Howard University, 2; Lincoln University, 2; Lookout Mountain, 2; Washburn, 1.

In addition to what has been done, as above shown, directly from our

Treasury, a considerable amount of work has also been accomplished by some local organizations, existing in different parts of the Congregational field, the details of which are not embodied in our reports. The Western Education Society raises and expends its money separately from us. The New York Education Society, though more closely allied with us, expends money for certain local objects, which is not reported through us. Something, as we understand, is done in the same way in Ohio. In addition to all that is accomplished through these smaller organizations, a still larger amount of work is done by individuals and churches, who give their money directly to young men, studying for the ministry. Instances of this kind, we hear of in all directions. If all this varied work could be combined, and the results shown in one comprehensive statement, it would be found that the Congregational churches of this country are doing much more for ministerial education, than they seem to be doing, by any report which comes before the public. The local independence of our churches works adversely to that universal and concentrated enterprise seen in other denominations.

But in spite of all this, it is very clear that our churches are rising to a better state of feeling and action on this subject, than was common a few years ago. It is to be hoped that the day is not far distant, when all our churches will come to regard this cause as one lying at the very foundation of our growth and prosperity. In the times in which we are now living, it is vain to hope that young men from a plain and humble life of labor (and it is from this source that the ministers of this country has been very largely drawn) can go through their course of education, such as the churches demand of them, without help. They have never done this unassisted, except it may be in a few scattered cases.

And if they have not done it in the past, much less can they do it now, with the increase of all the expenses of life. We want a strong force of thoroughly educated men to occupy our old and our new fields of labor. It requires a long stretch of time to take a young man through his whole course of education. It is like planting a tree, and waiting, in faith and patience, for its fruit. But there is this compensation in all such work. When the tree is grown, it remains, ordinarily, for a long course of years, giving us its fruit and its shade. And so when a man is prepared for the ministry, a life of twenty, thirty, forty, or fifty years of ministerial labor is before him. He becomes a fountain of good influences for a generation. Some will be plain men, filling important places, in a substantial way, and some will become "burning and shining lights" in the world.

Congregational Publishing Society.

Rev. ASA BULLARD,
 Rev. WM. BARROWS, D.D., } Sec's.,
 MOSES H. SARGENT, Treas., 18 Cornhill,
 Boston.
 Rev. G. S. F. SAVAGE, D.D., Sec., Chicago.

The first Governor of Massachusetts was John Winthrop. He came over in 1630, being then 43 years of age, and, with the exception of six or seven years, he was governor till his death, 1649. He was a lawyer by profession, living at Groton, in Suffolk, while his business took him frequently to London, a weary ride. Tiring of this mode of life, he writes to his son in London, under date of Groton, Feb. 25th, 1627, after this manner:

"My charge here grows heavy, and I am weary of these journeys to and fro. So I will either remove or put off my office. I would have you inquire about a house at Town Hill, or some such open place. Or if I can be provided so near, I will make trial of Thistleworth. . . . I would be near Church and some good School. . . .

Look out among the book stores in Duck-lane, and if you can find an English Bible in 4to for 7s. or 8s., buy it and send it down."

Three years after he emigrated to America, and settled in Boston. Here he had the opportunity to work out his theory and principles of a home. He did as much as any other one, if not more, to shape the social, civil, educational and religious character of Massachusetts. His son and grandson, with the same principles and family spirit, did similar services as Governors of Connecticut. John Winthrop is in all the noble qualities and features of New England history. "Near to Church, and some good School," and "an English Bible,"—that is the sum and substance of New England history. It is the whole in synopsis. The church, the school-house, the Bible,—they were the three seed kernels of the glorious harvest and waving fruit fields of to-day, and hearing of them, three hundred thousand reapers a year are coming with their sickles from the old world. We must see to it, that the idea of John Winthrop does not fail in our new Western settlements. The Church, the School and the Bible, must be kept at the front.

To this end, the Publishing Society, the College Society, the Home Missionary and Church Building Societies, are struggling together, as joint agents in a common work. The true policy, of course, is to start our educational and religious institutions in the very beginnings of society, that they may be organic parts of it. So the books and tracts of the Publishing Society are made to be the "stated supply" of the gospel, while no ministers can as yet be had. The Society plants the Sabbath School and makes it do the best service it can, till such time as a church may be organized and formal preaching secured. In this way the new depot village, settlement and town, have their religious centers of interest and

power. Often it occurs that the Western John Winthrop finds himself "near to Church and a good School" before the meeting-house is raised, or the school-house built. His English Bible, prayed over in the cabin, and the Sabbath School expounding it, and the little ones using our library and Well-Springs, the Home Missionary pastor comes at the earliest possible moment, and the Congregational Union aids them to a house of worship. Then John Winthrop finds, to his joy, that he has founded another city of our God, and begun a section of another New England.

The College Society.

Rev. H. Q. BUTTERFIELD, Sec., 62 Bible House, New York.
SAMUEL HOLMES, Treas., 255 Pearl St., New York.

SIR WALTER'S ACORN.—When one is moved to plant a Christian College, he can, with all his faith, but feebly appreciate the results. That one college, bearing fruit as long as the world endures, is too great for him to comprehend. But when it becomes the parent of colleges that, in their turn, become parents, the results defy all calculations.

In 1585, Sir Walter Mildmay, Queen Elizabeth's Chancellor of the Exchequer, founded EMMANUEL COLLEGE, at Cambridge. That university was already stigmatized as "a nest of the Puritans;" and Emmanuel was to become "Puritan to the core." One day at court the Queen said: "So, Sir Walter, I hear you have erected a *Puritan* foundation!" His answer seems diplomatic. "No, your Majesty; far be it from me to countenance anything contrary to your established laws; but I have this day set an acorn which, when it becomes an oak, God alone knows what the fruit thereof shall be."

He spoke and planted wiser than he knew. At Emmanuel were graduated (besides John Robinson) John Harvard

aided him in planting HARVARD COLLEGE, in 1636; and from Harvard sprang all the Christian colleges in the land.

But let us follow the direct line. From Harvard sprang Yale, 1700; Dartmouth, 1769; Bowdoin, 1798; Williams, 1794; Middlebury, 1800; and Amherst, 1821.

Then began a new era; and God's purposes unfolded and ripened fast. The ordinance of '87 had put the great Northwest under the seal of freedom forever, the American Board, the Tract Society, the Bible Society, the Education Society, were all at work; and a new zeal was kindling for *Home Missions*. So the year 1826 was to be made memorable by the chartering of the first railroad in the land, the forming of the American Home Missionary Society, and the planting of *Western Reserve*, O., the oldest college nourished by this Society, a direct off-shoot of Yale, and but three removes from Emmanuel itself.

On this broad field other colleges followed in quick succession; *Illinois*, Ill., 1830; *Wabash*, Ind., 1832; *Marietta* and *Oberlin*, O., 1833; *Knox*, Ill., 1837; *Beloit*, Wis., 1846; *Iowa*, Ia., 1847; *Pacific University*, Or., 1849; *Ripon*, Wis., 1851; *Olivet*, Mich., 1859; *Washburn*, Kan., 1865; and *Carlton*, Minn., 1867. Thirteen colleges planted in nine States in less than 45 years; yet the supply has not been equal to the normal demand.

Like Emmanuel, all these twenty offshoots have been "Puritan to the core." Largely blessed with revivals, they have given us a ministry that in piety, zeal and scholarship, the world has never seen surpassed.

The money Sir Walter gave to Emmanuel has told mightily on human welfare. In that acorn, ripened on the English oak, then brought over and planted in the Cambridge of N. E., what precious things were wrapped the Congregational polity, the Chris-

tian college, the common school, the town organization, and the very form of government under which we live. It held the forces that shaped and the forces that saved the government. Dr. Bacon declares that three Societies saved the West in the late war; the American Home Missionary Society flanked by the Education Society and the College Society. Sir Walter's

acorn was a sound one. Its fruit is good; and it already "shakes like Lebanon."

But the work is not done. We must plant southward to the gulf, westward to the sea. And we must pray for more Sir Walters. Harvard, Yale, Dartmouth, Bowdoin, Williams, Washburn, Carleton; *who will be the next?*

MISCELLANEOUS.

Election of a Secretary for Correspondence.

It is probably known to most of the friends of this Society, that, during the last three years, the Senior Secretary, Rev. Dr. BADGER, has been unable to perform active labor in consequence of serious illness. Nearly two years ago, he tendered his resignation of the office which he had held since 1835; but the Executive Committee were of opinion that his name should be retained in connection with the Institution which he had so ably and faithfully served, during this long period. At their suggestion, the Society, at its last Annual Meeting, acquiesced in his desire to be relieved of official responsibility, and elected him an Honorary Secretary.

During his absence, his associates, besides conducting the Society's correspondence, and its monthly Magazine, have had the sole responsible charge of the Treasurer's office; and they have been unable to perform that amount of *field service* which the churches have expected, and the interests of the cause required. We are specially happy, therefore, to state that the Society, at its last Annual Meeting, elected Rev. HENRY M. STORRS, D.D., of Brooklyn, N. Y., one of its Secretaries for Correspondence. He has signified his acceptance of the appointment; his congregation have generously,

though with great reluctance, relinquished him for this service; and, as soon as his relation to them can be brought to a termination, he will enter upon the duties of his office.

For twenty years, Dr. Storrs has been favorably known to the churches, both at the East and the West, as an eloquent preacher and a successful pastor; while his experience in conducting other institutions of benevolence, and his familiarity with the work of this Society, as a member of its Executive Committee, and during his residence at the West, qualify him peculiarly for the service to which he has been called. We bespeak for him, in his new duties, the co-operation and prayers of the friends of the Society; and we confidently believe that, with his aid, its great work will be carried forward with increased efficiency and on a more extended scale.

Applications for Aid.

The attention of Superintendents, Missionaries and missionary churches, is called to the fact that, as a general rule, appropriations are for twelve months from the time when application for aid is made. The importance of this rule is obvious; and a disregard of it often occasions much inconvenience to the Executive Committee and serious embarrassment to missionaries and their

churches. Applications for aid should ordinarily be made at the beginning of the year to be covered by the commission sought; and if, for any reasons, they are delayed more than a single month, the reasons for such delay should be distinctly stated. Otherwise the Committee do not feel warranted in waiving the rule. Missionaries will confer a favor upon their people, as well as upon themselves, by securing prompt action in this matter.

Make More of the Home Missionary!

By REV. J. G. MERRILL.

Contrast the condition of two classmates who have chosen the two branches of missionary service. The candidate for India is represented to be a superior scholar. If he is in debt, unknown benefactors pay his debts. He is provided with books. A card is given him which will furnish him and his wife a complete wardrobe, and a supply of other goods from the shelves of the Christian merchant princes of Boston. He is introduced to the churches, brought forward in public gatherings. The morning before he sails, there are warm hands, hearts, and prayers at the Missionary House and on board ship. He has thenceforth an honored name in the churches. This is all just as it should be. But his classmate—goes West “because he will hardly do for the East;” takes his old debts with him. His library is meager. Barely enough money is given him to pay his fare to his field. No one knows the time of his going. Very few missionary circles have heard his name; fewer still have heard of his work. And yet he has made a greater sacrifice than his brother who has gone to heathen lands. I have seen those who have entered into the frontier work of the United States after service in Asia, and their unanimous testimony is, that the Home Missionary is called to greater self-denial

than he who goes to the foreign field. He has fewer congenial companions; for the American Board wisely arranges its missionaries in boards which make a little heaven for themselves in the companionship, while the Home Missionary is miles—perhaps a hundred—from a truly congenial companion. The foreign missionary returns to his early home on as frequent visits as the man who crosses the Mississippi, or Rocky Mountains, and tries to live on his meager salary.—*Congregationalist*.

“Sod-Houses” and “Dug-Outs.”

“Eastern people have no idea how some of us live in the West,” was well said by a distressed mother in Nebraska to a missionary of the American Sunday School Union, who spent a night in her “sod-house,” whose warped slab-roof kept out neither wind, snow, nor rain, and whose sweet babe took the croup that night and died the next day. The wonder is that any of them lived through the recent terrible winter.

Within half a mile of this place the missionary found a young mother sinking with consumption, in a badly ventilated “dug-out” (a cellar spanned with poles covered over with prairie-sod). He read to her the blessed word, and pointed her to the Lamb of God that taketh away the sins of the world. She had a notoriously wicked husband, and had long neglected her soul’s salvation. A week after this she died, calling her children to her side and blessing them, and crying “Glory! I am going to Heaven, where there is no sin nor sickness.” Her sister, by his persuasion, had continued the reading of the word to her.

Within six miles of this place the missionary visited another dug-out containing two beds, two stools, a cooking-stove, and potatoes, but no floor; and besides the parents of three children, there was a dog, a hen setting,

and a calf that had been tied there for six weeks. Is it any wonder that a daughter of sixteen years sickened and died there last winter?

In this neighborhood the missionary planted St. John's Union Sunday school, in a private dug-out, which, with God's blessing, will purify the atmosphere.

In a few days over a year this mis-

sionary has organized 91 new Sunday schools and aided as many more, selling and donating \$1,100 worth of books and papers, visiting between 700 and 800 families, delivering 225 sermons and addresses, distributing 789 Bibles and Testaments. The results (so far as heard from), are 130 hopeful conversions and six churches organized. *The East must help the West.* B.

APPOINTMENTS IN MAY, 1872.

Not in commission last year.

Rev. L. H. Jones, Loue Tree, Neb.
 Rev. Andrew Warwick, Pebble and Glenoee, Neb.
 Rev. T. C. Kinne, Wellsville, Kan.
 Rev. Harvey G. March, Stranger and Burnett's, Kan.
 Rev. Isaac B. Smith, Sother, Kan.
 Rev. J. L. Fonda, Benson, Hancock and Morris, Minn.
 Rev. Theron K. Bixby, Rockford and Ulster, Iowa.
 Rev. William W. Penwell, Cincinnati, New York, Miller and Higley, Iowa.
 Rev. John J. Bunnell, Vicksburg, Mich.
 Rev. Robert Hovenden, Grand Rapids, Mich.
 Rev. A. E. Allaben, Pleasant Hill, Mo.
 Rev. Richard Miller, Roscoe, Ill.
 Rev. Elijah J. Roke, Smithville, N. Y.

Re-commissioned.

Rev. William R. Butcher, Albany and out-stations, Or.
 Rev. Thomas Condon, Dalles City, Or.
 Rev. Isaac W. Atherton, Riverside, Cal.
 Rev. Micah S. Croswell, Sonoma, Cal.
 Rev. George Davies, Nursery Hill, Syracuse, Muddy Creek, and Warner School-house.
 Rev. William S. Hills, Council and York, Neb.
 Rev. Thomas N. Skinner, Exeter, Dorchester and vicinity, Neb.
 Rev. Lauren Armsby, Mound City, Kan.
 Rev. Jared W. Fox, Kauwaka and Barker District, Kan.
 Rev. James B. Parmelee, Arkansas City, Kan.
 Rev. Albert M. Richardson, Lawrence, Kan.
 Rev. C. A. Richardson, Fredonia, Kan.
 Rev. Ozro A. Thomas, Albany, Kan.
 Rev. Robert M. Tunnell, Independence, Kan.
 Rev. Edward Brown, Medford and Clinton Falls, Minn.
 Rev. Alfred C. Lathrop, Glenwood and vicinity, Minn.
 Rev. Philip Peregrine, Butternut Valley, Minn.
 Rev. John Price, Mountain Lake and Bingham Lake, Minn.
 Rev. Alva D. Roe, Afton and Lakeland, Minn.
 Rev. O. A. Starr, Montevideo and Lac Qui Parle, Minn.
 Rev. Harvey Adams, Fairfax, Iowa.
 Rev. Merritt F. Platt, Pacific City and St. Marys, Iowa.

Rev. Milton Rowley, Eddyville, Iowa.
 Rev. Montgomery M. Wakeman, Farmersburg and out-stations, Iowa.
 Rev. Reed Wilkinson, Black Hawk and Wooster, Iowa.
 Rev. Mathew Bennett, D.D., Reedsburg, Excelsior and Ablemans, Wis.
 Rev. Moses M. Martin, Mazomanie and Black Earth, Wis.
 Rev. Henry C. Simmons, Oakfield, Wis.
 Rev. J. Wing Allen, Leslie, Mich.
 Rev. Charles Barstow, Vernon and Elm Grove, Mich.
 Rev. Edwin Booth, Ada, Mich.
 Rev. Edwin T. Branch, Maple Rapids, Fulton and Essex, Mich.
 Rev. Edmund Dyer, Pinckney, Mich.
 Rev. Nathaniel K. Everts, Corinth and Paris, Mich.
 Rev. Lewis M. Hunt, Jackson and Sandstone, Mich.
 Rev. John T. Husted, Ransom, Mich.
 Rev. William H. Osborn, Augusta, Mich.
 Rev. Samuel Porter, Royal Oak, Mich.
 Rev. John R. Savage, Alpine and Walker, Mich.
 Rev. D. Callahan, Iberia, Richland, Hancock, Wilson, Crocker and Stoutville, Mo.
 Rev. Charles S. Callihan, Fairmount and vicinity, Mo.
 Rev. Israel Carleton, Utica and Meadville, Mo.
 Rev. George W. Williams, Bevier, Mo.
 Rev. Arthur E. Arnold, Plymouth, Ill.
 Rev. Henry N. Baldwin, Plano, Ill.
 Rev. William Baldwin, Loda, Ill.
 Rev. Francis J. Douglass, Richmond, Ill., and Genoa, Wis.
 Rev. Benjamin F. Haskins, Victoria and Elmore, Ill.
 Rev. Moses M. Longley, Greenville, Ill.
 Rev. Charles Machin, Hillsdale, Joelyn, Rock River Junction, Enterprise and Erie, Ill.
 Rev. Alexander R. Thain, Turner Junction, Ill.
 Rev. Enoch F. Balrd, Martinsburg, Ohio.
 Rev. John M. Evans, Cleveland, Ohio.
 Rev. David S. Jones, Alexandria, Ohio.
 Rev. George W. Walker, Chagrin Falls, Ohio.
 Rev. Richard Tolman, Hampton, Va.
 Rev. Burdett Hart, Vineland, N. J.
 Rev. Edward N. Raymond, Harford and Virgil, N. Y.
 Rev. Edward N. Ruddock, Lincklaen, Union Valley and out-station, N. Y.

RECEIPTS IN MAY, 1872.

MAINE—

Falmouth, First Cong. Ch., by Rev. J. C. Adams,	\$15 00
Lewiston, Pine St. Cong. Ch., by S. H. Murray, Treas.,	126 36
Portland, A Lady,	1 00

NEW HAMPSHIRE—

Amherst, Ladies' Char. Assoc., by A. A. Davis, (freight),	3 00
Hampton, A Friend of the cause,	5 00
Northwood Center, Legacy of Abigail W. Cate, by Rev. E. C. Cogswell, Ex.,	94 00
Tamworth, Miss S. M. Kingsbury,	1 00
Thornton's Ferry, A Friend,	10 00
Winchester, Ladies' Home Miss. Soc., by Mrs. Mary B. Coxeter, Treas., to const. Mrs. Mary A. Saben and Mrs. Martha L. Fosgate L. Ms.,	60 00

VERMONT—

Benson, Ezra Strong,	3 00
Franklin, Cong. Ch., by C. Felton,	20 00
Luenburg, Mrs. W. W. Glines,	50
Rutland, Legacy of Alvin Tenney, by R. B. Barney, Ex.,	268 22
Wells River, Cong. Ch., by M. S. Palmer,	27 00
Woodstock, On account of legacy of Miss Electa Montague, by J. S. Montague, Ex.,	54 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Farwell, Treas.,	5,000 00
Boston, Legacy of Miss H. J. Thayer, by J. J. Brown, Ex.,	50 00
Medway, Legacy of Abigail S. Harding, by T. Harding, Ex.,	450 00
Plymouth, Second Cong. Ch. and Soc., by Rev. S. W. Cozens,	18 75
South Hadley, Mass., Mt. Holyoke Fem. Sem., Teachers and Pupils, bal. of coll., by Miss Mary Ellis,	177 75
Warren, Legacy of Dea. S. Tidd, by Mrs. M. S. Tidd, Ex.,	20 00

RHODE ISLAND—

Bristol, Cong. Ch. and Soc., by Rev. J. P. Lane, of which from Mrs. R. and sister, \$400,	447 00
Ladies' Miss. Soc. of the Cong. Ch., Kingston, Cong. Ch., by Rev. J. H. Wells,	22 50
Providence, Mrs. Besy Hoppin,	10 00

CONNECTICUT—

Bridgewater, Cong. Ch. and Soc., by Eli Miner,	31 00
Bridgeport, J. B. Nichols,	1 00
Danbury, First Cong. Ch., by E. A. Benedict, Treas.,	37 00
Glastenbury, Mrs. J. L. Wright,	3 00
Green's Farms, Cong. Ch. and Soc., by E. Beers, Treas.,	41 00
Greenwich, Legacy of Alma Mead, by Alvan Mead, Ex.,	200 00
Hartford, On account of Legacy of Mrs. Mary A. Waburton, by N. Shipman and H. A. Perkins, Ex's,	8,300 00
Higganum, Cong. Ch. and Soc., mon. con., by S. Gladwin,	25 00
Killingworth, Home Miss. Soc., by J. Buell, Treas.,	22 69
Middletown, First Cong. Ch., mon. con., by H. E. Sawyer, Treas.,	10 50
Middletown, Ladies' Home Miss. Soc., by Miss C. M. Bacon, (freight),	5 00
New Fairfield, Mrs. L. A. Barnum,	1 00
New London, Second Cong. Ch. and Soc., by W. H. Chapman,	5 1 40
Northford, Legacy of Mrs. R. Maltby, by C. Foote, Ex.,	100 00
Norwich, Legacy of Mrs. Eliza L. Hubbard, by E. Learned and C. Bard, Ex's.,	1,000 00

Old Saybrook, Ladies Sew. Soc., by Mrs. M. Shipman, Sec., (freight),	4 00
Ridgefield, First Cong. Ch., by E. Jones, Treas.,	75 00
Sharon, First Cong. Ch. and Soc., by C. Sears,	127 00
Stonington, Second Cong. Ch., by G. Babcock, Treas.,	113 95
Stratford, Ladies' Home Miss. Soc. of the Cong. Ch., by Miss Eliza M. Hawes, Sec., to const. Mrs. A. Burritt, Miss J. C. Hubbard and Miss Mary E. Bridge L. Ms.,	97 00
Washington, Cong. Ch., by C. L. Hicks, Treas.,	14 44
Watertown, Cong. Ch. and Soc., by E. Curtis, Treas., \$55 50; Benjamin De Forest, \$100; John De Forest, \$100,	255 0
Winsted, M. A. M., to const. her a L. M.,	30 00
Winthrop, Mrs. Anna Rice, \$2; Miss C. Rice, \$3; Miss A. L. Jones, \$1,	6 00
Woodbury, North Cong. Ch., by A. W. Mitchell, to const. Rev. J. L. R. Wyckoff a L. M.,	30 00

NEW YORK—

Brooklyn, Church of the Pilgrims, W. S. Griffith, \$20; Mrs. S. H. Griffith, \$10,	40 00
Plymouth Cong. Ch., by S. V. White, Treas.,	420 21
Puritan, Cong. Ch., by T. F. Stoddard, Treas.,	56 65
John B. Gardiner,	3 00
Crown Point, Foster Brood,	10 00
East Pharsalia, Cong. Ch., by Rev. L. Rood,	5 00
Gulford, Cong. Ch., Chester and Rufus Ives, by C. D. Whittemore,	15 00
Malone, A. Purdy, by Rev. C. H. A. Bulkeley,	5 00
New York City, Broadway Tab. Ch., Charles Abernethy,	100 00
Harlem Cong. Ch., mon. con., by W. Turner, Treas.,	20 58
Charles L. Mead, to const. himself a L. D., \$100; A Lady of the Madison Square Presb. Ch., \$5; M. H. McGregor, \$1,	106 00
Prattsburgh, Mrs. L. Waldo,	10 00
South Canton Cong. Ch., by Rev. D. K. Pangborn,	6 00
Sumner Hill, Cong. Ch., \$2.64; Rev. E. D. Shaw, \$10,	19 64
Union Center, Cong. Ch., by Rev. C. W. Burt,	5 62
West Newark, Cong. Ch., by Rev. W. Macnab,	10 00

NEW JERSEY—

Franklinville, Cong. Ch., \$2.80; Newfield, Cong. Ch., \$2.60; North Vine-land, Cong. Ch., \$1, by Rev. M. S. Platt,	6 40
Jersey City, First Cong. Ch., bal. of col., by W. J. Hunt, Treas.,	110 50
Second Cong. Ch., by Rev. G. Lewis,	15 00
Montclair, Mrs. A. E. Bradford, to const. Mrs. A. H. Bradford a L. M.,	20 00
Newark, Mrs. Elizabeth J. Roll,	20 00

PENNSYLVANIA—

East Birmingham, Cong. Ch., by Rev. O. Owens,	21 00
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VIRGINIA—

Hampton, Bethesda Cong. Ch., by Rev. R. Tolman,	26 00
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OHIO—

Received by Rev. L. Kelsey:	
Columbus, Welsh Cong. Ch., by J. J. Davies,	\$3 00
Conneaut, Cong. Ch., by Rev. R. M. Keyes,	50 00

Wanseeon, Cong. Ch., \$31; Sab. School, \$14.50, by Rev. D. D. Waugh,	45 50	La Grange, Children of the Ger. Evan. Cong. Ch., by Rev. J. Schaerer,	1 25
Faineville, Cong. Ch., by J. Everett, Treas.,	72 91	Lebanon, First Cong. Ch., by Rev. G. A. Paddock,	14 00
Cuyahoga Falls, Cong. Ch., by C. Clark,	83 86	Macon, First Cong. Ch., per Rev. A. Bowers,	5 00
Springfield, Cong. Ch., by Rev. A. H. Rosa,	30 31	Ozark, First Cong. Ch., per Rev. R. Furness,	5 00
Madison, Cong. Ch., by G. W. Lyman,	30 00	MICHIGAN—	
Freedom, Cong. Ch., by Rev. J. G. Hall,	19 15	Ann Arbor, First Cong. Ch., by Rev. H. L. Hubbell,	53 50
Dover, Cong. Ch., by Rev. H. B. Hall,	17 00	Augusta, Rev. H. H. Van Auken,	3 00
Saybrook, Cong. Ch., by Rev. W. W. Foote,	11 50	Fredonia, Cong. Ch., \$4.50; Newton, Cong. Ch., \$3.34, by Rev. J. Verney,	7 84
Bristolville, Cong. Ch., by Rev. J. H. Jones,	10 60	Genesee and Mt. Morris, Cong. Chs., by Rev. H. Lucas,	6 00
Rockport, Cong. Ch., by B. Bratten,	6 00	Glen Arbor, Cong. Ch., by Rev. G. A. Pollard,	5 00
Fitchville, Cong. Ch., bal. of coll., by A. M. M.,	3 00	Ithaca, Cong. Ch., by Rev. E. Cleveland,	5 00
	330 83	Jackson, Cong. Ch., by Rev. L. M. Hunt,	30 00
Canfield, First Cong. Ch., by Rev. S. Manning,	22 50	Le Roy, First Cong. Ch., by Rev. R. Everts,	23 00
Elyria, First Presb. Ch., by H. Ely, of which from H. Ely to const. Rev. C. H. Wheeler a L. D., \$100; T. L. Nelson, \$35; I. S. Metcalf, \$30; and A. Beebe, \$10,	311 00	Pentwater, First Cong. Ch., by Rev. E. Andrus,	26 00
Fitchville, First Cong. Ch., by M. E. Mead,	23 25	Smyrna, First Cong. Ch., by Rev. B. Parsons,	10 50
Garrettsville, First Cong. Ch., by Dea. R. Pierce, Treas.,	12 91	Wayland, Cong. Ch., by Rev. B. Moore,	8 00
Hudson, Western Reserve College Ch., by Rev. H. L. Hitchcock, D. D.,	10 00	WISCONSIN—	
Newton Falls, Mrs. Henry Merwin, by S. D. Taylor,	3 60	Received by Rev. F. B. Doe:	
Plain, First Cong. Ch., by Rev. J. Vet- ter,	40 00	Sun Prairie, Cong. Ch.,	\$9 60
Richfield, N. Hammond, \$10; Mrs. Mary Oviatt, by Rev. J. A. McKin- stry,	15 00	Trempealeau, Cong. Ch.,	10 00
Rootstown, Gad Case,	50 00		19 60
Wellington, First Cong. Ch. and Soc., by J. Ogden,	61 25	Allen's Grove, Cong. Ch., by Rev. S. M. Case,	6 10
INDIANA—		Boscobel, Cong. Ch., by W. Stoddard,	25 00
Elkhart, Cong. Ch., by Rev. L. R. Royce,	38 00	Colomo, Cong. Ch., \$3; Hancock, Cong. Ch., \$3; Westfield, Cong. Ch., \$3.70, by Rev. J. W. Donaldson,	8 70
Fort Wayne, Plymouth Cong. Ch., by Rev. J. Fairbank, to const. Col. O. D. Hurd a L. M.,	47 50	Cooksville and Evansville, Cong. Chs., bal. of coll., by Rev. J. W. Harris,	7 10
ILLINOIS—		Dartford, Brooklyn Central Cong. Ch., by Rev. M. W. Fairfield,	7 50
Aledo, Cong. Ch., by Rev. P. F. War- ner,	33 25	Fox Lake, Cong. Ch., by Rev. J. P. Halre,	21 00
Blue Island, Cong. Ch., by Rev. S. F. Dickinson,	34 00	Fulton, Cong. Ch., by Rev. M. Wells,	26 00
Bowensburgh and West Point, Cong. Chs., by Rev. E. P. Whiting,	17 50	Prescott, First Cong. Ch., by Rev. H. B. Dean,	10 45
Como, Cong. Ch., by Rev. S. B. Goode- now,	16 00	Wauwatosa, Cong. Ch., by J. A. War- ren, to const. Mrs. Annie Hill a L. M.,	38 00
Dixon, Cyrus A. Davis,	5 00	IOWA—	
East Paw Paw, Cong. Ch., by Rev. C. C. Breed,	7 50	Almoral and Earlville, Cong. Chs., bal. of coll., by Rev. J. L. Atkinson,	3 00
Homer, Cong. Ch.,	5 00	Boonsboro, First Cong. Ch., by Rev. J. W. White,	21 50
Lacon, Cong. Ch., by Rev. A. A. Ste- vena,	12 00	Central City, Cong. Ch., bal. of coll., by Rev. E. P. Kimball, in full, to const. Simeon Blodgett a L. M.,	5 20
Lockport, Cong. Ch., by Rev. H. C. Ab- ernethy,	26 00	Davenport, German Evan. Cong. Ch., by Rev. J. F. Graf,	5 00
New Bremen, Cong. Ch., by Rev. J. A. Hallow,	4 10	Glenwood, Cong. Ch., by Rev. J. K. Nutting,	9 40
Poplar Grove, Cong. Ch., by Rev. M. S. Hall,	12 50	Grand View, a member of the German Cong. Ch., by Rev. F. W. Judiesch,	5 00
Princeton, Cong. Ch., by Rev. R. B. Howard,	153 85	Monroe, First Cong. Ch., \$7; Otley, First Cong. Ch., \$5, by Rev. C. M. Bingham,	12 00
Rochester Mills, First Cong. Ch., by P. W. Wallace,	7 25	Mount Pleasant, Cong. Ch., by Rev. W. H. Burnard,	6 00
St. Catharine's, Miss Martha L. New- comb,	100 00	Newell and Storm Lake, Cong. Chs., by Rev. D. Wirt,	5 00
Wayne and Wayne Station, Cong. Chs., by Rev. H. Jacobs,	25	Osage, Cong. Ch., by Rev. T. O. Doug- lass,	16 00
Wethersfield, Mrs. A. B. K.,	2 00	Seventy-Six, Cong. Ch., by Elias King,	2 00
MISSOURI—		MINNESOTA—	
Barton, Cong. Ch., \$2.50; Lamar, Cong. Ch., \$2.50, by Rev. J. T. Baldwin,	5 00	Received by Rev. R. Hall:	
Fairmount, First Cong. Ch., by Rev. C. S. Callihan,	1 85	Northfield, Central Cong. Ch.,	41 00
		Duluth, Pilgrim Cong. Ch., by Rev. C. C. Salter,	40 05
		East Prairieville, First Cong. Ch., by Rev. L. C. Gilbert,	10 66
		Faribault, First Cong. Ch., by C. W. Andrews, Treas.,	27 72
		Marine, First Cong. Ch., by Rev. W. M. Weld,	7 50

Minneapolis, Plymouth Cong. Ch.,
mon. con. by C. M. Cushman, Treas.,
Wabashaw, Cong. Ch., by W. E. Hon-
eyman,

KANSAS—

Burlington, First Cong. Ch., by Rev. S.
G. Wright,
Cottonwood Falls, First Cong. Ch., by
H. A. Brundige,
Eureka, Cong. Ch., by Rev. L. H. Platt,
Fort Leavenworth, G. W. Baird, to
const. Mrs. Jonah M. Baird a L. M.,
Fredonia, Cong. Ch., by Rev. C. A.
Richardson,
Muscotah, Cong. Ch., \$27; New Malden,
Dist. Cong. Ch., 5; by Rev. A. A. Hurd,
Pomona, First Cong. Ch., bal. of coll.,
by Rev. L. Newcomb,
Seneca, First Cong. Ch., by Rev. W. C.
Stewart,

NEBRASKA—

Murray Hill, Cong. Ch., by Rev. G. Da-
vis,

CALIFORNIA—

Lockeford, First Cong. Ch., by Rev. W.
Chester,
San Mateo, First Cong. Ch., by Rev. T.
H. Rouse,

OREGON—

Astoria, First Cong. Ch., by Rev. W.
A. Tenney,
Dalles, First Cong. Ch., by Rev. T.
Condon,

HOME MISSIONARY,

\$21,265 16

Donations of Clothing, &c.

Amherst, N. H., Ladies' Char. Assoc., by
A. A. Davis, a box, \$21 00
Bridgeport, Ct., H. J. Hinneale, a box,
Middletown, Ct., Ladies' Home Miss.
Soc., First Cong. Ch., by Miss C. M.
Bacon, a barrel, 176 00
New Haven, Ct., Ladies' Home Miss Soc.
of First Ch., by Miss H. A. Tucker,
Sec., three boxes, three communion ser-
vices, and cash, 559 44
Old Saybrook, Ct., Ladies' Soc., by Mrs.
Mabel Shipman, a box, 80 25
Stratford, Ct., Ladies' Sew. Soc. of Cong.
Ch., by Mrs. R. W. Bunnell, a barrel, 110 00

Receipts of the Massachusetts Home Missionary Society, in May, STEPHEN T. FARWELL, Treas.

Abington, Second Ch. and Soc., \$25 24
Andover, Rev. Joseph Emerson, 50 00
Ashburnham, Cong. Ch. and Soc., 52 62
Attleboro, Female Benev. Soc., of Sec-
ond Cong. Ch. and Soc., to const. Miss
Sally A. Savory and Mrs. Lucy B. Sweet
L. Ms. of M. H. M. S., 60 28
Barre, Evan. Cong. Ch. and Soc., by H.
Woods, Treas., 102 75
Boston, Berkley St. Ch., add'l., 10 00
Union Ch. and Soc., by George H. Davis,
Jr., Treas., 87 70
Central Ch., add'l., 50 00
Mrs. Ford, 75 00
H. B. H., 125 00
Highlands, Elliot Ch., add'l., 30 00
Brighton, Evan. Cong. Ch. and Soc., 135 96
Cambridge, Shepard Ch. and Soc., add'l., 12 00
Cohasset, Ch. and Soc., 30 87
Dighton, Cong. Ch. and Soc., 25 00
Dorchester, Ladies of Village Ch., by
Mrs. Mary S. Webster, 42 15

Dunstable, A Friend, 15 00
Fairhaven, Ephraim Pope, 4 50
Miss Sarah Pope, 8 00
15 00 Fitchburg, Calv. Cong. Ch. and Soc., mon.
con., by Geo. A. Hitchcock, 19 00
Georgetown, Orthodox Memorial Ch. and
Soc., 44 87
26 75 Grafton, Evan. Cong. Ch. and Soc., by
Rufus E. Warren, 53 28
Halifax, Cong. Ch. and Soc., 8 00
5 00 Haydenville, Cong. Ch. and Soc., 67 15
11 00 Hingham, Legacy Miss Tamah Wilder,
Ch. and Soc., 136 00
30 00 Holden, Cong. Ch. and Soc., 14 45
Holden, Ch. and Soc., by S. M. Lane,
Treas., to const. Mrs. Elvira Wallace
L. M., of M. H. M. S., 31 63
5 30 Hyde Park, D. B. Fitts, 30 00
82 50 Ipswich, H. M. Soc. in Linebrook Parish,
Kingston, Cong. Ch. and Soc., by G. S.
Newcomb, to const. Timothy French
L. M., of M. H. M. S., 10 00
18 35 Lakeville, Ch. and Soc., 23 00
Marblehead, South Ch. and Soc., to const.
Mrs. Harriet Hooper and Miss Ida Fox
L. Ms. of M. H. M. S., 40 00
7 50 Miller's Falls, First Cong. Ch. and Soc.,
by F. A. Hand, 9 00
Oxford, N. T. and L. P. Merriam, 2 00
Peabody, A Friend, 1 00
10 00 Pymouth, Cong. Ch. and Soc., 18 00
Rochester, Cong. Ch. and Soc., 40 00
14 50 Sandisfield, Ch. and Soc., by E. Bradbury,
Springfield, 100 00
Southampton, Mrs. E. S. Baldwin, 5 00
South Dennis, Cong. Ch. and Soc., 21 30
Taunton, First Ch., "Individuals," 10 00
58 16 Upton, Semi-Annual Meeting of Wor.
South Conf., to const. Rev. J. E. M.
Wright, of Upton, L. M. of M. H. M. S., 31 34
20 00 Cong. Ch. and Soc., 25 00
28 50 Uxbridge, First Evan. Cong. Ch. and Soc.,
to const. Chas. E. Seagrave and Emily
E. Williams L. Ms. of M. H. M. S., 65 63
Ware, Cong. Ch. and Soc., by Rev. W. G.
Tuttle, 58 50
Westfield, A Friend, 26 00
West Foxboro, Mrs. P. V. Markham, in
part, to const. her L. M. of M. H. M. S., 10 00
Woburn, Conf. H. M. Soc., by D. W. Wil-
cox, with a request it be used west of
the Mississippi River, 1,000 00
Home Missionary, 6 50

\$2,909 98

Receipts of the Connecticut Home Missionary Society, in May, JAMES L. CHAPMAN, Treas.

Abington, Cong. Ch. and Soc., by David
Breed, \$6 60
Bridgeport, Second Cong. Ch., by Henry
Higby, 207 75
Glastenbury, First Cong. Ch., by Rev. J.
E. Kittridge, 211 15
Hartford, First Cong. Ch., by A. R. Skinner,
to const. Rev. Elias H. Richardson
L. M., 1,181 62
Kensington, Cong. Ch., by H. M. Cowles,
to const. Wm. Upson and Gideon Dun-
ham L. Ms., 58 00
New Haven, First Cong. Ch., by John
Ritter, 342 00
A Friend, by F. T. Jarman, 5 00
North Madison, Cong. Ch., by F. T. Jar-
man, to const. Mrs. Henry Hill a L. M., 31 72
Plainville, Cong. Ch., by E. P. Hotch-
kiss, Treas., 245 42
Preston, Cong. Ch. and Soc., by William
Morse, Treas., 28 00
Rocky Hill, Cong. Ch., by T. D. Wil-
liams, Treas., 29 00
Torrington, Cong. Ch., by H. L. Rood,
Treas., 63 00
West Woodstock, Cong. Ch., by C. P.
Grosvenor, 4 25

THE Home Missionary.

JULY, 1872.

CONTENTS.

	PAGE		PAGE
FORTY-SIXTH ANNIVERSARY OF		Wisconsin	66
THE AMERICAN HOME MISSION-		Iowa	67
ARY SOCIETY	49	Minnesota	68
Officers	50	Kansas	69
Meeting of the Board	52	Nebraska	70
FORTY-SIXTH REPORT	52	The Territories	70
Summary of Results	53	California	72
The Treasury	54	Oregon	73
Comparative Results	55	Conclusion	73
Distribution of Missionaries, No. 1	56		
Distribution of Missionaries, No. 2	57		
PRINCIPAL AUXILIARIES AND MIS-		OUR CO-OPERATIVE SOCIETIES.	
SIONARY FIELDS	58	AMERICAN CONGREGATIONAL UNION	75
Maine Missionary Society	58	CONGREGATIONAL PUBLISHING SOCIETY	76
New Hampshire Missionary Society	58	AMERICAN EDUCATION SOCIETY	77
Vermont Domestic Missionary Society	59	THE COLLEGE SOCIETY	78
Massachusetts Home Missionary Society	60		
Rhode Island Home Missionary Society	61	MISCELLANEOUS.	
Connecticut Home Missionary Society	61	ELECTION OF A SECRETARY FOR CORRES-	
New York	62	PONDENCE	79
Ohio	63	APPLICATIONS FOR AID	79
Indiana	63	MAKE MORE OF THE HOME MISSIONARY	80
Illinois	64	"SOD-HOUSES" AND "DUG-OUTS"	80
Missouri	65	Missionary Appointments	81
Michigan	65	Acknowledgment of Receipts	82

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

June 25, 1872.

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are useful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other, that almost every thing which a box may contain is turned to good account.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely :

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name *in full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired ; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application* ; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers :

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. DAVID B. COE, D.D.,
REV. ALEX. H. CLAPP, D.D.,
REV. HENRY M. STORRS, D.D., } *Secretaries for Correspondence.*

MR. WILLIAM HENRY SMITH, *Treasurer.*

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I. BUDINGTON, D.D.; MR. CALVIN C. WOOLWORTH; MR. CHARLES ABERNETHY;
MR. JOHN B. HUTCHINSON; REV. WILLIAM M. TAYLOR; with the members ex-officio—
viz: AUSTIN ABBOTT, Esq., *Recording Secretary*, the TREASURER, and the SECRETARIES FOR
CORRESPONDENCE.

COMMUNICATIONS

Relating to the business of the Society generally, may be addressed to either of the
Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post Office Orders, if practicable, may be sent
to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one
hundred dollars (or a sum, which, in addition to a previous payment, makes one
hundred dollars), a Life Director.

SECRETARIES AND TREASURERS

OF THE

PRINCIPAL AUXILIARIES.

Rev. STEPHEN THURSTON, D.D., *Secretary, Maine Miss. Soc.*, Searsport, Me.
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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

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No. 4.

HOME MISSIONS AND THE FELLOWSHIP OF CHURCHES.

From the Annual Sermon preached in behalf of the American Home Missionary Society, in the Broadway Tabernacle Church, New York, May 5, 1872, by Rev. EDMUND K. ALDEN, D.D., of Boston, Mass.

[This valuable and timely Sermon has been published in pamphlet form by the Society, and will be gratuitously furnished to its patrons and friends on application. As many of these may fail to receive it, we subjoin a few extracts, regretting that want of space forbids the re-printing here of the entire Discourse, and even the preservation of its unity of argument.]

It is difficult to decide whether the Apostle Paul was the Secretary of a Home Missionary Society, a Foreign Missionary Society, or a Church Missionary Society. If we call his work among the Jews Home Missions, and among the Gentiles Foreign Missions, if we call his work in Asia Home Missions, and in Europe Foreign Missions, we must more emphatically call the whole work Church Missions. He went forth in the name of Christ as explorer and evangelist, and whithersoever he went, he left behind him as the waymarks of his travel, churches—not isolated churches, but churches associated in sympathy and interest, sending to each other charitable benefactions and affectionate greetings. Laboring with one church at Corinth, he writes to another church at Rome, commending the messenger of still another church at Cenchrea, adding several personal salutations, and then illustrating the unity of the one body filled with the one spirit, he gathers up the fellowship of all Christian communities, larger and smaller, Jewish and Gentile, European and Asiatic, in one comprehensive greeting, “The churches of Christ salute you.”

What was shadowed forth during the apostolic era, after a protracted period of momentous history, is coming to its grander and permanent development along the onward movement of the Divine Kingdom in our own day, and in a somewhat emphatic manner upon our own soil,—*the vital connection of aggressive missionary energy with the fellowship of churches.*

We have been experimenting on a broad scale of operations, in what has appeared to be two directions: one the expansive, diffusive missionary direction, the other the centralizing, consolidating, church direction; and we have now reached a period when these two streams, which both sprang from the

same fountain, after some circuitous windings, not always with untroubled waters, are coming together into one channel, not as yet commingling, but evidently approaching each other, and destined we believe to roll on together in accumulating volumes of power.

That both sprang from the same fountain is apparent, if we look back to what has been called "the birth-day of the Christian church," the Pentecostal outpouring of the Holy Spirit. The first result of that promised baptism of "power from on high," was the fervent missionary proclamation of Christ, "beginning at Jerusalem," producing a community of Christian believers who "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers"—*i. e.*, a Christian church. The second result was an increase of the missionary spirit on the part of those who could not but speak the things which they had seen and heard, followed by an increase of the Christian community—*i. e.*, Primitive Home-Evangelization. The third result, assisted by persecution, was the diffusion of the missionary spirit by Christian believers scattered abroad, who went everywhere preaching the Word, followed by the formation of new communities of believers—*i. e.*, Compulsory Home Missionary exploration, resulting in "Church extension in advance of all others." The fourth result, assisted by a cessation from persecution, was the happy conjunction of church edification and church multiplication. "Then had the churches rest, throughout all Judea and Galilee and Samaria, and were edified: and walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied"—*i. e.*, Home Evangelization, having free course and perfecting. The fifth result was the breaking forth of the Foreign Missionary spirit. Compulsory Home Missionary exploration has pushed on "to Phenice and Cyprus and Antioch," and some of the more progressive brethren have ventured the experiment of preaching the gospel to the Greeks as well as to the Jews, with astounding results. An advanced church development, an advanced missionary development soon follow, pointing not merely to the communion of saints, but to the communion of churches: the church at Jerusalem sending their messenger Barnabas to Antioch, the church at Antioch sending their benevolent contributions to Jerusalem; the same church at a later day, under the guidance of the Holy Spirit, sending forth Barnabas and Saul on their first missionary tour, the result of which is the formation over a wide extent of territory, of other Christian communities, which in due time send back by the apostolic messengers their salutations as churches. And so it continues throughout the apostolic era. On an important question of missionary policy exciting warm discussion, the church of Antioch consults the church of Jerusalem, and they come to a harmonious adjustment. New missionary explorations and new church extension go on together: fervent individuals moved by the Spirit of God leading the missionary explorations, the results garnered in the gathering of churches: out of the churches, other individuals going forth to gather other churches, both individuals and churches interchanging mutual salutations: illustrating one of the profound utterances of Neander, that "what constitutes the animating spirit and the essential nature of the Christian church, as an association gradually enlarging itself, is the unity of a divine life manifesting itself in a variety of individual peculiarities."

What this manifested unity is, where it dwells, how it is to be developed,

whither it is directing.—for some reason, after the lapse of centuries, these are becoming the questions of to-day.

THE CHRISTIAN MISSIONARY SPIRIT.

The Christian missionary spirit is the love of Christ—*i. e.*, the love which Christ himself had when he came to this world to save men—imparted in some measure to his followers, constraining them to recognize the significance of their Lord's commission, "As my Father hath sent me, so I send you. . . . Go ye into all the world, and preach the gospel to every creature." Some degree of this divine self-sacrificial love begins to exist in a renewed human heart, and as it lays itself upon the altar, its response to the divine call is, "Here am I; send me." The immediate impulse is to go somewhere, proclaiming the gospel of Christ, and saving one's fellow-men. The true missionary spirit does not crystallize around itself as a center, and then work gradually outward, but it springs instantly out of itself, and away it flies to the circumference, trying to take in a whole world in fellowship with Him who died for the world. Its language is,

"I cannot rest; there comes a sweet and secret whisper to my spirit
Like a dream of night,
That tells me I am on enchanted ground.
The voice of my departed Lord,
'Go teach all nations,'
Comes on the night air,
And awakes mine ear."

Were it not for this aggressive missionary spirit whose watchword is, "Go, go anywhere and everywhere; wait for nobody else; crowd in, press on; Christ for the world, and the world for Christ," the whole missionary work in all its branches would decay.

HOW TO SECURE PERMANENT RESULTS.

But this is by no manner of means the whole missionary work. How to secure permanent results from the wisest, best-sustained, and most economical expenditure of Christian force, is a graver question, which soon demands the most serious attention. We begin to see that the world is not to be converted by mere missionary exploration, even though the missionary explorers are apostles. We find that to overrun a country is not to conquer it. We begin to ask for something which will stand, which will hold the ground, which will grow, extend, and become itself a new center of power—*i. e.*, we begin to ask for a self-sustaining and self-propagating church, perhaps for a fellowship of such churches; perhaps for an aggressive missionary fellowship of such churches. Possibly we begin to see such results in the far-off heathen land, and to herald them, picturing to ourselves the beautiful ideal of the advancing kingdom of Christ away yonder; when suddenly it occurs to us that what is so beautiful in Asiatic Turkey, would be equally beautiful in New England, in Ohio, in Illinois.

Self-sustaining, self-propagating Christian churches, taking possession of a district of country, and thoroughly evangelizing it according to the apostolic method—what a magnificent conception is this to be developed by our foreign missionary work! How it inspires us as we meditate upon it! How it expands, until we seem to see the distant wilderness budding and blossoming as the rose! We wax eloquent over it. Such an economical use of missionary

force! So simple and yet so effective! All wrapped up in the seed-power of a living church, holding in itself every element of Christian growth, developing, reaching out through this missionary spirit operating in all its members, so growing into a circle of churches, in delightful communion, and this circle widening until the whole field shall be christianized! This is grand in Central Turkey: almost a supplement to the Acts of the Apostles!

A voice comes over the continents and seas, and asks, Why not also in Maine, and Connecticut, and Wisconsin, and California? Why not in great cities, as well as rural countries, in San Francisco and Chicago, in Boston and New York? If the true missionary policy is the founding of churches, working together for the perfected establishment of Christ's kingdom in their own localities, if this is what foreign missions is teaching us, that its ultimate aim is an efficient system of district evangelization through the fellowship of churches, it is a consideration which emphatically "strikes home." The remoter missionary work in our own country is striking in the same direction. State, County and City Missionary Societies are striking in the same direction. We have been pushing forward vigorous benevolent work in various directions, in the exercise of the fervent missionary spirit, guided we believe by the Divine Spirit, and now what the American Home Missionary Society has been emphatic upon from the beginning, is becoming the emphasis of the whole missionary work at home and abroad: that in order to make permanent the results, the unit around which all else must gather must be a Christian church, and the fellowship we aim for in thorough evangelistic labor must be, not merely the fellowship of saints, but the fellowship of churches. We are far from having developed this idea into its varied practical applications, but this is certainly the direction in which we are moving—foreign missions making emphatic the remote home missions of a country; home missions emphasizing the domestic missions of a State; the domestic missions of a State crying for home evangelization in counties, towns, and cities; home evangelization gathering in the cry of all united; and imperatively demanding the developed power of a Christian church and the efficient fellowship of Christian churches.

THE TRUE BOND OF UNION.

The only efficient bond of union for a fellowship of well-organized working churches must be, not only some common imperative work, but a peculiar kind of work, viz: a work which will at the same time develop a church and promote the communion of churches. Some one may say, "Any grand work of benevolence will unite Christian churches." Not quite so. Any grand work of benevolence will unite Christian believers, but not necessarily Christian churches. On the contrary, the awakening of a church spirit will sometimes separate Christian believers who have long been united in a common work. The work, to be a permanent bond of union, must be peculiar. It must be distinctively Christian work, on an enlarged scale, calling forth the fervor of the Christian heart in its unity with the heart of Christ, developing the individual Christian believer, while at the same time it emphasizes the fellowship of a Christian church—i. e., it must somehow call out the communion of churches, as well as the communion of saints.

Now this is precisely the work which is included in a comprehensive definition of Home Missions. (1.) It emphasizes the establishment of a Christian

church; all preparatory itinerant explorations, the energetic going forth of the missionary spirit, pointing in this direction, aiming for it, gathering materials for it, reiterating the necessity of concentrating all Christian forces in a given locality into a Christian church; meaning by a Christian church, a united effective body of Christian believers covenanted together for aggressive well-appointed and sustained Christian work—"the church a band of missionaries," as this Society long ago advocated. (2.) It emphasizes home evangelization by associated Christian churches on a common missionary field. And around this, County Conferences and State Conferences of churches can gather and live a growing healthy life of growing Christian fellowship.

When looking for an illustration of such a fellowship, we have often been pointed to the "Star in the East"—the State of Maine. But what would the State Conference of the churches of Maine be, without the Maine Missionary Society? That beautiful fellowship of churches, the fair daughter, was not born until its fair mother the Maine Missionary Society was nineteen years old; and the infant would never have developed to her maturity, had not the care of her own missionary churches, a few years later, been put upon its own State fellowship of churches. Nothing but the Home Missionary work in Maine could have conducted to its present life the fellowship of its churches.

The same is substantially true in New Hampshire and Vermont; emphatically true, especially through the more recently developed work of Home Evangelization, in Massachusetts and Connecticut. It is safe to say that the true doctrine of the fellowship of churches, which in some parts of New England we are slow to learn, can never become a permanent fact and power, except through a vital connection with Home Missions.

Still more emphatically is this illustrated in the Northwestern States. The life of the fellowship of churches is and must be the Home Missionary work. And as each State more thoroughly assumes the care of its own feeble churches, the fellowship of churches in that State will be more tender and strong.

And now we propose to make permanent a fellowship of churches throughout all the States, a fellowship of the churches of the land. The proposition never would have been made, the attempt to execute it would never have been put forth, the whole scheme would have proved a disastrous failure, had it not been for the clarion imperative call of Home Missions. And only by a hearty sustained response to that call, both on the largest scale of operations, and in the most thorough execution of details, will that fellowship of churches abide. We must have something which will perpetually emphasize the work of a church, putting responsibility on each body of Christian believers, summoning it to fidelity in its own particular missionary field, which shall also unite churches, on a smaller and then a larger locality, in the common work of home evangelization, and which shall at the same time be summoning each one, and the whole combined, to a still larger and grander development of the same principle for States and for the whole land—or a permanent national fellowship of churches, retaining the beauty and power of the true idea of a Christian church, is impossible. Thanks be to God that it is so! We want no unity of the church except through the inspiration of some such great benevolent work as this; no human lordship over Christ's churches, but the unity

in all of the same Divine Spirit : God's own method of carrying forward to its final triumph his own glorious kingdom.

Here then those two developments of the Spirit of Christ in his believing people meet. The Christian missionary spirit, pushing forth in every direction, imperatively demands—as the only thing which can make its results permanent—the fellowship of churches. The Christian church spirit, gathering the people of God into communities, and uniting these communities in fellowship demands, as the only thing which can permanently secure this fellowship, that peculiar style of enlarged benevolent work which at the same time develops each church and requires the communion of churches, *i. e.*, Home Missions.

THE AMERICAN HOME MISSIONARY SOCIETY'S OPPORTUNITY.

This Society stands at the confluence of these two great currents, each of them the accumulating inflow of hundreds of streams pouring in at the same time from the East and the West. It would not be strange if there were some slight commotion as these streams rush in upon each other, if the onward current did not settle into its calm, strong, steady flow, in a day or a year. But that both currents are moving in the same direction, is now apparent; and what the result will be, no one can doubt. We are entering upon a period of intense aggressive missionary work, carried on by fervent Christian hearts, thoroughly in earnest in developing the power of a church and the fellowship of churches. And that benevolent Society which occupies the position to give unity to just this peculiar work in its bearing on the permanent Christianization of this country, and through this country of the world, occupies a position as sublime as it is responsible.

It represents over a broad arena, in a most delightful manner, the mutual dependence of churches, the strong and the weak, bound in one sympathizing fellowship as members of one body. And into all these churches, its one grand work pours a constant inspiration. No one church, little or large, feels that it is working alone. No circle of churches, seeking to evangelize its own locality, feels isolated from others. It is the joy of each county and State that it is auxiliary to the whole. The East belongs to the West, and the West to the East, Maine to Iowa, California to Massachusetts, all to Christ. We shall all thrive together, or we shall all decline together. The church which gives, is just as dependent in giving, as the church which receives in receiving; or rather the giving is a more absolute necessity than the receiving. I plead for New England churches to-night: we cannot live without the Home Missionary work of the West. I plead for the Atlantic Coast: we shall die without the Pacific. Send on still more urgent appeals for help, brethren from beyond the Mississippi. Importune for all you want, of money and men. 'It is our work as much as yours. More than that: we cannot perform our own imperative popular Christianization around our own churches, in our own towns and cities, without the upheaving and intoning power which comes from the Home Missionary appeal for the whole land.' The Home Evangelization of the East is absolutely dependent upon the Home Missionary work of the West. Every response to the thrilling call from a distance, makes us work twice as hard where we are. The dignity and power of a Christian church, the blessedness and power of a fellowship of churches, these thoughts are beginning to move our hearts,—but feebly as yet. They will die for lack

of nutriment, unless we can continuously feel that we are identified, spirit, soul, and body, with the one great missionary work, whose sublime aim is : to present, as a crown of glory in the hand of the Lord, a whole Christianized people united in Christian fellowship from sea to sea.

We therefore say with emphasis, upon this forty-sixth Anniversary of the American Home Missionary Society, considering the representative position it occupies, vitally related to the fellowship of churches East and West, that in sending forth its appeal for a warmer recognition in the hearts of the Lord's people, it may appropriately adopt the apostolic greeting, "The churches of Christ salute you."

The churches of the past, whose legacy we have received in trust, salute the churches of the present ; and these pass on the greeting to the future.

The more than seventeen hundred churches which this Society has lifted from weakness to self-support, some of them to-day the strongest in the land, salute the fifteen hundred churches now under its nurturing care ; and these, returning the salutation, at the same time, prospectively greet other hundreds which will soon be waiting to receive the right hand and the warm heart of welcome.

The older churches salute the younger, the younger the older. New England on the Atlantic Coast salutes what Sir Francis Drake, sailing up the then so-called South Sea, in 1579, named "Nova Albion" on the Pacific—Massachusetts and Connecticut, according to their original charters, having both gone through the continent "to the South Sea."

Churches associated in one Christian fellowship salute churches associated in another, all moving forward in the same great work. Churches founded and to be founded on this broad Home Missionary field, whose inspiration is that they may do something for the salvation of a world, salute churches founded and to be founded upon the broader Foreign Missionary field, whose final success shall be that they too have at length become a fellowship of churches at home.

Through their vital connection with this one far-reaching work, these churches of the Lord Jesus Christ, the wide world over, salute you. And their greetings mean a charge and a summons, calling upon us to recognize our opportunity, and to throw our renewed energies into the two great currents which are becoming one—the forward, aggressive Home Missionary force borne on by, and itself bearing on, the fellowship of the churches : the whole volume of Christian power moving, we trust swiftly, toward what at length shall be the fulfillment of the prayer of our Lord, "That they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us, THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."

The conquest of the world to Christ, the consummation of missions, and the visible unity on earth of the church of Christ, the consummation of the fellowship of churches, will be one and the same final triumph. God speed the glorious day !

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. T. Condon, Dallas City,
Wasco Co.*

Bereaved.

The past season was to me one of dark, deep gloom—the darkest perhaps of my life. Our eldest son, eighteen years of age, was taken sick, and after a few days the Master took him home. His life was filled with beauty and promise, and its crowning fact was a precious gospel faith that said, “I know that my Redeemer liveth.”

Our heavenly Father seemed to us to be fitting him, both in intellect and in heart, for a widely useful work among us here; but it was not to be so. He took him early to that other and greater life that shall know no sorrow and no death. There is no part of my field of labor but bears traces of his having been there—in the Sabbath school, the prayer meeting and Sabbath service, as well as in social intercourse, all who love good works miss him. But—“Even so, Father . . . I opened not my mouth, because *Thou* didst it.”

CALIFORNIA.

*From Rev. O. A. Ross, Lockeford, San
Joaquin Co.*

Grateful and Hopeful.

How shall I express my gratitude to him who hath dealt bountifully with me, in directing me to this field, giving me favor with the people, and allowing me to be again enrolled as one of your missionaries! Gratefully remembering your aid in my former field, in which there are to-day many indications that we did not labor in vain, I feel confident that you will not long be called upon to help this church. At first from reduced numbers and internal troubles, things looked so discouraging that the propriety of closing the

church was discussed. But we felt that if Christ Jesus had a hand in founding it, it would stand as long as it was needed. The spirit of the church has revived, and I can say, “The people have a mind to work.”

Several have joined by letter, and more are coming by profession of faith. There is wealth enough here to support a minister, when its possessors come to see and feel their duty in the matter. I feel assured that by the next year the amount of aid asked will be reduced one-half, if they ask at all. For two years the crops have been almost an entire failure, from drought. But, even now, the matter of self-support has been talked of.

We have held service also at Moke-lumne Station, seven miles from here, on the Central Pacific Railroad, and received such encouragement, that Superintendent Warren has promised to come, four weeks hence, and assist in the organizing of a church there.

*From Rev. G. R. Ellis, Pacheco, Contra
Costa Co.*

“Two by Two.”

It may gratify you to know that, since my last report, the Home Missionary force at Pacheco has been doubled, and that, at no additional expense to the Society. *With the full concurrence of the Superintendent*, brother Warren, your missionary has taken to himself a helper, one of “those women” whose hearts and hands are full of the missionary work.

He finds the plan to work admirably, and is beginning fully to appreciate the wisdom of the Great Head of the church, in sending forth his disciples *two and two* to their missionary work. Our church has doubled also; four having joined at the last communion.

Others were prevented by various circumstances from doing so — one by death. A female prayer meeting has been organized with promise of good results.

Our Christian enterprise here has had for the most part a hopeful look, in increased attendance and interest, improved arrangements for church music, etc. But now our Cumberland brethren, on whom we depend for a place of worship, have arranged to occupy the house one-half of the time, resuming services which they had long discontinued. What the effect on the religious interests of the place will be, remains to be seen. We hope it will not be to distract and divide. I am working up out-stations, two and five miles away

NEVADA.

From Rev. A. F. Hitchcock, Reno, Washoe Co.

Starting.

Coming here as an independent minister, I found a few Christians who desired a Congregational church. Reared in that church, and preferring it to all others, I sent for your California Superintendent, and we organized with seven members. There had been no preaching here except by a sect which, I am sorry to say, not only did not help, but hindered us. But God was with us, and we have now nineteen members. We have worshiped in a comfortable school-house, well filled with attentive listeners. A few months since a lot was secured, and a building commenced, which is now nearly completed, most of the money being raised by subscriptions. We need about \$800 more to complete it, and as we do not intend to incur any debt, work has been suspended until more money can be raised. I know not where it is to come from, but trust that God will open some hearts to help us.

This is the only Congregational church in the State of Nevada, and as the Rocky mountains separate us from such churches on the East, and the Sierra Nevadas on the West, we feel a little lonely.

Reno.

Reno contains 1,500 inhabitants, and is a pleasant, healthy town, situated on the Truckee River, the natural outlet for Carson, Sierra, Indian, Honey Lake and Surprise valleys—all fine agricultural regions. I think it is destined to be the center of a large trade, and a place of importance. It is as wicked as most new railroad towns are. Every store is open on Sunday, and every kind of business as lively on that day as any other; yet the people generally seem glad to talk of religion, and I am not without hope that many souls may deck the Savior's crown from Reno.

Openings.

I have frequent invitations to preach at different places, and believe that with much effort and money other churches might be planted; but at present I have all I can do right here. If "men of the right kind" would come, here is a great field of labor. But it is labor. Much pastoral work is required, and the people are from all parts of the world. They have listened to Spurgeon, Punshon, Beecher, etc., and very soon tire of one who does not carefully study and prepare his sermons.

IDAHO.

From Rev. M. Eells, Boise City, Ada Co.

Steps of Progress.

We have re-organized a Territorial Bible Society. The executive committee of that formed a year and a half ago having never met, and its president having removed to San Francisco, the

keeper of the book-store did not dare to send for Bibles, and so there have been none here all winter, although there have been calls for 100 or more. We have now ordered a supply from the Parent Society.

With the assistance of a few Temperance friends, a petition to the legislature has been prepared, and is getting signers, asking that each precinct or county may have the right of preventing the sale of alcoholic liquors within its limits. Our present law allows any one who will pay, a license to sell liquor. We would prefer a law like that of Ohio, but are somewhat doubtful about getting anything better than we have. If we fail, we shall at least keep the subject before the people, and we certainly shall never get a good law until we ask for it.

The "union" Sabbath school has fallen into my hands, as the former superintendent has moved away. In connection with it we have established a prayer meeting for the teachers, held just previous to the sessions.

During the last quarter we have been holding "sociables," every other week, the proceeds going for the repair of the church. They have been a success. From twenty to forty attend, and we make from ten to fifteen dollars each time. The people here are liberal, but everything is very expensive. It is quite as easy to spend money as to get it.

Feeling that a large part of the Territory is Tract Society ground, I wrote last winter to the agent for this coast, asking them to send some one here. He has sent Rev. William Adams and George Kum Lum, the latter a converted Chinaman, both of whom have been working for that Society in Oregon. They have gone into the mines. It seemed pleasant to meet a Congregational minister once more, although I suppose they will remain only during the summer.

My congregations still continue good; though when I look to man, my foundations seem very insecure. Many look at the whole work as an experiment yet. I can only go on, trusting that the Almighty arm is strong enough to strengthen the foundations and keep me from breaking through.

WYOMING.

From Rev. J. Strong, Cheyenne.

Rays of Sunshine.

We have been greatly encouraged by the conversion of two men, within the last few weeks. Last fall, at one of our prayer meetings, it was suggested that we each select some one to pray for and work for, judging that the praying and the working would each stimulate the other. I selected in my own mind three, one or two of whom were also in other minds.

It was not long before one of them gave evidence of having become a Christian; soon after the second followed, and I knew that the third was deeply interested, but it seemed as if nothing could induce him to cast himself, his sins and good works together, on Jesus. But about two months ago, as we trust, he did it. And at our next communion, we hope to have the joy of seeing these three, whom we have associated in our prayers and efforts, stand together to receive baptism and to profess Christ.

Another case of interest is that of a middle-aged man, who heretofore has prided himself on his moral life, and has never hesitated to compare it with the lives of Christians. About three months since, an arrow from a sermon found its way between the joints of his harness. A few weeks ago, he confessed himself to be a "mass of sin," and declared that he accepted the righteousness of Christ to be his righteousness. Such rays of "ministers' sunshine" are very cheering.

COLORADO.

*From Rev. N. Thompson, Boulder,
Boulder Co.*

Holding On.

I often wish that instead of writing, I could sit and talk with you here, where we could scan the field with the same eyes, and from the same window. When our life runs smoothly from month to month, "All well as usual" is about the whole report; specialties there are none. At such times, if you were here, I should point out the brethren's houses and farms to you, and we could talk together of the status and progress of each one, both material and spiritual, and you would get personally interested in them. But to try to write you of these things, would be in vain.

We are working harmoniously; never more so. Never have I felt the bond of Christian brotherhood more than now. Never have I seen the people more active, warm-hearted and free. It cheered us to report fifteen additions last year, all of whom stood well. Two have gone to San Francisco, expecting to unite with Dr. Stone's church. We have very good congregations in fair weather, and a noticeable improvement in the number on unpleasant days. Last Sabbath we had a terrible northeaster, such that one of our best women said "people would be crazy to think of getting out;" but we had *eleven* "crazy people" that day!

One thing troubled the brethren at the annual meeting; they thought that, having a greater share of the burden the year before, they could advance again, and so they asked you for \$200 less, the last year. But they miscalculated their strength and fell behind. I think they tried to do their part, in a Christian spirit. But the year was a hard one. We long for the day when we can say "independent;" and I do not think any brother feels like asking for a dollar more than you would justify, were you here.

DAKOTA.

*From Rev. J. Ward, Yankton, Yankton
County.*

Prayer and Its Answer.

The last quarter was the busiest one I have seen. The church voted to observe an *entire* "week of prayer," though many fears were expressed by good men and women, that we should not be able to use the time profitably. But when Saturday night came, we found ourselves so much benefited that we felt we must have one more week. At the close of that week, many outside of the church urged that the meetings be continued, and so it went on from week to week, each one seeming better than the former, until they had been held for more than ten weeks, with no lack of interest.

There has been no noise, no unusual methods. The meetings were just the same as the ordinary church prayer meetings. One feature has been their *social* character, making the meeting like a large family gathering, with almost no restraint, and where all were eagerly interested in the subject of personal religion. After the meetings were closed, nearly all would stop for social converse—often as pleasant and useful as any part of the evening. The members of the church have enjoyed these opportunities for getting acquainted, and we shall feel for years the good effects.

I cannot say how many conversions there have been, until some months have elapsed. The work has not ended yet, though the special meetings have. Fourteen united with the church at the last communion; as many more will join at the next, and still others later.

Our Sabbath audiences are much larger than ever before, and steadily increasing. There is talk already of enlarging the church. The debt will be removed in time to avail ourselves of the offer of the "Union."

Farewell.

I am glad that our church is to draw no more money from your treasury, but very sorry that I am no longer to be a Home Missionary. I have enjoyed working for such a Society, under such direction. There has been no hardness to endure, no lack of sympathy; nothing but the most generous and loving co-operation. I thank the officers of the Society for their brotherly treatment of me, away on the frontier; and may God bless you all, forever!

NEBRASKA.

From Rev. A. Farwell, Ashland, Saunders Co.

Wide Parish.

During the last month I have traveled 225 miles, chiefly in private conveyance and on foot, on my parochial duties; which I suppose may be about an average amount of monthly travel, except in the severe weather of winter. I am surprised at the number, intelligence, and apparent interest of the people.

A Christian man from the East told me that when he came, three years ago, to his present residence, twelve miles from here, he was on the utmost limits of civilization in that direction. Now, within a circle of four miles from his home he could count 200 dwellings. And still this was but a farming community — having no post-office as yet, and eight or ten miles from the railroad.

The church at Ashland has grown from seven to eighteen, in these three quarters since I came. There will soon be a score or two of school-houses, within fifteen miles of us, any of which are open for religious meetings. I expect to have appointments, for preaching statedly, at three different places, on week-days, distant respectively twelve, fifteen, and seventeen miles; besides occasional preaching at points nearer.

I have been called recently to attend funerals in two of these places. At one of them there were between 90 and 100 attentive hearers; at the other there were about 120. In each case these neighbors and friends were called for the first time since leaving their homes in the East, to bury their dead. It was good to preach to them "Jesus and the Resurrection." We hope and pray that our labors among them may not be in vain. A more promising missionary field we could hardly expect to find.

The roads here, aside from the occasional loss of bridges by a freshet, are delightful. A fleet horse easily makes seven or eight miles an hour. This may sound strange to those who have been accustomed to associate little else than "sloughs and mud" with Western travel, when away from the railroads; but so it is; and for this help to our work we are devoutly thankful.

From Rev. J. A. Jones, Liberty Farm, Clay Co.

Progress.

When I came to the Little Blue, last summer, there was not a railroad within sixty-five miles; now the Burlington and Mo. is completed through the north part, and the St. Joseph and Denver is nearly finished through the south part of our county. The officers of the latter have promised us town lots for church and parsonage. Homesteads of the most beautiful and fertile prairie could be obtained yet on the line of both these roads.

When I first crossed the prairie, not a house was to be seen for twenty-four miles; now I can stand three miles from Spring Ranch, and count twenty-one houses, and soon new towns will spring up as if by magic.

Our little church is becoming a power here. We hope that the great and wealthy Plymouth Church of Brooklyn will rock the cradle of its little sister

the Plymouth Church of the Little Blue, and aid it through its struggle of building a church edifice, which we greatly need. I have preached at Spring Ranch with one-half of my congregation outside of the house.

The officers of the B. & M. are nearly all religious people, and encourage religious services. They cheerfully invited me to preach at their depot in Harvard.

At my second appointment there we found the depot too small, and one of the railroad coaches was cheerfully offered by the conductor, from which I addressed an intelligent and interesting assembly.

Shall he Stay ?

We had a long and dreary winter, cold enough to freeze out the toughest Laplander. A continual gale blew from the north-west for five months. Many a time did I say, I think I will leave this country to the howling wind and the roughs and trappers. But when I see that the summer follows winter, that many of the immigrants are civilized and religious, that the second wave of immigration is better than the first, I incline to hold on a little longer—at least till another will come to take the field.

The people are extremely poor, and can do but little to sustain a missionary ; but they *need* one, as you will see: Little regard is paid to truth-telling. I verily believe that the assertion, "The people out West would just as soon lie as tell the truth," is true of *some* people "out West." It is perfectly safe not to believe too much that one hears. Little regard is paid to the Sabbath. Saw-mills are running, stores are open, and traveling goes on, almost as on any other day. The early training of *some* church-members was so shallow, and their daily walk is so inconsistent, that they are actually more of damage than of help to a church.

But I have the church organized;

the members want me to stay ; we expect a good many Congregational families here soon. The railroad, coming through this summer, will bring along a better class ; towns will grow up, giving opportunity for the building of a church ; and then who knows but that some Christian man may give me a horse, instead of the one stolen from me last spring, so that my family can come from Iowa to my rescue.

KANSAS.

From Rev. C. S. Shattuck, Lowell, Cherokee Co.

His Parish and Work.

I am happy to report increased interest and prosperity in some portions of my great parish. This may be described as included in an equilateral triangle of fifteen miles on a side, with its base on the line of the Indian Territory, extending from the south-east corner of Kansas and with its apex to the north, on the great military road to Fort Gibson. At the base, beginning with the State corner, are three churches, viz: Tennessee Prairie, Baxter Springs, and Blue Ridge. And at the apex is a fourth, Petersville. While between these extremities, I have two preaching places, Checo and Lowell, my home being in the latter.

At Blue Ridge we have organized a church of eleven members, with as many more soon to be gathered in. We have a flourishing Sabbath school, and our little chapel is crowded, though until lately we met nearly a mile away from any inhabited house. But now the claims have been taken, in all directions ; every possible dwelling-place has been occupied ; some have put up shanties, and others live in tents or even in wagons. One of our sisters has moved into the chapel to hold it for us, and the claim on which it stands, for herself. She feels safe there, in the Lord's house, she says, during the hardest thunder-storm ; and on the day

of worship, we find it neat as a parlor and garnished with flowers.

The last time I preached in the school-house at Tennessee Prairie, I found a rude desk built on the platform. This is the only pulpit I have on my whole round. A brother at the General Association in Fort Scott, spoke of his needing a pulpit Bible. I thought it would be enough for me to have a pulpit, even. A minister returning here lately told the people that since leaving them he had "preached in some of the first pulpits in America." I can say that I have preached in some of the *last* pulpits in America. For I have preached from sills, sleepers, carpenters' benches, horse-blocks, and mother earth. I call myself but "a bushwhacking preacher;" yet I reach steadily with the Word of life some 300 or 400 people.

At Petersville, we have a large congregation, and growing, since we have met in a central place, and had the use of a roomy new school-house. It has neither door nor sash; and till our last meeting, it had no floor, except a temporary one in a corner where the women and girls sat huddled together. The men and boys perched themselves on sills and sleepers, and I stood wherever I could—a place sometimes hard to find. The house stands high on piers; so it is open below as well as at the sides; and this in windy Kansas. Often, if I had been preaching from "notes," nothing less than a flat-iron would have kept them before me.

The building of our long-proposed house of worship will depend on the response of the Congregational Union and some friends, to whom we have applied for help. May the Lord move them to deal bountifully with us! Our present of a lot, and \$800 of subscriptions, partly in work, are not enough to warrant the undertaking.

In church affairs, and all others on these "Neutral Lands," the unsettled titles of real estate have a very de-

pressing influence. Hope and fear have alternated with the settlers, as to whether these places are to be reckoned government land, or railroad land, with a high price on them. This great question concerning a tract about fifty by twenty-five miles, has lately been argued before the Supreme Court in Washington. The decision, to be rendered in October, will "make or break" thousands of people, who meanwhile almost hold their breath in suspense. May they gain their homes, and so be ready to go on with all good enterprises!

MINNESOTA.

From Rev. S. H. Kellogg, Swansea, Renville Co.

Revival in School.

We are happy in a gentle revival, chiefly among the pupils of Mrs. Kellogg's school. Of twelve just received to our church, ten were from the school; three of them our own children. The school numbers forty; and I regard it as the second arrow in my gospel quiver.

We need an academy building. The location is central, is made surpassingly beautiful by prairie, lakes, islands and groves, and is peculiarly favored by an extensive English-speaking population, and influences favorable to the moral and religious culture of the young. An incorporated academy here would at once become a feeder to our college at Northfield, about 100 miles east, with no school west, north or south of us, where students can prepare for college. O that some pious, wealthy man or woman would lend to the Lord an endowment for the first academy west of "the big woods!"

IOWA.

From Rev. B. A. Dean, Sibley, Oceana County.

Opening a New Field.

This region, being destitute of timber, remained unsettled till a railroad

was graded through it, when a rapid influx of settlers began, most of whom are poor. Half of the land being held by the road too high for the present incomers, the homesteaders are far apart, and Christian meetings will be widely separated for the present.

Starting in March, I traveled two weeks through storms and deep snows and over trackless prairies, being snow-blind a week; after which I preached twice in Dickinson county. In April, after getting my house habitable, I preached once at home; twice at Indian Lake, eight miles north-east, where I propose to preach once a month; once at Round Lake, fourteen miles away, where my plan is to visit and preach personally, at each house. I preached the first sermon heard in Worthington, across the Minnesota line, to nearly 100, and again to seventy-five attentive hearers. This is a rapidly growing railway town, the center of a colony from Ohio.

I hope to go there every four weeks, unless they are supplied otherwise. I preached also ten miles south-east of my home, in "the Perry neighborhood," where sixteen attended, though the night was dark and rough. A Sabbath school, organized the next week, now numbers from 25 to 35 scholars, each with Bible or Testament in hand. The congregation there, three weeks later, was thirty-five to forty, and I shall preach there once in four weeks. All the neighborhood attends; and several denominations are represented. The last Sunday of the month, I preached at Sibley, ten and a half miles west of my home, our proposed county seat and chief railway station. Twenty-three were present, most of whom came in two, three, and four miles. Here I intend to preach once in two weeks for the present. The afternoon I gave to "the Everett neighborhood," five miles south, where a Sunday school of thirty mem-

bers has been organized under a wise superintendent, whose motto is, "The Bible and Bible proofs"—comparing Scripture with Scripture. Here I also preached again, three weeks later, to about the same congregation—twenty-five—and plan to preach there once in four weeks.

The first Sabbath in May, I preached in a very promising neighborhood, eight miles north-west of my home. Thirty-five were present, and I was heartily welcomed. A Sabbath school was organized three miles west of that point, and the preaching here, as well as at the other points, will be in connection with the school, once in four weeks. The next Sunday I preached at home to a few. Several families will come to our settlement before August, and we shall meet from place to place, if desired—my wife sustaining a Sabbath school at my home for the young and old.

I am now attending the new "Sioux Association of Churches," at Cherokee, on my way for my family, whom it will take ten busy days to remove. During the quarter I have traveled probably 600 miles—some of it for needful supplies. Having no money, and each man here doing for himself, I have also had to plant my own tree-seeds, corn and potatoes, to paint and lath my house, grade the yard, finish and clean out my well, set out trees and insert cuttings, etc. Others must fill the railroad centers; I take for my work the scattered people five, ten, and fifteen miles back.

We need a man in Lyon county, west of this. I propose a tour thither; also one, north-west, into Rock county. But I do not intend to organize a church till I find material which *I know to be suitable*.

We shall have a hard lot here with these poor people; but though wearied with my work, I rejoice in it, and am thankful to have been sent just here.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 16 Tremont Temple, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

RECEIPTS.—In the July number, the entire receipts of the Union for the year just closed were given as \$75,819.49; but before the account was finally closed additional sums came in, making the total receipts \$77,783.68. The amount paid to churches also varies somewhat from the statement made in July. The exact details will be given in the *Manual* to be issued for 1872.

"UNIFY THE WORK."—Under this heading, we presented in the July number some important statements, as to the mode of conducting the church-building enterprise. We wish now to call attention to the *advantages to be gained by unifying the work.*

First.—It will enable us to present a complete view of what the churches of our denomination do in this line. Such a view will be of special historic interest.

Second.—It will secure a proper recognition of what each church gives for this general object.

Third.—It will furnish a *guaranty* that the whole amount contributed to this object will be held sacred to the purposes for which the contribution is made. The Union takes a *legal obligation* from every church which it aids, that the money shall never be alienated from our denominational work. If "the church shall from any cause become extinct, or cease to be an evangelical Congregational church, or abandon public worship and sell its house, or neglect to keep its house of worship insured," the money which it has received reverts to the Union, and can thus be used to aid some other church.

Hence, it is the dictate of true practical wisdom, that *every thing* done by

the churches of our denomination, in the benevolent work of church-building, *should be done through the Union.*

WHO WILL HEAR THE CRY?—Applications for aid *from over seventy churches* are now before the trustees of the Union. Grants have been voted to more than fifty of these. Other churches still have written letters of inquiry, and signified their purpose to ask help. Who will furnish the means of responding to these calls? Shall these struggling brethren be told that they cannot be aided—that their brethren who have all and abound, are indifferent to their needs? It cannot be. There must be pastors, churches, and individual men and women, who will promptly give attention to this matter, and send to the treasurer liberal contributions.

GENERAL ASSOCIATIONS OF THE INTERIOR.—In attending the recent meetings of the General Associations of Mich., Ill., Iowa, Neb. and Ohio, one of the Secretaries of the Union found everywhere a most cordial reception and many indications of a growing interest in its work. These States have now local secretaries, appointed by the Associations severally, whose office it is to call the attention of the churches within their bounds, to make report each year to these bodies, at their annual meeting, and generally to co-operate with the Secretaries of the Union in advancing the cause of church-building. At each meeting the report of the State secretary was listened to with marked attention, and in some cases the discussions connected with it were particularly full and interesting. The churches of the above named States all pledged themselves to do their best to meet promptly the claims of the churches pleading for aid the present year. The work of organizing new churches goes steadily on, and the

necessity of giving to each a house to worship in, is more and more widely seen and felt.

Congregational Publishing Society.

Rev. ASA BULLARD,
Rev. WM. BARBOWS, D.D., } Sec's.,
MOSES H. SARGENT, Treas., 13 Cornhill,
Boston.

A good brother in Minn., under date of April 15, 1872, writes us thus: "My salary as a Home Missionary is \$300. I eke out a support for my family from five acres of ground; but you will perceive that I have no very large margin to purchase books. I have indulged in the luxury of two within two years. The Boston Lectures, 1870, is the only volume of your publications in my possession. I should be truly grateful for any new reading. It is a trial to do without the *Congregational Quarterly*, but my expenditures must be kept within the limits of absolute necessities."

This is a sad letter to read, but far sadder to write. "The luxury of two within two years!" That man was fed on text books, scholarly lectures and libraries, for ten years, before he preached his first sermon; and now is drawing rations for mind and soul, as in a kind of Andersonville prison. We have sent him "down to the front," as a musket without ammunition. Says another: "I have not been able to add any to my library for the last two years." Another writes: "About five volumes in ten years." "I am sorry to say, not any," is the sorrowful language of one of our frontier men. For personal defense we have "six-shooters," with means of reloading. Suppose one have the means of reloading only once a year! If it will do in the East, it is of no use for a man in the West to show an empty pistol in the pulpit. They know at once whether all the "snap" is in the cap. Not long since one of our Home Missionaries wrote in this way: "Only one new book in the past two years;" and an-

other: "Not anything worth naming in the last ten years"!

How can these men grow with the growth of the West, lead the way in a broad Christian culture, and found intelligent churches and schools, and shape young communities for the grave issues of our Western future? If they tread in our brick yards to build Empire States, we should, at least, furnish them straw.

Yet one of them writes: "Not a book for two years!" And another: "I have purchased no books for several years." And another: "Have not added \$10 worth in five years." And another: "Not a volume since entering the ministry, in 1861."

One of the good things the Congregational Publishing Society is doing, is giving theological and professional books to our 960 Home Missionaries. By the noble donations of a few, we were able to give away about 1,200 copies of the Boston Lectures, 1870, on Christianity and Scepticism. The good thus done was immense, as scores of grateful letters showed to the donors. The Society has just issued the Boston Lectures, 1872, being ten essays by ten of our best authors on the live issues between Christianity and Infidelity. We would be glad of \$1,200 at once, to send off 1,200 of these to those hard working pioneers. In the three volumes, 1870, 1871, 1872, there are thirty essays by thirty of our theological professors, college presidents and professors, and pastors. They have embodied the best modern thought to meet rationalism, scepticism and infidelity in their stern and scholarly attacks on Christianity. Pre-eminently these books are needed in our new fields where error is thrifty, and the libraries of our ministers are poor, and old, and far apart. David wants the "smooth stones" for his sling, for he stands in advance of the regular army, where the sons of Anak defy the God of Israel.

The College Society.

Rev. H. Q. BUTTERFIELD, Sec., 62 Bible House, New York.

SAMUEL HOLMES, Treas., 255 Pearl St., New York.

NEWS FROM OUR COLLEGES.—Though no revival has occurred, the religious interest in CARLETON is good. A fine building is going up, which will be ready for the students, Aug. 5th. For this some Eastern friend gives \$5,000, which will be finally made over to the endowment fund.

WASHBURN.—The great revival that has blessed Topeka and other cities in Kansas, sent its power into the college. Several conversions have taken place. The work has been thorough, and the students show its effects in all they do. The contract for the new building has been closed, and the work is to be pushed vigorously. Senator Pomeroy's \$25,000 is available July 1st. The endowment will then reach \$57,800, exclusive of the "Boswell Fund" (\$5,000) for indigent students. It is hoped that another \$25,000 will soon come from a gentleman at the East.

RIPON.—This college has been greatly blessed in the revival that has pervaded the town. Some thirty students have been converted. Ripon maintains its character as a revival college.

OLIVET.—The same may be said of Olivet. "The Lord Jesus is in the habit of visiting" this college. Recently, nearly all the students that were unconverted professed to have met with a change.

STRAWS.—The East is furnishing less, and the West more than its quota of Congregational ministers. Basing the reckoning on the number of church-members, the East fell short 54 in '72; 48 in '71; 83 in '70; and 20 in '69. The colleges nurtured by this Society furnish every year, a larger proportion of the graduates that enter our seven Theological Seminaries. They now furnish about one-third. The significance of these facts is this: that the East,

having invested \$850,000 in Western colleges, is receiving larger and larger dividends every year, *the most valuable of which are Congregational ministers.*

BEQUESTS.—The will of the late J. H. Nelson, Esq., of Shrewsbury, Mass., discloses \$1,000 for this Society. The bequest of the late William Bostwick, of New Haven, Conn., amounting to \$7,025, has been paid into our treasury.

INCORPORATION.—On the 4th of June, the Society accepted the act of incorporation passed by the legislature of Mass., April 29, 1872. It is now legally able to receive and to hold property. It can defend the rights of givers, should the colleges under its care disregard the conditions on which gifts are made. It offers itself as a perfectly safe channel through which bequests and gifts of every kind may be transmitted to these young and struggling colleges.

This giving to Christian colleges,—we ask our friends to consider what a safe and promising way it is to invest money. It is not leaving it where it will corrupt children or foment strife among heirs. It is not putting it where it may turn to poison and work lasting mischief. It is placing it where all the safeguards of human law surround it forever. There it is to work, a regenerative force, blessing all it touches. It will make the farmer's fields greener, the artisan's tools sharper, the inventor's thought more incisive. It will put a better minister into every pulpit, a better teacher into every desk. It will exalt every calling in life. No money given in charity so lessens human suffering. Said one to a Boston merchant: "Why are you giving your thousands to colleges, when there is so much suffering all around us?" Quick and sharp as the lightning came the answer: "*To prevent all that suffering.*" It clarified the whole matter. For all our sufferings spring from ignorance and sin; and with these the Christian college wages war perpetually.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
STEPHEN T. FARWELL, Treas., 15 Cornhill, Boston.

It ought to be, and perhaps is generally known, that this Society from the day it was organized until now, has always sought to maintain a generous and liberal spirit towards all evangelical denominations. When a Baptist, a Methodist, a Lutheran, a German Reformed student, or others, have happened to be connected with any one of the institutions where our young men are found, and could not receive aid from their own denominations; if they were worthy men and deserving of sympathy and help, this Society, so far as it has been able, has helped them. The names of many such men are on our long list. There has never been a time when a number of such names were not to be found on our roll. The late Dr. Baron Stow, of Boston, one of the most eminent ministers of the Baptists, was helped in his education in this way.

We have purposely omitted the name Presbyterian, from the above enumeration, because for a long course of years, until very recently, the Presbyterians and Congregationalists together made up the American Education Society, and their students were helped as a matter of course. But now they are separated from us, not by any violent disruption, but through their own action alone, and by the drift of the times; so that we stand to them now as to the other denominations.

Meanwhile some of these denominations have been drawing the lines closer and closer, as regards themselves, and now the principle with the Presbyterians, for example, is not to help men of other denominations, and not to help even the men of their own denomination, if they go for their educa-

tion to theological seminaries not their own. We continue to act however upon the old and broad basis. While our young men are generally Congregationalists, as a matter of course, and while we hold that our first duty is to them, we still reach the helping hand, as far as we can, to men of other denominations. We have upon our list to-day, Presbyterian, Baptist, Methodist, Free-will Baptist, Lutheran and German Reformed students, not a great many, it is true, but some twenty-five in all of our whole number.

At the quarterly meeting in January, this whole matter came up for consideration. The question was naturally raised, whether in view of the course pursued by other denominations, and especially by the Presbyterians, we ought not for self-defense to adopt and act on the same general principles. A committee was appointed to report at the next meeting.

At the quarterly meeting in April, a report was submitted and unanimously adopted, as follows:

"It seems to us that our Society should make four classes of all its applicants, and that the wants of these should be considered severally in their order, each having the precedence indicated by its number; i. e.: When the wants of the first class are supplied, the second class may be considered. Then those of the second class shall have precedence in like manner, and so on.

In classifying the applicants, they should stand in the following order:

1. Congregationalists in Congregational Institutions.
2. Congregationalists in Institutions not Congregational.
3. Applicants not Congregationalists in Congregational Institutions.
4. Applicants not Congregationalists in Institutions not Congregational.

Of these last we should help (1) such as are in denominations having no Education Society, and (2) such as are in denominations having an Education Society.

We call that a Congregational Institution whose boards of instruction and government are known to be in sympathy with the Congregational body."

MISCELLANEOUS.

A Letter That Speaks for Itself.

SOUTHBORO', TUNBRIDGE WELLS,
ENG., June 4, 1872.

To the Editor of the Congregationalist :

I remember an appeal which you made a few weeks ago—I have not the paper now at hand—on behalf of the families of Home Missionaries. You called attention especially to the hard lot of the missionary's wife, who, with the best of management, finds it difficult to "make the two ends meet," even with the help of the welcome box from the Dorcas Society. You suggested that a purse of ready money, with which to purchase articles of her own choice, would relieve her from much embarrassment, and go far to make her rough path smooth.

The suggestion is a good one; and in compliance with it, I am glad to come with my contribution. Not knowing the address of the Society's Treasurer, I will thank you to hand over to him the enclosed check for one thousand dollars (\$1,000), with the request that the amount be divided equally among the wives of twenty missionaries,—thus giving to each the sum of fifty dollars.

I am aware that this does not reach all who are engaged under the auspices of the Society; and there may be a difficulty as to the selection of twenty who shall be the recipients. An apportionment by lot would be fair—or, better still, let some kind people who are embarrassed with surplus funds, come forward with contributions sufficient to confer a like gift upon the wife of every missionary now in the field.

AN AMERICAN RESIDING ABROAD.

The above letter from *The Congregationalist* of June 20th, does indeed

"speak for itself"; and we know that it will speak to the hearts of many of our readers. In behalf of the donor—who does not wish his name to be made known—the publishers of that paper forwarded \$1,000 to our Treasury, with the kind wish that their publication of the gift may move others to contribute to the same worthy object. We sincerely hope that their own and the donor's desire may be realized.

The receipt and disbursement of such gifts are among our happiest experiences. Not a few are in the habit of intrusting to the Secretaries "outside funds" whose annual aggregate would, if they might be acknowledged, handsomely swell the Treasurer's account—to be privately distributed for the relief of cases of peculiar hardship, from sickness, fires, and like causes. Of one of these thoughtful givers and his household, we have a delightful memory. He left with us \$800, to be distributed in forty-dollar portions, and dying soon after, many of these did not reach the beneficiaries till he had gone to his reward. His family found no will; but among his papers was a penciled scrap,—barely the names of several Societies, with sums of money set against them: *e. g.*, "*The American Home Missionary Society, \$5,000.*" This sum the heirs paid into the Treasury, taking that penciled scrap as evidence of the writer's intention—a noble generosity, in this day of contested wills.

Our American friend, "residing abroad," is not the only one, though the most munificent, who has remembered the Home Missionary wives. Their toils and self-denials have contributed more largely than any but the Master himself can know, to the successes of this glorious work for half a century. We shall take peculiar pleasure in being, in their behalf, the almoner of our friend, and of as many others as may feel it a privilege to imitate his beneficent example.

"Even all her Living."

By REV. M. M. G. DANA.

In *The Home Missionary* for December, 1871, may be read, in the list of receipts from Connecticut, the name of Abby Wilkie, over against a legacy of \$3,243.69.

This testator was a woman of lowly position, a consistent, modest member for years of my church, whose entire earnings for the period she was at service, she bequeathed to the Home Missionary Society. She came to Norwich when about twelve years of age, and found a home in the family of the late John Breed. Here she lived till the day of her death in the capacity of a servant to and attendant upon Mrs. Breed. In 1835 she made a profession of religion, and united with the Second Church, then under the pastoral care of Rev. Dr. Bond. A woman of quiet, humble deportment, she kept faithfully and uncomplainingly to her post of serving, and won the affection and confidence of her mistress to a marked degree. The latter, dying a few months before her, left for her support the interest of a fund ultimately to be devoted to the relief of needy widows. A few months after this, Abby sickened and died. Prior to her death, on learning what were the accumulated earnings of her years of serving in the family, all of whose members she had survived, she expressed an earnest desire to have a will drawn up for her. On being interrogated as to what disposition she wished to make of her unused wages, it was found she had but one single and decided purpose, and that was,—to give *all* to the Home Missionary Society. So her simple will was drawn up and executed, and when I saw her last (the day before she died), she quietly acquainted me with the fact, expressing thereat her perfect satisfaction; and then, feeling

that she had nothing further to do, meekly desired to be taken, if the Lord was willing and saw fit.

I was somewhat curious, after her death, to learn how one with such meager information, and occupying all her life so humble a position where her labors were by no means light, had become so interested in the Home Missionary work. I learned that *The Home Missionary*, which found its way regularly into the house of Mrs. Breed, with similar religious publications, was one that she early was accustomed to read. And she read it—just as one of her rather limited intellectual resources would be likely to—beginning with the first page, and following closely and with intensest interest all through the succeeding pages, not omitting even a close scrutiny of the reported receipts of the month. When asked why she read the monthly acknowledgments, and pored over what might have been supposed would be to her dry and unmeaning figures, she replied in her characteristic manner,—“To see what churches and people give.” Next to the Bible, I think this lowly woman enjoyed *The Home Missionary*, and from the habitual reading of it, she had come to cherish the feeling that all her little property should at last go as it did. And when her end drew near, it was no little surprise and joy to her to learn that her dying bequest was to be so much larger than she had ever dreamed it could be. And so she passed away. Hardly any memorial of her humble, laborious Christian life remains, but the single line referred to in *The Home Missionary*, in which lies hidden this little story I have sought to tell:—“Norwich, Legacy of Miss Abby Wilkie, \$3,243.69.” Thus into the Lord's treasury went all this woman's living.—*Congregationalist*.

APPOINTMENTS IN JUNE, 1872.

Not in commission last year.

Rev. Duncan McDermid, Sterling, Minn.
 Rev. Loveland T. Rowley, Hickory Grove and Rome, Iowa.
 Rev. D. B. Gordon, Mondavia, Wis.
 Rev. George W. Nelson, Shullsburg, Wis.
 Rev. Danforth L. Eaton, Saranac, Mich.
 Rev. Henry C. Abernethy, Altona, Ill.
 Rev. Julius C. Armstrong, Walnut, Ill.
 Rev. John B. Bidwell, Littlewood and Ringgold, Ill.
 Rev. M. S. Hall, Poplar Grove, Ill.

Re-commissioned.

Rev. Josiah Bates, San Bernardino, Cal.
 Rev. James W. Brier, Cherokee, Cal.
 Rev. Orville A. Ross, Lockeford and Mokolunne, Cal.
 Rev. James J. A. T. Dixon, Irvington, Neb.
 Rev. John G. Taylor, Nebraska City, Neb.
 Rev. Marshall Tingley, Blair and out-stations, Neb.
 Rev. J. Mills Ashley, Sedgwick City and Park, Kan.
 Rev. William P. Eiler, St. Mary's, Kan.
 Rev. John Phillips, Wausara and Wilmington Township, Kan.
 Rev. Samuel A. Vandyke, Centralia and Lincoln, Kan.
 Rev. Edward C. Starr, Waseca, Minn.
 Rev. Jesse G. D. Stearns, Clear Water, Minn.
 Rev. John L. Atkinson, Earlville and Almorat, Iowa.
 Rev. Charles M. Bingham, Monroe and Otley, Iowa.
 Rev. William L. Coleman, Spencer and vicinity, Iowa.
 Rev. J. H. Covey, Grant and out-stations, Iowa.

Rev. John A. Griffin, Newell, Marvin and Pomeroy, Iowa.
 Rev. Albert V. House, Manson, Iowa.
 Rev. Palmer Little, Monona, Iowa.
 Rev. William J. Smith, Alden and Buckeye, Iowa.
 Rev. Chauncey Taylor, Algona and vicinity, Iowa.
 Rev. William H. Cross, Tomah, Wis.
 Rev. James W. Harris, Evansville and Cooksville, Wis.
 Rev. William C. Hicks, Kilbourn City, Wis.
 Rev. Horace H. Hinman, Ironton, Loganville, Washington and out-station, Wis.
 Rev. James W. Perkins, New Chester, Lincoln and Jackson, Wis.
 Rev. William M. Richards, Princeton, Wis.
 Rev. Horace A. Wentz, Bloomer and Cook's Valley, Wis.
 Rev. Samuel D. Breed, Napoleon, Mich.
 Rev. Curtis C. Baldwin, Whitewater, Williamsburg, Elk Lake, Round Lake and Yuba, Mich.
 Rev. James L. Crane, Hartland, Mich.
 Rev. Henry M. Holaday, Alma, Mich.
 Rev. William Irons, Rockford, Mich.
 Rev. James F. Taylor, Saugatuck, Mich.
 Rev. Franklin W. Adams, Lathrop, Mo.
 Rev. James H. Harwood, Pierce City and vicinity, Mo.
 Rev. Lewis P. Atwood, De Kalb, Ill.
 Rev. William E. Catlin, Forest, Ill.
 Rev. Moses M. Longley, Chapin and Roodhouse, Ill.
 Rev. J. F. Smith, Beecher, Ill.
 Rev. L. R. Royce, Elkhart, Ind.
 Rev. Lewis Wilson, Montgomery and Hart Township, Ind.
 Rev. John M. Bowers, Lexington, Ohio.
 Rev. Samuel Manning, Canfield, Ohio.
 Rev. John Vetter, Plain and Bowling Green, Ohio.
 Rev. Cicero C. Stevens, Crown Point, N. Y.

RECEIPTS IN JUNE, 1872.

NEW HAMPSHIRE—

Received by L. D. Stevens,
 Treas. N. H. M. S.:
 Concord, A Friend, \$25 00
 Greenfield, Cong. Ch. and Soc., 9 00
 Henniker, Cong. Ch. and Soc., 75 00
 Aveline Colby, to const. her
 a L. M., 30 00
 Hollis, Cong. Ch. and Soc., 133 20
 \$272 20
 Dunbarton, First Cong. Ch. and Soc.,
 by O. P. Wilson, of wh. \$6 from
 Anna J. Kimball, in part for a L. M., 23 20

VERMONT—

Lower Waterford, Cong. Ch., by T. L.
 Hall, Treas., to const. Henry M.
 Goss a L. M., 32 73

MASSACHUSETTS—

Mase. Home Miss. Soc., by S. T. Far-
 well, Treas., 5,000 00
 East Brookfield, Mrs. Lucy A. Adams,
 Hampden Benev. Assoc., by
 Charles Marsh, Treas.:
 Chicopee, Second Cong. Ch., \$50 13
 East Longmeadow, Cong. Ch., 14 92

Holyoke, Second Cong. Ch., 20 00
 South Hadley Falls, Cong.
 Ch. (Rev. R. Knight), 68 00
 Springfield, First Cong. Ch., 86 45
 West Springfield, First Cong.
 Ch., bal. of coll., 1 00
 237 50
 North Brookfield, First Cong. Ch.,
 mon. con., by J. E. Porter, 14 71
 Rehoboth, Cong. Ch. and Soc., by J. C.
 Mavul, 15 93
 Sheffield, First Cong. Ch., mon. con., by
 J. N. Dickson, in full, to const. Miss
 Mary Root Lenard a L. M., 5 73
 Mrs. Almira P. Austin, A death-bed
 gift, by Rev. G. A. Polton, 60
 Southampton, Cong. Ch. and Soc., by S.
 Lyman, 53 00
 Springfield, "Unabridged," 1,000 00
 H. M., 150 00

CONNECTICUT—

Dayville, Cong. Ch., \$3.50; Sabbath
 School of Cong. Ch., \$3.61, by D. C.
 Jenks, 12 11
 Griswold, On account of Legacy of
 Joseph Boardman, by O. Hinckley,
 Ex., 3,043 29

Hanover, Cong. Ch. and Soc., by Rev. L. H. Barber, in full, to const. Dea. A. Allen a L. M.,	
Jewett City, Ladies' Cong. Sew. Circle, by H. T. Crosby, to const. Mrs. Mary J. Crosby and Miss Jane C. Brown L. M.,	26 00
Killingworth, L.,	65 00
Litchfield, A Friend,	2 00
New Hartford, Samuel Couch, to const. Carrie Isabella Brown a L. M.,	100 00
New Haven, <i>College Ch.</i> , by H. C. Kingsley,	30 00
<i>First Ch.</i> , Samuel Miller, by John Ritter,	525 00
Mrs. Smith Merwin, to const. Edward P. Merwin a L. M.,	100 00
Norwalk, First Cong. Ch., by Ira Gregory, Treas., of wh. from Rev. S. B. S. Bissell \$30, to const. S. B. S. Bissell, Jr., a L. M.,	30 00
Old Saybrook, <i>First Cong. Ch.</i> , by Rev. F. W. Zabriskie,	164 00
Ladies' H. M. Soc., by Mrs. M. Shipman, Sec., to const. Mrs. Maria R. Zabriskie a L. M.,	30 00
Plainfield, A Friend,	53 00
Terryville, Cong. Ch., mon. con., by I. H. Stoughton, Treas.,	5 00
Woodstock, Cong. Ch., by Dea. J. T. Morse,	10 75
	28 75
NEW YORK—	
Antwerp, Cong. Ch., by J. A. Canfield,	28 29
Brooklyn, <i>Ch. of the Pilgrims</i> , A. F. Goodnow,	50 00
<i>Plymouth Ch.</i> , Jonathan W. Hays,	25 00
Camden, Mrs. Esther O. Loomis,	2 00
Carthage, Cong. Ch., \$20: Deer River, Cong. Ch., \$30, by Rev. O. Price,	40 00
Fairport, Cong. Ch. and Soc., by J. R. Howard,	40 00
Harpersfield, First Cong. Ch., by Rev. J. A. Ball,	11 00
Homer, Cong. Ch., Mrs. E. Root, by G. W. Bradford,	100 00
Little Valley, First Cong. Ch., by Rev. C. L. Mitchell,	9 00
Mannsville, Cong. Ch., by W. W. Wardwell,	16 00
Moravia, Cong. Ch., by Rev. C. Ray,	18 70
Moriah, First Cong. Ch., by F. L. Reed,	23 00
New York City, Mrs. Hannah Ireland, \$50; Rev. G. D. Pike, \$10; A Friend, \$5; A Friend, \$5,	70 00
Niagara City, Cong. Ch., by Rev. G. Anderson,	21 14
Norfolk, First Cong. Ch., by Rev. G. B. Rowley,	25 00
Oswego, Cong. Ch., by D. G. Fort,	70 55
Potadam Junction, First Cong. Ch., by Rev. G. Hardy,	19 00
NEW JERSEY—	
East Orange, Grove Street Cong. Ch., by R. D. Weeks, to const. Mrs. Harriet Dodd, Mrs. Emma S. Skinner, and Mrs. Myra D. Jennings L. M.,	116 78
Jersey City, Miss M. A. Huntington,	50 00
Newark, John P. Henderson,	1 00
PENNSYLVANIA—	
York, Samuel Small,	5 00
FLORIDA—	
Florida, Cash,	100 00
OHIO—	
Beth, The late First Cong. Ch., by Andrew Hale,	111 00
Brownhelm, Cong. Ch. and Soc., by R. C. Perry,	21 85
Oberlin, Cong. Ch., by H. Hurlburd, Treas.,	76 22
Randolph, W. J. Dickinson,	4 50
Toledo, First Cong. Ch., Edson Allen,	10 00
Windham, Cong. Ch., by T. Wales, Treas.,	22 00

INDIANA—

Received by Rev. N. A. Hyde:	
Michigan City, Cong. Ch., bal. of coll.,	50
Ontario, Cong. Ch.,	28 00
	23 50
Hamlet, Maria B. French, by A. A. French,	2 00
Liber, Cong. Ch., by Rev. H. Huddle,	10 00

ILLINOIS—

Amboy, Cong. Ch., by Rev. C. Caverno,	127 09
Aurora, First Cong. Ch., by Rev. J. Clark,	81 06
Chesterfield, Cong. Ch., by Rev. E. Loomis,	16 00
Chicago, <i>First Cong. Ch.</i> , by J. H. Pearson, Treas.,	284 00
Hon. C. G. Hammond,	100 00
Creston, Cong. Ch., by Rev. G. S. Codrington,	6 50
Elgin, Cong. Ch., by Rev. C. E. Dickinson, to const. Hon. Z. Eastman, G. P. Lord, F. B. Perkins and Mrs. Abbie B. Smith L. M.,	200 00
Galena, Legacy of Nelson Stillman, by W. S. Gilman, Ex.,	500 00
Galva, Cong. Ch., by Rev. R. B. Guild,	100 00
Hinsdale, Cong. Ch., by D. L. Perry,	19 76
Jacksonville, Cong. Ch., by S. W. Nichols,	229 50
Cong. Ch., by H. Chapin, Treas.,	6 00
Kewanee, Cong. Ch., by Dea. M. Doty,	51 00
Lebanon, Cong. Ch., by Rev. J. N. Case,	28 60
Lombard, First Cong. Ch.,	16 00
Ludlow, First Cong. Ch., by Rev. A. E. Everest,	7 50
Morris, Cong. Ch., to const. Rev. W. A. Smith and Mrs. L. W. Claypole L. M.,	60 00
New Windsor and Green Bower, Cong. Chs., by Rev. C. H. Eaton, to const. Mrs. Margaret F. Eaton a L. M.,	30 00
Normal, Cong. Ch. and Soc., by Rev. D. L. Leonard,	26 60
Ottawa, First Cong. Ch., bal. of coll.,	8 25
Pittsfield, Cong. Ch., by Rev. W. W. Rose,	20 00
Plymouth, Mary Holton,	4 00
Princeton, Sabbath School of Cong. Ch., by Rev. H. L. Boltwood,	5 00
Quincy, First Union Cong. Ch., by C. H. Bull, Treas.,	154 40
Rockford, On account of Legacy of John Edwards, by M. Starr and Mrs. M. H. Edwards, Exs.,	150 00
Roseville, Cong. Ch., bal. of coll.,	1 00
Sterling, Cong. Ch., by Rev. M. Post,	23 40
Udina, Cong. Ch.,	7 65
Viola, A Friend,	1 00

MISSOURI—

St. Louis, First Trin. Cong. Ch., by F. Whiting, Treas.,	118 00
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MICHIGAN—

Received by Rev. W. B. Williams:	
Alpena, Cong. Ch.,	\$64 00
Charlotte, Cong. Ch.,	10 00
Clinton, Cong. Ch., \$10.95;	
Sabbath School, \$2.25,	12 50
Edwardsburg, Cong. Ch.,	3 50
Vermontville, Cong. Ch., to const. Rev. O. H. Spoor a L. M.,	30 00
	120 00
Belleveue, Cong. Ch., \$5; Rev. D. R. Shoop, \$11; Kalamao, Cong. Ch., \$11, by Rev. D. R. Shoop,	27 00
Bethel and East Gilead, Cong. Chs., by Rev. N. A. Hyde,	16 00
Chesterfield, First Cong. Ch., bal. of coll., by Rev. J. Kidder,	50
Grass Lake, Joseph Swift,	15 00

Hopkins, First Cong. Ch., by Rev. S. W. Noyes,	8 50
Marshall, Cong. Ch., by Rev. W. M. Barrows, to const. C. S. Crane a L. M.,	35 00
Pinckney, First Cong. Ch., by Rev. E. Dyer,	14 30
Wayne, Cong. Ch., \$23.50; Sabbath School, \$1.50, by W. C. Stearns, Treas.,	25 00
WISCONSIN—	
Received by Rev. D. Clary:	
Burlington, Plymouth Cong. Ch., to const. Jacob Kesler a L. M., by C. G. Fotts,	\$31 71
East Troy, Cong. Ch., by Rev. H. Fowle,	16 98
Lake Mills, Cong. Ch., by Rev. S. E. Lathrop,	10 51
Milwaukee, Spring Street Cong. Ch., by L. A. Warren, Treas.,	73 21
Avoca, Cong. Ch., by Rev. J. Jameson,	185 41
Jamestown, Cong. Ch., \$15.15; Mt. Zion, Cong. Ch., \$10, by Rev. N. Mayne,	7 30
Rio and Wyocena, Cong. Chs., by Rev. F. W. Fairfield,	25 15
Sharon, First Cong. Ch., bal. of coll., by Rev. A. A. Young,	50 00
IOWA—	
Bowen's Prairie, First Cong. Ch., by Rev. J. T. Cloeson,	50
Decorah and Locust Lane, Cong. Chs., by Rev. J. Schneider,	13 90
Garnaville, First Cong. Ch., by Rev. B. King,	4 00
Hillsboro and Salem, Cong. Chs., by Rev. J. S. Barris,	11 25
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Logan, Cong. Ch., bal. of coll., by Rev. G. G. Poage,	3 00
Mason City, Cong. Ch., by Rev. W. P. Bennett,	9 00
Ottumwa, Cong. Ch., bal. of coll., by Rev. H. Bross,	6 00
Tabor, Cong. Ch., by Rev. J. W. Pickett,	27 25
Waterloo, First Cong. Ch., by Rev. A. A. Ellsworth, to const. Mrs. B. B. Torrey a L. M.,	30 00
MINNESOTA—	
Cannon Falls, Cong. Ch., \$3.24; Douglas, Cong. Ch., \$6.47, by Rev. E. W. Merrill,	14 71
Plainview, Cong. Ch., \$18.50; Smithfield, Cong. Ch., \$5.50, by Rev. H. Willard,	25 00
St. Paul, Mrs. Harriet Nichols, in full, to const. M. P. Nichols a L. M.,	9 00
Sauk Center, First Cong. Ch., by Rev. A. J. Pike,	5 00
KANSAS—	
Emporia, Second Welsh Cong. Ch., by Rev. H. Rees,	30 00
North Topeka, First Cong. Ch., by Rev. T. W. Jones,	10 00
Vienna, Cong. Ch., by Rev. L. E. Sikes,	5 00
NEBRASKA—	
Ashland, First Cong. Ch., by Rev. A. Farwell,	18 12
Lincoln, First Cong. Ch., by Rev. L. B. Fifield,	25 00
DAKOTA TER—	
Lincoln, Cong. Ch., \$3; Vermillion, Cong. Ch., \$7, by Rev. S. Sheldon,	10 00
IDAHO—	
Boise City, Cong. Ch., by Rev. M. Ellis,	25 00

CALIFORNIA—

Copperopolis, Cong. Ch., \$5.75; Douglas Flat, Cong. Ch., \$5; Murphy's, Cong. Ch., \$1, by Rev. J. L. Jones,	11 75
Rocklin, Cong. Ch., \$4.75; Roseville, Cong. Ch., \$4.25, by Rev. M. B. Starr,	9 00

OREGON—

Oregon City, M. K. Perrin, Portland and Salem, Cong. Chs., by A. Hurgren (erroneously acknowledged in May, 1872),	10 00
	\$58 16

HOME MISSIONARY,

25 25

\$14,424 71

Donations of Clothing, etc.

Hollis, N. H., Ladies' Benev. Soc., by L. D. Spalding, Sec., a bundle.	
Mystic Bridge, Conn., Sabbath School of the Cong. Ch., by L. M. Holmes, two boxes.	
New Haven, Conn., Ladies' H. M. Soc. of the First Ch., by Miss H. A. Tucker, Sec., two communion sets,	\$55 52
Rev. S. W. Barnum, two copies of his Bible Dictionary, and two of Romanism As It Is,	16 00
New York City, Mrs. Parker, a bundle.	
St. Johnsbury, Vt., Ladies' Sew. Soc. of South Cong. Ch., by Mrs. W. P. Fairbanks, a barrel,	100 00

Receipts of the Massachusetts Home Missionary Society, in June, STEPHEN T. FARWELL, Treas.

Attleboro, Estate of Betsey B. Wilder,	\$100 00
Auburn, Cong. Ch. and Soc.,	32 00
Boston, Vine St. Ch. and Soc.,	61 00
Essex, Ch. and Soc.,	20 00
Braintree, First Cong. Ch. and Soc.,	32 30
Brimfield, Cong. Ch. and Soc., by S. M. Lane, Treas.,	51 00
Coll. at Conference,	10 35
Charlestown, First Parish Ch. and Soc.,	28 00
Dorchester, Second Ch. Sabbath School,	15 63
Dracut, Pawtucket Ch. and Soc., by J. M. Coburn, Treas.,	71 06
Dudley, A Friend,	10 00
Enfield, Cong. Ch. and Soc., by W. B. Kimball, Treas.,	100 00
Fitchburg, Legacy of Miss Lucy Davis, by Danl. Messenger, Ex.,	231 50
Greenwich, Ladies' H. M. Soc., to const. Mrs. Huldah Blodgett, and Mrs. Mary King L. M., by Mary Walker, Treas.,	73 40
Hopkinton, Cong. Ch., Mrs. Long's S. S. Class,	10 00
North Chelmsford, Second Cong. Ch. and Soc., by Elisha Shaw,	26 27
Norfolk, Cong. Ch. and Soc.,	15 10
North Scituate, Cong. Ch. and Soc.,	19 00
Oxford, First Cong. Ch. and Soc., by E. F. Pease, Treas.,	98 00
Plymouth, Ch. and Soc. of the Pilgrimage, by T. Gordon, Treas.,	40 79
Revere, Cong. Ch. and Soc.,	4 60
Royalston, Cong. Ch. and Soc.,	145 00
South Dartmouth, Orth. Ch. and Soc.,	3 00
South Weymouth, Cong. Ch. and Soc.,	11 00
Tyngsboro, Cong. Ch. and Soc.,	8 60
Wenham, Cong. Ch. and Soc., to const. Mrs. Wm. B. Morgan a L. M.,	41 50
Whitinsville, Estate of E. W. Fletcher, by P. W. Dudley, Esq.,	200 00
Woburn, Ladies' Reading Soc., to const. Mrs. M. Johnson a L. M.,	30 00
A Friend,	100 00
Home Missionary,	2 00

\$1,632 99

THE Home Missionary.

AUGUST, 1872.

CONTENTS.

	PAGE		PAGE
HOME MISSIONS AND THE FELLOWSHIP OF CHURCHES.....	85	From <i>Rev. J. A. Jones</i> , Liberty Farm.—Progress.—Shall he Stay?	96
MISSIONARY INTELLIGENCE.		Kansas.—From <i>Rev. C. S. Shattuck</i> , Lowell.—His Parish and Work.....	97
Oregon.—From <i>Rev. T. Condon</i> , Dalles City.—Bereaved.....	92	Minnesota.—From <i>Rev. S. H. Kellogg</i> , Swansea.—Revival in School.....	98
California.—From <i>Rev. O. A. Ross</i> , Lockeford.—Grateful and Hopeful... ..	92	Iowa.—From <i>Rev. B. A. Dean</i> , Stibley.—Opening a New Field.	98
From <i>Rev. G. R. Ellis</i> , Pacheco.—“Two by Two.”.....	92	OUR CO-OPERATIVE SOCIETIES.	
Nevada.—From <i>Rev. A. F. Hitchcock</i> , Reno.—Starting.—Reno.—Openings.	93	AMERICAN CONGREGATIONAL UNION.....	100
Idaho.—From <i>Rev. M. Ellis</i> , Boise City.—Steps of Progress.	93	CONGREGATIONAL PUBLISHING SOCIETY..	101
Wyoming.—From <i>Rev. J. Strong</i> , Cheyenne.—Rays of Sunshine.	94	THE COLLEGE SOCIETY.....	102
Colorado.—From <i>Rev. N. Thompson</i> , Boulder.—Holding On.....	95	AMERICAN EDUCATION SOCIETY.....	103
Dakota.—From <i>Rev. J. Ward</i> , Yankton.—Prayer and Its Answer.—Farewell.....	95	MISCELLANEOUS.	
Nebraska.—From <i>Rev. A. Farwell</i> , Ashland.—Wide Parish.....	96	A LETTER THAT SPEAKS FOR ITSELF.....	104
		“EVEN ALL HER LIVING.”.....	105
		<i>Missionary Appointments</i>	106
		<i>Acknowledgment of Receipts</i>	106

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
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“GO, PREACH THE GOSPEL.”

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLV.

SEPTEMBER, 1872.

No. 5.

ONE PHASE OF WESTERN LIFE AND WORK.

By Rev. WOLCOTT B. WILLIAMS, Superintendent, Charlotte, Michigan.

WORK in the new settlements of the West must, from the very nature of things, differ widely in kind from that required in the old towns of New England. There the people are substantially of the same class. Born in the same town, in youth they attended the same schools and churches, mingled in the same society, listened to the same style of preaching, and saw religious meetings conducted in the same manner. Their early social and educational influences so much alike, we find them much alike in point of intelligence, with a great similarity in their tastes and wants.

In marked contrast with this is the population of a western settlement. Take as an illustration a village of a thousand inhabitants, in which the writer once labored as a Home Missionary. None of its people were born there. They had come from Vermont, Massachusetts, Connecticut, New Hampshire, Rhode Island, New York, Ohio, Pennsylvania, Maryland, Virginia, Indiana, and the older parts of their own State. Nor was this all: in that little village of a thousand inhabitants, were people from England, Ireland, Austria, Switzerland and Germany. How diverse the religious influences under which they had been placed in childhood! Some were brought up to be Episcopalians, others Lutherans, Catholics, Universalists, Presbyterians, Unitarians, Baptists, Congregationalists, Adventists, Spiritists, Christians, Methodists, United Brethren, Free Will Baptists, Wesleyans, Winnebrennarians and Infidels. In that one small village were representatives of these seventeen denominations. Most of these classes embraced well-meaning people who apparently desired the moral and religious welfare of the place; and yet most of them were too few in number to support a minister and church of the kind they preferred.

With a population gathered from so many States and even nations, and of so many different denominations—the usages of the same denomination varying, moreover, in different States—what wonder that a great diversity of views prevailed among us in regard to the best mode of laboring for the spread of Christianity! Some regarded the doctrine of “election” as one of the most precious and soul-subduing doctrines of the Bible. It greatly endeared to them their heavenly Father, and they had little hope that men

trinsic excellence than for the ends they may subserve. Religion carries with it the elements of thrift, and is the only power at work to improve the morals and enhance the virtue of a people. As compared with no religion, there is something attractive in the type of civilization wrought out and necessitated by the processes of the gospel. One of the most immoral and abandoned men I have ever met, who held a place in society, was the prime mover in starting the building of a house of worship. He regarded a church, with a spire to it, as a business necessity to the town. He said good men could not be induced to buy property and bring their families where there were no religious influences and privileges. A church spire was a sign hung out, "The Christian religion enjoyed and fostered here."

In several places I have met with similar instances, where unchristian men were among the foremost to desire the ordinances of religion established, and at an early day a meeting-house. It added to the value of corner lots, and called in a thrifty population. In one way this helps, in other ways it hinders, the work of building up the kingdom of Christ.

It helps, in that it brings some money and something of good will from the world to Christ and his cause in the days of weakness. It hinders, because the motive is gain, and the gospel must be so preached that it will not expose any of the processes of gain which worldliness pursues. The pressure is immense on the church and ministry to lower the standard of living to what is, not to raise it to what God demands. The demand is that the gospel shall be not only secondary to business but its handmaid. The church in its weakness too often feels that it must have this influence with it, and shapes its work to secure it. More than one field in Nebraska, during the year, has concluded to let most faithful pastors go, for the main reason that the gospel they preached searched too closely the hearts of men, and they feared losses of support. This may seem an ungracious thing to say; but it is a significant fact in the working of this new field.

Another source of hindrance in the work is the poverty of a large part of the settlers. No other one of our western States has had such a tide of peoples pouring in with so little money. On several of the frontier fields, among the homesteaders, the money that comes to the missionary is more than all his parishioners see in a year. They live in sod-houses, in dug-outs, and shanties. Often they are men and women of culture and refinement. But each year we see, more and more, these primitive shelters giving way to comfortable, though small, frame houses, as here and there one makes a success in raising crops. Many get discouraged, however, and sell out to those coming who have a little money. But while this process of founding homes is going on, under the pressure of extreme poverty, the gospel must be preached, and the living minister sustained, or a heathen commonwealth will here be established.

But, aside from these communities, there is another class. Speculators, adventurers, craftsmen and tradesmen, accustomed to town and city life, gather into the eligible places for towns and villages, and establish centers of trade, and speculate in corner lots. These lie along the lines of railroad, real or imaginary, or along the streams where there is water power, and in them are concentrated what little money is in the State.

These are centers of influence, as well as of trade; hence our churches are to a great extent located in them. Out of thirty-six churches now on our list

twenty-eight are at such points, leaving ten in the homestead and farming communities. With a speculative energy these beginnings of villages grow into towns, and towns into pretentious cities. Still the tide of peoples presses in and surges over new fields, and repeats the experiences of those who had come before. •

How to keep pace with this inflowing life and build up a Christian influence, strong and pure enough to conserve its energies for Christ, is the problem, which the church, under God, has to solve. From the human side the contrast is most painful between the apparent weakness and life of the church, and the apparent strength and vigor of the world and its life. Yet, looking at the steady work of evangelization, and not forgetting that Christ is at its head, there is much to encourage.

The blessing of God has seemed to attend the work of the American Home Missionary Society here, as never before, giving proof that it is a great agency of his, raised up and fitted by the experiences of nearly half a century, for the great work of these years. All that has ever seemed to me to be lacking to its utmost efficiency has been a vitalizing of the Christian church and a waking up of her membership to the growing greatness of the work which God has devolved upon her in these years. The problem of destiny for the land is in process of rapid solution. To the church of this generation it is given to say what answer shall be reached. Shall these mighty commonwealths be given to Christ, or grow up into a godless civilization? The culminating hour is being reached. To-day, under God, the church may say what shall be; to-morrow it may be too late. I am glad to see the East awakening to the magnitude of the work, and its immediate and pressing necessities.

Within the last year, not less than 50,000 actual settlers have come to make homes in Nebraska; and the coming year bids fair to bring in a larger number. What have we done for these and the thousands that have preceded them? What shall we do for the yet coming millions? We began the year with twenty-seven churches and a working force of eighteen ministers; we end it with thirty-six churches and a working force of twenty-seven ministers—a gain of nine churches and nine ministers. The way is also prepared for the organization of five more the present month, and four other points will doubtless organize at an early day, certainly within the next three months. Still this does not keep pace with the growing wants of the State. New fields in unoccupied counties are opening on every hand.

Of the forty organized counties we now occupy nineteen, which have an aggregate population of about 110,000. There have been in the employ of the Society, the whole or a part of the year, twenty-five missionaries, who have performed nineteen years' labor, at a cost to the Society of \$421.75 for a year's labor, or a total of \$8,013.20, or nearly \$8,000 more than the previous year. There has been raised on the field, or pledged in support of the missionaries, \$5,850, an advance on previous years of \$2,000. The whole number of missionary churches, ministered to regularly, the whole or part of the year, is twenty-seven. There are four missionary churches without preaching. At sixteen out-stations services have been held regularly. We have two self-supporting churches. The way is already prepared for the organization of five churches, the present month, and three others will doubtless be organized the present spring. So the great work moves on, making its large in-

crease of demand upon the Society, year by year, for men and money. So it will be for a decade of years to come.

In this great work I have to record the good hand of God outstretched in blessing and guidance. "Unto Him who is able to do for us exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages." To him we commit his great field with its growing wants, praying most especially that he will send forth *laborers* into his harvest.

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. T. Condon, The Dulles,
Wasco Co.*

Will It Pay?

Our town has simmered down to a fixed value of a community of about 9,000 inhabitants, with the rank of shire-town of 10,000 square miles of grazing country, called Wasco county.

Ten years of missionary labor largely sustained by your Society, with means contributed mainly by Eastern churches, have been expended here. The question is forced upon your missionary, sometimes: *Will it pay?*

When one sets out a fruit tree, there is a definite measure to its promise. So too, ordinarily, in Home Missionary work in our new States, fostering a helpfulness and workfulness that progressively lessens the burden of needed aid, till the point of self-sustaining balance is reached, and thence the well-marked reflex tide.

I know that this is, and of right ought to be, the normal process of Home Missionary working, in our newer States. But if, now, we hold up against these reasonable expectations the present statistics of our church life here, a sense of shortcoming is inevitable. Has our work been, therefore, lost? Has it paid? Will it pay? How far ought Home Missionary effort of the future to be modified by our apparent failure to advance?

Let us look at another class of facts.

During the ten years of our occupancy of this post, the great stream of travel and business has surged back and forth by us. It often happens that strangers are delayed here a few days. At least twenty per cent. of our Sabbath congregations are of these strangers; and thus, in the course of ten years, fifteen or twenty thousand strangers hear the gospel from this pulpit, hundreds of whom — and these the sons of Eastern church members, and of the households of these very people who contribute the funds by which you aid us here — hundreds of such who for months, often years, live where no gospel is heard, find it here provided for them by their own fathers and mothers in New England and New York. Surely this money, thus laid out, though our dwellings and streets and warehouses were to revert to the wilderness, would not be wasted.

But again, during the last ten years, hundreds of families have come to our town, lived here a few years, and left for other regions. I know that many of these now dwell in other parts of Oregon, still feeling thankful for the help our Sabbath school gave them while living here; and I have reason to know that very many of them, though of no local help to us here, bear in other communities outspoken testimony to their sympathy with us and our work.

For myself, I do not know what the

Master may assign to my own future, but I feel confident that no success of my future will ever blot from my memory the enthusiasm of these ten years of hopeful toil at The Dalles; nor from my judgment the conviction that God has accepted that toil as a permanent influence in Oregon's destiny. In the light then of my judgment as well as of my faith, such outlays as you have been making here must pay.

Old Things Passing Away.

And yet the main facts that shaped these ten years of missionary work belong to an order of things that is passing away. The wasteful surging of our population from one side of the State to the other, has well nigh ceased. The new order of things is brought about by our railroad lines. Two such lines already traverse the Willamette Valley, giving permanence to its centers of population and lines of commerce; the Northern Pacific Railroad must soon do the same for the country east of the Cascade Mountains. It needs no prophet's skill to see that the next two or three years will relay more foundations than twenty of the past. With a wise alertness to seize hold of these new opportunities the past will have been no waste.

NEBRASKA.

From Rev. A. Dresser, Linwood, Butte County.

Prospecting.

Perhaps you will remember that at Omaha the Association added Polk County to my small diocese. I had, therefore, set the time for visiting said county, when, providentially, Rev. M. Humphrey, of Camp Creek, called in search of a field; so we went together. After proceeding two or three miles into the county, we discovered two gentlemen with an ox team, across the prairie, and hailed them. They "hove to," and waited for us. After making

such inquiries as our Yankee origin allowed, we made known our mission and were heartily welcomed. We asked if they knew any Congregationalists in the county. "Yes," said they, pointing to a blacksmith's shop near at hand; "Mr. A., the blacksmith, is a Congregationalist." We drove immediately to the shop and the ox team followed. Soon others came in, and then, within those lonely sod walls, we had a kind of Congregational synod, which resulted in our finding some ten or twelve who wished to be organized into a Congregational church. Whereupon Mr. Humphrey went to get his family and household goods ready for volunteer teams to meet him at Lincoln, on the next Monday. My prayer is that he may go to them in the fullness of the blessing of the gospel to Christ. As new fields are constantly opening, how much we need a pentecostal *endowment* in all our churches, that men and means may be forthcoming.

The harvest is great; pray ye the Lord of the harvest, that he will send forth laborers into his harvest.

Scattered Sheep.

If you have ever attempted to conduct a prayer-meeting in an audience room 100 feet square, with an attendant in each corner of the room, and now and then one scattered here and there, so far apart as to be nearly or quite out of sight of yourself and each other, you can, perhaps, form some idea of the difficulties of my field. The little church of forty members, to which you call me to minister, are scattered sparsely over the county, some of them residing nearly forty miles from each other. Some of them have no teams, and so are dependent upon others for the means of attending meetings. If our communion services were held at any one of my regular preaching places, some of the members could seldom or never attend. To

meet this emergency we hold them alternately in different parts of the county.

The Lord's Table in a Sod-House.

Our last communion service was held on "the table land, over the bluffs," in a sod-house, 24x14 feet. Seats were provided for all who could crowd in, and the remainder of the congregation took the seats from their wagons, or stood at the door and the windows. Six new members entered into covenant with us and the Lord. The bread was broken upon an earthen plate, and, as the family had no pitcher, the wine was poured from a flask into their *only tumbler* and a *coffee cup*. Christ was near, and all seemed as refreshed and fed as though the emblems of our living union with Christ had been served from vessels of silver and gold; and those who drove over twenty miles to attend the feast, felt themselves well paid for their journey; and the tearful eye and earnest face made it precious to me to break the bread of life to the hungry.

Architecture of a Sod-House.

Possibly you may never have seen a "sod-house." The one I have just spoken of is built of sods, two feet long, one foot wide, and about three inches thick, laid so as to break joints (the same as in a brick wall), thus making the walls two feet thick. These are plastered, inside and out, with white clay. The ridge pole is sustained by posts, and the rafters are covered with willow branches upon which sods are laid compactly, and covered with fine or pulverized earth, so as to fill the crevices. For a floor, hay is scattered over the ground evenly, and covered with a rag carpet. The house is divided into two apartments, kitchen and parlor, by suspending a rag carpet through the center, which serves as "*folding doors*," and for meetings both rooms are occupied as one.

On one side of the parlor, a bedstead is

constructed, and made fast to the walls. It is twelve feet long. Upon it two beds are made, with pillows at each end, so as to make the sleepers *antipodes*. Thus a dwelling is *improved*, which is very comfortable in the winter and usually in the summer.

Not Water-Proof.

The roof is not absolutely water-proof, and in case of heavy rains the family are sometimes deluged. On the Saturday preceding our communion, I made some calls in the neighborhood, and spent the night under the soft roof. At bed time, there were tokens of abundance of rain, but being fatigued I fell asleep amid heavy thunderings and vivid lightnings, and was soon awakened by drops of rain falling upon my face, and by hearing the inquiry of the good lady of the house: "Where are Mr. Dresser's clothes?"

In anticipation of an inundation I had taken the precaution carefully to arrange my clothing *under the bed*. So, assuring my hostess that all was safe, and spreading my umbrella over my head, I was soon asleep again. In the morning I found "there was more wind than water," and the harm was less than our fears.

Such is the extent of my field that I can only *scatter seed*. But "he that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Oh, for grace to fulfill the condition!

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From Rev. L. H. Jones, Lone Tree, Merri-
rick Co.

Why I Am Here.

Seven years ago last February, while holding a commission from your Society, at Fontenelle, Mrs. Jones and I were, by an afflictive providence, called to Lone Tree, to watch by the sick bed of a wounded son. We spent four weeks in the place, and during the time I preached and lectured on

temperance as opportunity offered, thus scattering the first seeds of truth, on those subjects, that was sown upon this virgin soil. Last spring, when I expressed to your Superintendent for the State, Rev. O. W. Merrill, a willingness to enter a home missionary field, Lone Tree was named, among others, as a point where a laborer was much needed.

I had not visited the place since the time above named, and knew nothing of its present condition and prospects; but I at once felt a strong desire to make it my field of future effort, and decided to visit it without being able to give to myself any intelligible reason for such decision. So, under the action and direction of your Superintendent, aforesaid, early in April I returned to the scene of our former trials, not this time as before, by the time-honored stage coach, but by rail.

Changes.

Instead of the old military road, with its ranches scattered at long intervals, with its winding way up the banks of the Platte, I found the Union Pacific Railway stretching from Columbus to Grand Island, a distance of sixty miles, without a single curve or deflection from an air line, with stations and embryo towns at intervals scarcely greater than those between the old-time ranches, which are now deserted as wayside inns, and are turned into comely grove-embowered farm houses.

At Lone Tree, instead of the old log stage station, on the banks of the Platte, I found, two miles away, a thriving town of forty or fifty dwellings, six stores and groceries, a good hotel, a fine brick court house under way, a union school building under contract, and a Baptist church enterprise just emerging from the shadowy region of possibility into the more encouraging form of a settled purpose. None of the old ranchmen have adopted the town as a place of residence, but their once familiar

faces were, from time to time, seen in the streets, and their hands grasped as we only grasp the hand of those who have shown us sympathy and friendship at a time of suffering and sorrow.

The Work Begun.

On the third Sabbath of April, I spoke at Clark's, the next station east of this, and Rev. O. W. Merrill, your Superintendent, met with the friends at Lone Tree and assisted them in organizing a church of thirteen members. On account of our scattered and unsettled condition, having no steady place of worship, we held no communion until the first Sabbath in July, when six more were added to our number, giving us a total of nineteen members.

Perhaps I ought not to omit mention of the fact that, on the 28th of April, I visited the county south of this (Hamilton), and assisted in the organization of a Congregational church of twelve members, at Aurora, the prospective county seat.

KANSAS.

From Rev. A. M. Richardson, Lawrence, Douglas Co.

Revival.

In reviewing the past three months, I can only exclaim, "What hath God wrought!" It has been a season of the right hand of the Most High. The work of gathering and garnering the sheaves has been arduous and exhausting, yet blessed and delightful.

The revival that commenced in the winter has continued all through the spring. Meetings have been held almost daily. At our communion season in April, thirty were received to church fellowship, all but four on profession of their faith. A special communion was also held on the first Sabbath in May, when seventeen more joined, all by profession, making forty-seven who have been received since my last report.

A new impulse has been given to our Sabbath school work, and a number of the converts have become earnest teachers. Our Sabbath congregations are not only larger, but the attendance is much more uniform. One great difficulty in this western country lies in the fact, that so few go to church regularly, as a matter of principle. The attendance is exceedingly fluctuating.

Any improvement in this regard, is a matter of encouragement to any minister who is anxious to know who will probably be present to hear his messages.

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*From Rev. I. Jacobus, Junction City,
Davis Co.*

Enough!

The value of the HOME MISSIONARY, as a medium of communication between the children and the parent churches, was never so fully appreciated by your missionary as at present. In the April number I presented a brief appeal for Sabbath school books; and it is with great gratitude and pleasure that I can say, the responses were prompt and generous on the part of a number of Sabbath schools at the East. Indeed, I was forced to cry out, "*hold, it is enough.*"

As our present wants are more than supplied, I shall share our good fortune with some other of our needy schools on the frontier, and thus carry out the instructions of most of the donors—that, in case our wants were already supplied, I could make any disposition of the books that I saw fit. No effort shall be wanting to put them to good use, and make them all available.

The Revival Wave.

Of course all know of the great revival wave that has rolled over Kansas, and the churches of Junction City were laved by its waters. Daily and nightly meetings were held for weeks—a strange thing in the history of this

ungodly city). The piety of church members was augmented, and a goodly number of souls, as we trust, were born again. At our last communion, six were added—four by letter, two on profession,—and I am encouraged in the thought that another or two will join on profession soon. This will give us our full percentage of the "fruits."

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From Rev. F. T. Ingalls, Olathe, Johnson Co.

Gaining Ground.

In reviewing my work here during the last quarter, I can see on every hand evidences of progress, though there are no very definitely marked results such as may be summed up in a report. A year ago, when the hot weather set in, our congregations diminished in size very sensibly. This year, I have been gratified to notice that there has been scarcely any decrease below the average "cool weather" congregation, while there is a marked improvement in this, that many of the Sabbath school children are becoming regular attendants upon the church services. Our Sabbath school is a joy and a delight. Our corps of teachers is composed of many of the most active members of the church, and we are upon the point of reorganizing the classes so as to accommodate the increasing numbers of scholars. There is entire harmony among the members of the church so far as I can learn, and I frequently receive intimations that the church, by its harmony and its quiet steady devotion to its work, is constantly advancing in the good opinion of the community at large.

I have preached at one point in the country, this summer, where there are some Congregational families, and where there is a fair prospect of organizing a church. I hail the prospect, however slight, of another church of

our order in the vicinity, as at present this church stands alone in the county.

There is one family that will probably unite with us soon. The husband has recently sent to the East for the certificate of his membership in a church there, *eighteen years ago*. They have been deprived of church and pastoral influences for many years of their frontier life, and are an illustration of the need of churches to be scattered everywhere in our new settlements. Though they will be small and feeble for a few years, yet, after all, the growth is so rapid, that our faith is not very severely tried.

MINNESOTA.

*From Rev. S. H. Kellogg, Swansea,
Renville Co.*

Bodily Exercise Profiteth.

The climate and the physical labor expended in getting our house ready for the winter, so invigorated my system that, with less fatigue than ever in my ministry, I have been able to meet all my preaching appointments. Every Lord's day morning, I preach in my own house to an audience of eighty; then I go ten miles, mostly guided by groves, through the tall grass where is no sign of a track, over "gopher knolls" so rough that a horse can scarcely go faster than on a walk.

My wife, who often accompanies me, says that "to ride over the prairies of Minnesota is like riding diagonally over the furrows of a fresh plowed field." Otherwise than in Illinois, it takes many years for the track to wear down smooth. To ride thus is very fatiguing. It must, however, be excellent for a torpid liver and dyspepsia. This universal roughness is caused by the busy, ever hidden pocket gopher. His style of work is like that of the garden mole, in some portions of the Eastern States. These gophers are probably a benefit, on the whole. Their fresh piles of soil protect many a shrub and

tree from the autumn fires, and enrich the ground where they work.

In the evening, at sundown, on my return homeward, I preach in two neighborhoods, on alternate Sabbaths. At this hour and season, the mosquitoes prove formidable enemies of the gospel, keeping some at home, and through the entire service charging bayonet upon hearer and preacher. At my suggestion, my buggy furnishing the straw, and the yard furnishing chips, we have inaugurated a *smudge* at the door. This sunset meeting is now a regular institution. Some valiant brother smudges our physical enemies, while your missionary is besieging the spiritual.

*From Rev. O. A. Starr, Montevideo,
Chippewa Co.*

Too Much Exercise.

I have to report another quarter of hard work. At our last communion we received two more members to our little band in Montevideo, on profession of their faith. With the approval and advice of the Superintendent, I have preached once in four weeks at Granite Falls, during the quarter, and have walked home from there, fifteen miles, to-day.

These long tramps in the heat are exhausting, but they accustom me to "endure hardness as a good soldier." Last year, at this time, I was working on our little home, during the week, and preaching on Sundays, going fifteen miles and back every alternate Sunday.

An Open Door.

There is some encouragement for the organization of a Congregational church at Granite Falls, and if a minister could settle there, he would find plenty of work at the Falls, at Minnesota Falls, two and a half miles below, and in an American settlement seven miles out on the prairie. The people are anxious to have a minister reside

among them: and the first evangelical minister that settles there, if he be a man ready for every good work, will build up a useful church.

There are many precious souls there that ought to be converted, and would be under faithful Christian labor. This is a blessed work—to lay the foundations of Christian society—though it be in bodily weakness and weariness.

IOWA.

*From Rev. J. G. Spencer, Nashua,
Chickasaw Co.*

The Missionary's Reward.

I was out on the prairie, last Sabbath, between my morning and evening services, and had a truly pleasurable time. I not only enjoyed the pure and fresh breezes and fine rolling prospect, but I also found a good number of persons assembled in a neat and tasteful little school-house, to hear me talk; and taking the position of Philip, who preached Christ to the city of Samaria, I also took this text, and talked Christ to the *Western prairie nobility*. For, people may think as they please, while peering out from amid the luxuries and comforts of Eastern homes, we have God's representative sons and daughters—the very nobility of heaven, in these mud houses “out West.”

Oh, the preciousness of preaching Christ, when the reflex influences of such a theme, as well as of such a Master, come back into your soul through the falling tear, the animated expression of Christian hope, and the warm hand shake, emphasized with: “*God bless you, come again!*” etc. Who would not be an Home Missionary, and live on a crust, and have Christ talk back to him through human appreciation and sympathy, for humble services rendered! The riches and honors of this world are poverty compared to the riches of Christ's love, when you

may not only feel it yourself, but see it shining from the soul windows of others.

About Plain Preaching.

A young man came to a friend of your missionary, and said, “Don't you think Mr. S. would do more good if he would not speak quite so plainly?” “Why so?” “Well,” he replied, “I have been used to preaching that would let me sleep nights.” The friend remarked—“You have answered your own question.”

Now these were both impenitent men, and yet they stand my plain preaching or talking; and may it please the Master to ever give them restless nights and days until they obtain that blessed peace which follows the forgiveness of sin!

*From Rev. E. S. Hill, Atlantic, Cass
County.*

Revived.

The early months of the year were marked by a precious revival among us, which, though not including large numbers, has helped us not a little. We held meetings for four weeks, every afternoon and evening, and received eleven as the result. The church is also much quickened, and I hope will hold out so during the year. Our Sabbath school is still a center of interest, and we have four prayer meetings a week, all well attended.

We have received during the year nineteen members, and have lost one by death, leaving our number at present fifty-three. We have raised over \$1,000, and the church is out of debt. Next year we hope to go alone.

Going Alone.

In a more recent communication Mr. Hill writes as follows:

To-day closes my sixth year of service under your auspices. We propose to make this seventh a jubilee year, and try to go alone. The church has not so voted, but the matter has been

discussed and I feel confident such will be the result. I hope we shall be able hereafter to pay back into the Treasury of the American Home Missionary Society more than we have drawn from it.

I have assisted in the organization of five churches in this region, and without your aid they could not have had hope enough of supporting preaching to warrant an organization. As it is, they are growing and promise in time to go alone and then help others. I shall always remember the years of Home Missionary life as very precious ones, and shall always find a place in my prayers and labors for "The Mother of Churches."

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From Rev. W. J. Smith, Alden, Hardin County.

Refreshing.

To-day ends the last quarter of my fourth year in Alden, and I am happy to say that the Lord has visited us in our low estate. I think we have passed our lowest depth of lukewarmness and discouragement. We felt and deplored our spiritual poverty, and determined to put ourselves in the way of a reviving. We fitted up a room in the most thickly settled part of the village, and there held daily evening meetings for prayer and conference. During the first week, six or eight timber thieves, brought into the place for trial, absorbed public attention, but the meetings prospered. We decided to carry them on further, but on Sabbath morning the house occupied by the owner of our room was burned; so we had to move out and he moved in. But some spiritual quickening had taken place, and the savor of it remained.

Then came the meeting of our local Association, and the brethren seemed to bring with them the blessing of the gospel. The sessions were full, interesting and solemn. After the Association adjourned, daily meetings were

continued for three weeks longer—neighboring ministers lending us a helping hand—and were productive of lasting good. More than a score of new voices have been heard at different times speaking for Jesus, and testifying of the beginnings of a new life. A few of the hopeful converts are heads of families; most are children and young persons. The Lord helping, we shall move along hereafter on a higher level.

MICHIGAN.

From Rev. S. McKinney, South Boston, Ionia Co.

A Fruitful Year.

To-day closes the last quarter of my year as your missionary. It has been an interesting and encouraging year. Though we have seen no work of grace, as I had hoped, and as there seemed, for a good while, some prospect, yet it has not been a fruitless time. There has been a consolidation of the society, and a welding together of the elements which were in danger of being drawn apart. And no less has it been a year of benevolent effort. They have done more than in any previous year to support the preaching of the gospel here, and have given more for the Home Missionary cause than at any former time, while they have lifted a debt of \$550, hanging over the Society, for building a parsonage, and made liberal contributions in aid of those who had been burned out in the destructive fires of last fall.

For the first time since this church was organized, a stated weekly prayer meeting has been kept up through the entire year. Three have been received into church fellowship—two by letter and one by profession. The former were from the neighboring Methodist church. The latter was a young lady on a visit here. She came to spend a few days only, but lengthened her visit to several weeks, professedly to

settle the great question of her soul's salvation. After two or three weeks of great distress, she came to Christ, and as she said, found "*rest*." The change was marked. Her deep sadness was followed by as deep, but subdued cheerfulness. At her own request she was received into this church, that she might publicly acknowledge her Savior. Though not adding to our permanent numerical strength, this case has had a happy influence upon us, and I cannot but hope that impressions were made upon other minds which cannot soon be erased.

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*From Rev. J. D. Millard, Pleasanton,
Manistee Co.*

Preparing the Way of the Lord.

On the 12th of June, the people of Cleon met some of us from Pleasanton at Bear Creek, in the midst of the forest mentioned in a former report, the forest which I have so often traversed on foot without a road, and in which I have passed more than one night. We joined forces and built a rough but substantial bridge across the stream. Then each party, while returning home, made a road quite passable for footmen and men on horseback, and we trust it will soon be made passable for wagons. The road has already drawn considerable travel, and will doubtless help the settlement and improvement of the forest which it traverses, and invite general business and other communication between the eastern and western lines of settlement. You can hardly imagine my delight at the completion of the road.

Meeting in a "Double Log Barn."

A Council had been called to meet, June 26th, in Marilla, one of my eastern preaching places, to aid in the organization of a church; but owing to the poor roads, great distances, and various other untoward circumstances, only the Benzonia church was represented, and a Council could not be or-

ganized. Besides Rev. O. B. Waters of Benzonia, Rev. Jonas Denton, of Sherman, Wexford Co., was with us. The meeting was in a double log barn. The people turned out in full force; and between the forenoon and afternoon services, their houses being widely scattered, they "served tables" in the barn, in a refreshing manner. Notwithstanding the disappointment, from the lack of a representation from the churches invited, the people seemed much interested in the exercises, and the brethren from abroad shared my hopefulness in regard to the movement, and gave us their hearty approbation.

MISSOURI.

*From Rev. G. A. Paddock, Lebanon,
Laclede Co.*

Loss and Gain.

I regret that I must send you some discouraging intelligence. On the 1st of February, we reported thirty-nine additions and unusual prosperity. During this present quarter, some fifteen or twenty of the membership have moved away from this place, and so from us. Some have gone in one direction and some in another,—one for this reason and another for that. No one general cause can be assigned for so many removals. Some of those who have gone were among our strongest members. But we are still looking hopefully forward, harmonious, and, after all, much stronger in numbers than we were one year ago.

During the year forty-one have been added to us, thirty-seven of them by profession. The church was organized three and a half years ago with twelve members. Since then sixty-five additional names have been placed on its record.

ILLINOIS.

*From Rev. S. B. Goodenow, Como,
Whitesides Co.*

Missionary Revival.

We have had an awakening of the

missionary spirit. The monthly concert, which in the poverty and weakness of the church had been omitted, was revived. Aided by *sisterly* reports, with map illustrations, and other helps, it has become one of the fullest and best meetings we have. Weekly subscriptions are obtained, from one cent upwards, from children and parents, infants and hoary heads, which being enveloped and paid in monthly, have added largely to the interest, and in six months have increased *fourfold* our contributions. We think this method, for a feeble people, proves itself the most efficient, if kept well agoing by a few faithful workers.

Christian Union.

Following a revived state of Christian feeling, we started another new plan: a sort of "Christian Union," a little weekly organization, embracing Christians of every sect, for the keeping alive of religion in the place. It is organized by a simple "compact," drawn up on an evangelical basis, where in each signer agrees to attend weekly, it "being expected of all," females as well as males, to take some part every week, at least by the utterance of some Scripture promise or testimony. The only officers are, a clerk standing from one quarterly meeting to the next, and making an exact report of the attendance and other matters; and a new leader for each meeting, appointed two weeks in advance. The only government allowed is the 18th chapter of Matthew; and any member removing is allowed an honorable testimonial of dismission.

The little compact, drawn up by a committee of five denominations, in a season of revived love for Christ, seems to commend itself to the members more and more. It has enrolled about twenty-five persons, belonging to eight denominations, one to four of each, our own Congregational element furnishing but seven members aside from the pastor's family.

Not a ripple has arisen, or seems likely to arise, to mar the harmony. The weekly meeting is one of the liveliest and best I have ever known. The members, of all sorts, are full of enthusiasm over the enterprise, as the most hopeful thing in which they have engaged. It kept up its life right through the spring hurry of the farmers, and gives promise of equal energy all through the heats of summer; a thing unparalleled in all sectarian labor hereabouts.

In such little divided communities, how can the gospel be maintained (at least without great scandal and waste), unless by just such Christian unions, that shall for the time being eclipse all sects? This is *my* plan for the unifying of evangelical Christendom. This I have preached for thirty years, but have never till now seen a very distinct exemplification of the idea. It is not a war upon the denominations, nor an attempt to break them down. It is only a Christian union of diverse disciples for doing the common work.

I will gladly go anywhere, a thousand miles into the wilderness, to work for scanty pay, with any half-dozen brethren in Jesus, who will organize and act on these simple principles of common sense and piety, to save Christianity from disgrace. For weary years I have been looking and longing for some such day-star to arise. And I believe that it is just such developments that are yet to revolutionize the world.

VIRGINIA.

From Rev. R. Tolman, Hampton, Elizabeth City Co.

Signs of Promise.

We have had the privilege, the last quarter, of receiving to our church, by profession, seven very interesting and promising young men. Well may we thank God and take courage, in view of these renewed tokens of his love.

Another item of interest has been the desire, unanimously expressed, to give more permanence to the ministry

here by installing your missionary as pastor. The installation services were held, May 19th. Rev. J. H. Means, of Dorchester, Mass., preached the sermon; and Rev. Mr. Adams, of Hampton, a Baptist, formerly captain in the Confederate army, gave the right hand of fellowship, uttering, in the course of his remarks, the following significant words: "I stand here as a Southern man, while you, my brother, are from the North. But what has latitude to do with the kingdom of Christ? During the more than forty years that I have been a resident of the South, my heart and soul have been identified with this section. But so far from entertaining feelings of hostility towards citizens, and especially Christians, from the North, I rejoice in every opportunity to welcome them among us. How much more when they come bringing with them the conservative influences that are ever associated with the gospel, aye, with the very name of Jesus! I am glad of this opportunity of contributing, even a little, to stir up more friendly feelings between the sections that you and I respectively represent." These words were to us a matter of joyful surprise. Surely, here in the Old Dominion,

"The morning light is breaking."

The formation of what is designated as "The Sabbath School Union of Eastern Virginia," is deserving also of grateful notice. In view of the deplorable fact that, in this section of the State, there are tens of thousands of colored children, who are comparatively uncared for by any existing religious society, it seemed exceedingly desirable to make some systematic effort to promote more effectually their religious instruction and improvement. To this, some of our church, the last week, had the privilege of leading the way. With prayer and painstaking, we hope thus to extend the gospel over a much wider field than has yet been reached.

NEW YORK.

*From Rev. G. B. Rowley, Norfolk,
St. Lawrence Co.*

The Tide Turning.

My congregations at both my out-stations are increasing, and the interest, in regard to my services, is deepening. At the church our numbers seem to me small; but the brethren think they are such as to give great encouragement. Families, that from neglect and long habit of remaining at home, had lost much of their interest in social worship, are beginning to think on these things, and, one after another, are appearing in our congregations. Our hope is to win the masses who in the lapse of years, and the too frequent change of ministers, have strayed away and in a measure become indifferent.

Our prayer meetings, considering that nearly every family in the place, belonging with us, has been affected with illness of some kind, have been kept up with a commendable interest. I do not know of one of the young converts who professed to have found Christ, who has turned back. Four of these united with us at our last communion; several are to unite with us shortly; and some have joined the Methodist and the Episcopal churches.

On the whole, I consider the outlook here very encouraging. True, it is a day of small things; the church had reached the bottom of the valley, and it has required a mighty strength to get the wheels out of the slough of despond and away from the old ruts of formal action, and set them to rolling, on the up-grade of a true religious progress; but I think we can truly say now, "they begin to move."

St. Lawrence County has been called a hard field. The winters are cold and long; the churches are small and feeble; and the ministerial work self-sacrificing and arduous; but God has some precious souls here. Warmer Christian hearts can hardly be found anywhere,

and some of the longest and most fruitful pastorates known in the State, have been and are found here. It is a field where Christian labor is fruitful—where good men, full of faith and the Holy Ghost, ready to sacrifice and work, and whose activity is as stirring and resistless as the wants of the times require, can do great things for the Master.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 16 Tremont Temple, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

SYSTEMATIC CHURCH BUILDING. —

The first denomination in this country which engaged in a *systematic* effort to supply their poor churches with suitable houses of worship, was the so-called "Old School Presbyterians." They appointed a "Church Extension Committee of the Board of Missions" in 1844. The Congregationalists commenced this work in connection with the Albany Convention, in 1852, and organized the American Congregational Union, in 1853. The Baptists commenced raising a fund for this purpose, in 1854, and still carry this work on in connection with their "Home Mission Society," by means of a "Church Edifice Fund." The "New School Presbyterians" organized a new Board under the name of "The Trustees of the Church Erection Fund," in 1854. The "Old School Presbyterians" gave up their "Church Extension Committee of the Board of Missions" and organized a distinct Board, called "The Board of Church Extension," in 1855. The Methodist Episcopal Church did not institute their "Church Extension Society" until 1865. The Episcopalians have no organization for this specific work, but meet the appeals of individual applicants by private collections; and in each church, engaged in building, the raising of money is left largely with the

clergyman. Hence an Episcopal paper thus speaks of what it calls "a lamentable evil":

"One of the great evils in the church that should be speedily remedied, is the raising of money by the clergy for church building. All over the land they are more or less occupied in this unclerical work, especially in the poorer parishes, where there is the greatest need of their whole time being given to the spiritual work under their charge. Instead of "feeding the flock," over which they have been placed, they are often compelled to act the part of tax-gatherers; much of their time has to be spent in counting-houses, pleading with men who have the means, to aid in the various building operations. The worry they often meet with from a want of appreciation of their efforts, and the constant wear on their nerves, in consequence of the many disagreeable trials to which they are subjected, frequently unfits them for the proper work of the ministry."

So far as respects appealing for aid in this work to the benevolent public, it is one of the prominent objects of the Union, to save the pastors of the poor churches from this "lamentable evil." Will not all the churches spontaneously help to give our organized efforts efficiency?

NOT TOO FAST.—There is reason to believe that, in a considerable number of cases, churches are led to undertake the work of building houses of worship *too soon*. They feel greatly the want of a sanctuary, and are sanguine as to their own ability and the amount to be obtained from the Union, and perhaps from private friends, and so commence the work. But the cost

proves greater than was estimated, the avails of the subscription list less, and by the time the work is half completed there is great embarrassment and perhaps all that has been done is lost.

It is impossible for the Congregational Union to render aid beyond the amount of the annual contributions sent to its Treasury, in answer to its earnest appeals. Within the last two years *applications* have come faster than *contributions*, and the consequence necessarily is that those applying must wait their turn according to the date at which their papers were filed, however inconvenient this may be. If applications are made prematurely and unwisely, there is danger that they will entirely go beyond any resources likely to be at the command of the Union. At present the number on hand is so great that the Superintendents of the A. H. M. S. have been requested to indorse only the exceptionally important cases. The Union has at this date a *year's work* ahead in the applications now on its files.

We beg the friends of this great work to devise and execute *very* liberal things for the relief of the waiting churches. Are there not those, who, out of ample wealth, can promptly send us the means of responding to their calls?

Congregational Publishing Society.

Rev. ASA BULLARD, } Sec's.,
Rev. WM. BARROWS, D.D., }
MOSES H. SARGENT, Treas., 13 Cornhill,
Boston.

It was the night of March 14-15, on the "owl train," between New York and Boston. While taking a midnight lunch at New Haven, I met a stranger from the silver mines of Nevada, on the way to his home in Maine. He had just escaped from a three weeks' snow blockade on the Union Pacific, having run, in that time, the terrible gauntlet of snow and ice between Wash-a-k-e and Cheyenne, 236 miles.

He was happy after his escape, intelligent and communicative. I learned that his home in Nevada was a place of about 15,000 people, made up of four villages, that in their growth had flowed together into practically one city. The leading interest was silver mines and stamping mills. In our conversation of an hour or two, the following section of it impressed me deeply with its facts:

"How many hours a day do you work those stamping mills?"

"Why, twenty-four, of course. We cannot afford to let them rest an hour."

"Well, what do you do on the Sabbath?"

"What we did on Saturday, and expect to do on Monday. No stopping for Sunday, where a stamping mill pays."

"And how about the other workshops, stores, offices, and gangs of hands?"

"They do what the stamping mills do. There is no Sunday in their almanac."

"Well, then, I should like to know what you do with the Ten Commandments?"

"We keep one of them."

"I don't think I understand you."

"I leave my saddle-bags or anything valuable outside the door of a store, ranch, or shanty, with no fear that anybody will steal it. For, if a man steals anything in those circumstances, and the thing be found on him, he knows that he swings from the next limb. We keep one of the Commandments: 'Thou shalt not steal.'"

"But what do you do with the other nine?"

"Stranger, we keep one of the Commandments."

I then inquired into the social, moral, domestic, and more private life of this community. The answers could not be spread out on the pages of *The Home Missionary* without offense to propriety and modesty. Violence,

fraud and licentiousness must mark any community that deliberately and defiantly sets aside the code of Sinai. There can be no organized safety for property, life, or the virtues. Society without the decalogue must be pagan, heathen, and if it gain wealth and intelligence, it must have anarchy. It is fearful to think of so many young, energetic, and promising mining and farming communities, starting off in this way. American republicanism is not a possibility in such places. The school-house rarely precedes the church in our new settlements, and with neither of these institutions, it were better, doubtless, that the Indian and the buffalo retain our fair West, beautiful and rich as it may be by nature.

But in the scarcity of ministers, Tract work and the gospel, through Sabbath schools, are the only means possible to evangelize these opening centers and scattered immigrants. And the Congregational Publishing Society is trying to do this work. Our 960 Congregational Home Missionaries are our Field Agents in the Tract cause, and without cost to our Society. The devout among the new settlers and in the waste places are glad, with the aid of our S. S. Libraries and the Children's Papers, to start the Sabbath schools. So they sanctify the Sabbath and furnish the gospel, till such time as they may have ministers, and meeting-houses, and churches, and communion tables.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
STEPHEN T. FARWELL, Treas., 15 Cornhill, Boston.

INDIRECT INFLUENCE OF THE SOCIETY.—An organization like this, beside its direct and legitimate work, is all the while exerting an incidental influence of a very important character. At the time when this Society was organized, in the year 1816, fifty-six years ago, the sentiment of the country,

in regard to the Christian ministry, was, in many respects, in a low and degenerate condition. In the closing period of the last century, and in the early years of the present, the nation had passed through two exhausting wars, with their demoralizing tendencies. Other agencies had also been at work, whereby the churches had been reduced in numbers, and were greatly wanting in true Christian life and enterprise. The colleges had been full of infidelity, though they had begun to recover from this plague. Just about this time, began that great movement from the Atlantic coast, westward, by which a new population was filling the forest wilds, and an imperative necessity existed for furnishing these new settlements with the gospel and the means of grace. The foreign missionary movement had also begun, and the messengers of salvation were also to be furnished for distant lands.

Under this pressure, good and active Christian men, discerning the signs of the times, organized this Society, not only to call out such young men for the ministry, as would naturally need the aid of this Association, but also to fire the hearts of others who were in easier circumstances, and would not need this assistance. And it will be found, as a simple matter of fact, that hundreds, and we might say thousands of men have been educated for the Christian ministry, since that day, who would never have been so educated, had it not been for the agency of this organization; and yet the men of whom we are now speaking have never received its aid, and their names are not to be found upon our books. The older members of our churches can well remember the force and pervading power of that long appeal, which the Education Society made to the churches, between the years 1816-1835, whereby an immense multitude of young men were started on their way to the ministry, some to

receive the aid of this Society and some to go through without it.

From the day the Society was formed until now, there have always been many young men whose case is exactly described by the testimony of a minister given in one of our public meetings. In substance it was this: "I never received the aid of the Education Society, and yet I should never have been in the ministry without its agency. The Education Society was to me exactly what a little railing is to one who wishes to cross a narrow bridge—a log or beam, stretching across a wild and roaring stream. If the railing is there, so that you can take hold of it, if you wish, you may cross without once touching it. But if the railing is not there, one is timid and dare not attempt the passage. I supposed I should have to fall back upon the Society for help, and because I could do it, I started. But friends were raised up, and I went over without once seizing hold of the railing."

This will represent one class of cases, and there are many classes of those who find themselves in the ministry because of the existence of the Society, and who would not have been there without its suggestive influence.

There is one man in this country, not of our own denomination, though he was reared among us, and received his early impress of character in New England, who has become an Education Society in himself, having all the while a large number of young men under his care and generous support. It may be doubted whether his mind would ever have taken this turn, except for the long continued public work of an organization like this.

The College Society.

Rev. H. Q. BUTTERFIELD, Sec., 62 Bible House, New York.
SAMUEL HOLMES, Treas., 255 Pearl St., New York.

OBJECTION ANSWERED. — In 1847,

Dr. John Todd wrote six "Plain Letters" to a parishioner, in behalf of this Society. They abound in good sense and pithy argument. As some of our patrons may be troubled with an objection which his third letter meets, we quote:

"But perhaps you will say: 'Why must our churches be called upon to endow and raise up colleges in which to educate lawyers and physicians?' 'I hope,' said a good man, as he handed his dollar for this cause; 'I hope that this will not go to educate lawyers.' The feeling of the good man was a natural one. Let us look at it in its true light. There can be no doubt that we must have lawyers and physicians; and they must be educated by somebody. Which is wisdom,—to have them brought under the power of an education strictly Christian, which will exert a silent influence upon them through life,—imbued with the philosophy of the church, trained by her intellectual principles, breathing in her atmosphere, or, to have them cast off to be educated under the influence of infidelity, or even of teachers that live for this world alone? What an inconceivable difference would it make in this nation, if all who had studied law or medicine, or become teachers, had been educated in schools not controlled by the piety of the church of God! Who can tell how many silken cords have bound these spirits, and made them the friends of good order, of law, the supporters of the Sabbath and of good things, and which cords were fastened upon them while receiving their education? . . . Would not a church forget herself greatly, were she alone to make provision for the spiritual education of her own children? Now this is precisely the principle on which she acts when she rears a college to educate her ministers, and yet makes provision so ample that all the mind which is educated in the land may be trained un-

der the most decided Christian influence. Your own plans at home answer the objection."

The objection involves a principle that would act upon the ministry most disastrously. It assumes that none, not wishing to preach, should be educated in Christian colleges. But a large portion of all our students enter college undecided as to profession. These would all be excluded from colleges built by the churches. What a loss! About one minister in four comes from that very class; for one-fourth of all our ministers have been converted in college. The plan controverted would give all the other professions a chance to draw away from the ministry; the present plan gives the ministry a chance to draw away from all the other professions.

THE CRY FOR HELP.—We wish the passionate pleas that come to this

office could be heard by all who have the means to help. "The want of endowment cripples us." "Can you not raise us \$50,000 *this year*?" "Oh! for \$50,000 in hand to-day!" It is hard to put such men off. It is still harder for them to be put off. One thing seems to be certain: there is money enough in Christian hands to build all the colleges this Society has in view. And we have no doubt it would be given, could the need be fully seen and felt.

ADDED TO THE LIST.—Our list of givers in the last number should include these two names:

1872. DEA. AARON BENEDICT, of Waterbury, Conn., has just completed a gift of \$20,000 to Iowa College.

Hon. S. C. POMEROY, has paid to Washburn College, Kan., his subscription of \$25,000.

MISCELLANEOUS.

Massachusetts Home Missionary Society.

THE MASSACHUSETTS HOME MISSIONARY SOCIETY held its Seventy-Third Annual Meeting in the First Church in Pittsfield, Wednesday, June 19, 1872, at 2 P. M. The President, Rev. W. A. STEARNS, D. D., occupied the chair. Rev. H. B. HOOKER, D. D., Secretary, presented the Annual Report. In the absence of the Treasurer, S. T. FARWELL, Esq., his Report was read by Hon. WM. HYDE. An Address was then delivered by Rev. A. H. CLAPP, D. D., one of the Secretaries of the American Home Missionary Society.

Rev. Dr. HOOKER read a paper resigning his office as Secretary, and a committee of five was chosen, to whom this paper was committed. The committee reported the following minute:

WHEREAS, The Rev. Dr. HOOKER, on account of his age, has requested to resign his office:

Resolved, That the Society, with unaffected regret, submit to his judgment, and most cordially acknowledge the faithfulness, the wisdom, and ability and zeal with which he has for fifteen years sustained and fulfilled the duties of his responsible position, ever having the confidence of his brethren in the ministry, and no less that of the churches. The Society desire to thank the Great Head of the Church for having lent them such a servant, and permitted him to labor so long, and with a success so marked, that it leaves nothing for the Society to regret.

Resolved, That the cordial thanks of this Society be given to Dr. HOOKER for his most acceptable services, with the request and understanding that he continue in his present position till the close of December next.

We subjoin a few items from the Report of the Executive Committee:

The donations to our Treasury during the year have been \$70,769.26; which

is in advance of last year by \$34,311.99; while \$31,134 have been sent to the National Society without passing through our Treasury; and the contributions from the whole State have been \$101,905.26; the largest amount by \$14,444, ever given for Home Missions in Massachusetts. Barrels and boxes of clothing sent through the office, \$4,228. Private donations, not going through the Treasury, \$1,200.

The liberal offerings of the people have been employed in sustaining gospel ministrations in waste places and among the feeble churches of this State, and in aiding the National Society in its great work of evangelizing distant portions of the land. In our own State sixty missionaries have been kept in active service during the year, who have sought the higher Christian life of some twenty-three hundred and eighty-four members of mission churches, and ministering to congregations with which there have been connected not less than ten thousand people. The youthful population have been cared for by Sabbath school instruction, to the number of near four thousand, and one hundred and eighteen conversions have been reported. One church has been organized, and one has become self-supporting.

The work of the Secretary of Home Evangelization, Rev. D. P. NOYES, has not varied materially from that of preceding years. As heretofore, he has attended as many of the local Conferences as he could, has preached upon Home Evangelization on the Sabbath, and has conferred and corresponded with many pastors and church members. His labors have been almost exclusively devoted to immediate, practical results; and he has met with almost continual encouragement. A single year, in a single State, of such work, gives no trumpet note of greatness, but the heaven leaveneth, and the light shineth more and more toward the perfect day.

Vermont Domestic Missionary Society.

The fifty-fourth anniversary of the Vermont Domestic Missionary Society was held at Brattleboro, on Wednesday, June 19, 1872; the President, J. W. Hickok, Esq., in the chair. The Treasurer's Report was read by J. C. Emery, Esq., the Treasurer, and the Directors' Report by the Secretary, Rev. C. S. Smith. Remarks were made by Rev. O. C. Dickerson, C. F. Thompson and others.

We make room for a few extracts from the Report of the Directors:

THE TREASURY.—The receipts of the year, from all sources, have been \$11,882.29. Adding to this \$2,483.60, the balance in the treasury at the beginning of the year, we have as the total resources of the year, \$14,365.95. Of this sum, \$2,500 were from legacies which were given to be kept as a permanent fund, and have been invested and secured by mortgage on real estate.

The amount received from Cent Societies, donations and contributions, for our itinerant work, has been \$2,215. In addition to this, there have been received from the itinerant fields \$585.50, making the whole receipts for the itinerant work \$2,800.50. The disbursements in the itinerant work have been \$2,775.50.

There have been sent directly to the American Home Missionary Society, during the year, without passing through our treasury, \$6,288.73, a considerable part of which was in legacies. So that the total amount given in the State for home missionary purposes, during the year, has been \$18,171.02. Adding to this the amount in our treasury at the beginning of the year, it gives us \$20,654.68 as the available funds of the missionary work—a larger sum than has been reported in any previous year.

WORK AND FRUITS.—The year just closed has, on the whole, been one of rich spiritual blessings to our missionary churches. Sixty-seven missionaries have been in commission during the whole or a part of the year. Forty-three of them have been ordained ministers, and ten settled pastors. The remaining twenty-four have been undergraduates of Theological Seminaries.

A survey of our missionary fields exhibits all the lights and shades that appear in our self-sustaining churches—the lights quite as bright and cheering, the shades, in some cases perhaps, deepening into thicker darkness.

Fifteen churches have a less membership than they had a year ago, though some of them have received additions and make mention of conversions. In the remaining twenty-seven aided churches there has been a gain, and some of them have been highly blessed of God. One hundred eighty-four hopeful conversions have been reported. One hundred seventy-three have been received into church fellowship by profession of faith, and eighty-two by letter—two hundred fifty-five in all. This is a larger number of additions than we have chronicled for several years. The losses by deaths and dismissions have been ninety-two, leaving a net gain of one hundred sixty-three members.

The Red River Colony.

By REV. E. S. WILLIAMS.

Although, by the wise forethought and generous enthusiasm of the enterprising "Red River Colony," I am not a burden on your Treasury, my field is a missionary one, and, in most cordial sympathy with your missionary, Rev. H. N. Gates, I am holding up the beautiful banner on these fertile and fast-filling prairies. Sunday, June 9th, I first met the devoted little company, who, in a tent and amid the hardships of early pioneering, under the lead of Rev. Mr. Deming, formerly of Newburgh, Vt., had held prayer meetings and preaching services from the first Sunday when March snows sifted down upon them. They looked as if they would be disappointed were they not called on for a subscription; and so, inspired by the generous enthusiasm of Mr. H. S. Turner, of Chicago, who takes a warm interest in the success of the enterprise, I made a call for \$1,000 to put up at once a neat little chapel, not a church, nor a town-hall, but a town-chapel for worship, school, Young Men's Christian Association room, library and lecture room, to be under control of a committee of Christian men until a church can be built and the chapel given entirely to school purposes. Next Sunday they hope to be in the building and formally organize the Sunday school.

It is very snug, 28x40 feet, with a neat tower into which we hope some generous friend will put the first bell in Clay Co.

With long and prayerful consideration, and with most cordial and delightful unanimity, Presbyterians, Methodists, Baptists and Congregationalists have gone forward and adopted essentially the constitution found in Dr. Roy's Manual, and, as a doctrinal basis, the Boston Council's Declaration of Faith on Burial Hill, omitting only the word Congregational, which we who are Congregationalists ought cer-

tainly to be willing to omit, if we can retain the blessed fact of New Testament republican simplicity and liberty.

We wait with devout interest the coming of a large Council of Congregational churches from the southern part of our State, and all the evangelical churches on the line of the Northern Pacific Railroad, to organize us and welcome us to their fellowship. And then it is "Eastward-march!" For Mr. Gates has two churches for the same Council to recognize, the next day, at Audubon and Detroit, and yet another on Tuesday, at Brainard, the thriving little city where the railroad crosses the Mississippi river. Here, Wednesday morning, August 14th, he hopes to lay the corner stone of a chapel which Gov. Smith, of St. Albans, Vt., builds in memory of his father-in-law, Hon. Lawrence Brainard.

Rev. Samuel Ingham will be ready to take charge of the church at once, and, with Rev. Mr. Salter's enthusiastic co-operation, from Duluth, we hope soon to form the "Northern Pacific Ministerial Association," to the meetings of which we shall invite all evangelical pastors about us, until such time as they shall feel strong enough to form by themselves.

"Fifty Dollars, or Fifty Cents?"

There is, on the borders of Connecticut, a small town which, though weak and feeble, still with the help of the "Home Missionary Society" supported a minister, and maintained regular divine worship.

About the time when it became necessary to pay the minister's salary, there moved into the place a man who gained his living by carting coal and other similar labor. It was noticed that this man was very regular in his attendance at church, and was never absent from the prayer meeting; but in a pecuniary point of view, he was not considered a valuable acquisition.

It was the custom, when the salary was due, for one of the deacons to collect all he could from the people, and to obtain the balance from the Home Missionary Society. In accordance with this custom, one fine morning Deacon A——, a man of considerable means and considerable penuriousness, started forth, subscription paper in hand, to see how much he could squeeze out of the parish for the support of their minister. The first person he met was the above-mentioned coal carter moving along the road with a load of that material. The deacon considered within himself that it might be worth while to ask him to contribute (seeing that he was a good sort of a person, and every little helps), and so accosted him with: "Good morning, Mr. B——, are you willing to give anything towards the support of our pastor?" at the same time handing him the subscription paper.

The man stopped, stood thoughtfully a moment or two, drew a pencil out of his pocket, and with his dirt-begrimed hand headed the list with the sum of \$50.00.

The deacon was so taken by surprise that he could hardly believe the evidence of his eyes: and thinking the

man had made a mistake, and not wishing to take advantage of him, asked him, "Did you not mean that for fifty cents?" The coal-carrier turned and drew himself up to his full height, and with great earnestness replied: "I do not value the gospel at fifty cents a year." This answer placed the case in a new light. The deacon went immediately to the pastor, related the incident, and said: "If that man can give \$50, I can give \$250."

The same spirit actuated the rest of the church on hearing the story, and in a few days the salary was raised by the people themselves, without the necessity of applying for outside aid.

Reader, it becomes you to consider the question suggested by this incident. "How much do you value the gospel at?" for upon the answer may depend your fate for eternity. If by a whole-souled Christianity you prove that you have consecrated time, influence, money, all that you have and are to the service of the Master, at that dread hour all will be well. But if not, then this question may well startle you. For according to your valuation of the claims of Christ here, will be his valuation of your services there.—*Religious Herald*.

APPOINTMENTS IN AUGUST, 1872.

Not in commission last year.

Rev. Hiram Cummings, Georgetown, Cal.
Rev. John L. Stephens, South Vallejo, Cal.
Rev. David F. Watkins, Nortonville, Cal.
Rev. Norman McLeod, Salt Lake City, Utah.
Rev. L. Wheaton Allen, To go to Colorado.
Rev. Edward B. Tuthill, To go to Colorado.
Rev. A. L. Smith, Blue Rapids, Kan.
Rev. Herbert R. Bushnell, Cannon Falls, Minn.
Rev. Emerson G. Wicks, Glencoe, Minn.
Rev. W. B. Glover, Dyersville, Iowa.
Rev. Henry Hetzler, Sherrill's Mound, Iowa.
Rev. J. A. Bedient, Greenwood, Mo.
Rev. E. C. Stickel, Gallatin, Mo.
Rev. Samuel Dilley, Orange, Ill.
Rev. Irving L. Beman, Vineland, N. J.

Re-commissioned.

Rev. David B. Gray, Oakland, Cal.
Rev. William C. Merritt, Atlanta, Cal.
Rev. Edwin R. Beach, To go to Colorado.
Rev. Harvey Jones, Hutchinson, Peace, Raymond and Great Bend, Kan.
Rev. John Scottford, Neosho Falls, Kan.
S. R. Butler, Hutchinson, Minn.

Rev. Nahum W. Grover, Mantorville, Minn.
Rev. Sherman Hall, Sauk Rapids, Minn.
Rev. Charles F. Boynton, Eldora and vicinity, Iowa.
Rev. Lyman D. Boynton, Parkersburg, Iowa.
Rev. E. G. Carpenter, Corning, Iowa.
Rev. Thomas Douglass, Fort Dodge, Iowa.
Rev. Charles Hancock, Staceyville, Iowa.
Rev. Leroy S. Hand, Polk City, Iowa.
Rev. Edwin E. Webber, Central City, Iowa.
Rev. Chauncy D. Wright, Avoca, Iowa.
Rev. John H. Cameron, Markesan, Wis.
Rev. Horatio M. Case, Allen's Grove, Wis.
Rev. Nathaniel G. Goodhue, Johnstown, Wis.
Rev. James Jameson, Muscoda and Avoca, Wis.
Rev. Robert Qualife, Hartland and Pewaukee, Wis.
Rev. Albert A. Young, Sharon, Wis.
Rev. Henry G. Pendleton, Lyman, Ill.
Rev. Milton Rowley, Marseilles, Ill.
Rev. John A. Ball, Harpersfield, N. Y.
Rev. Charles W. Burt, Union Center, N. Y.
Rev. Albion L. Greene, Richford, N. Y.
Rev. David K. Pangborn, South Canton and Pierpont, N. Y.

RECEIPTS IN AUGUST, 1872.

MAINE—		
Gorham, Mrs. W. Oxnard,	\$5 00	
NEW HAMPSHIRE—		
Received by L. D. Stevens, Treas. N. H. M. Soc.:		
Concord, South Cong. Ch. and Soc.,	\$8 35	
Groton, Parker Blood,	30 00	
Keene, First Cong. Ch. and Soc.,	50 00	
Second Cong. Ch. and Soc.,	26 18	
Conway, Legacy of Mrs. Clarissa E. Merrill, by L. H. Eastman, Ex.,	104 48	
	69 70	
VERMONT—		
Berlin, on account of Legacy of Rev. Truman Perrin, by S. F. Nye and J. N. Perrin, Exs.,	460 00	
Thetford, Legacy of Dea. B. Frost, by C. P. Frost, M. D., Ex.,	54 00	
MASSACHUSETTS—		
Mass. Home Miss. Soc., by S. T. Farwell, Treas.,	2,000 00	
Curtisville, Cong. Ch. and Soc., by D. Fairchild,	11 75	
Rehoboth, Legacy of Elizabeth Jewell, by John Baker, Ex.,	286 00	
Springfield, "Unabridged," H. M.,	1,000 00	
West Brookfield, First Cong. Ch., by Rev. R. B. Bull, to const. C. H. Jackson, Miss Alice W. Giddings and Miss Isabel P. Morey L. Ms.,	100 00	
West Stockbridge, On account of Legacy of B. Cone, by H. W. Taft and H. J. Tucker, Trustees,	97 50	
	57 85	
RHODE ISLAND—		
Barrington, Legacy of Rev. F. Horton, by Mrs. A. H. Horton, Ex.,	383 34	
CONNECTICUT—		
Conn. Home Miss. Soc., by J. L. Chapman, Treas.,	2,000 00	
Bozrah, Miss Lucy H. Spicer, to const. Mrs. M. L. E. Avery a L. M.,	30 00	
Bridgeport, First Cong. Ch. and Soc., by N. S. Wordin, Treas., of wh. \$30 from N. S. Wordin, to const. N. Eugene Wordin, M. D., a L. M.,	143 00	
Sabbath School, Second Cong. Ch., by E. Sterling, Supt.,	75 00	
Chester, Samuel Billman,	5 00	
Cromwell, Mrs. Crocker,	5 00	
Farmington, A Friend, to const. Alford Carleton a L. M., \$30; Friends to the cause of Christ, \$3,	33 00	
Greenville, Cong. Ch., coll., \$42; mon. con., \$18.64, by F. W. Carey, Treas.,	60 64	
Lakeville, Mrs. M. A. Holley,	25 00	
New Haven, E. H. Hoyt,	1 00	
New Preston, Cong. Ch. and Soc., by Miss E. M. Averille,	60 00	
Putnam, Second Cong. Ch. and Soc., by C. N. Fenn, Treas.,	174 50	
C. N. F.,	1 00	
South Britain, W. P. Mitchell,	30 00	
Thomaston, Cong. Ch., by P. Darrow,	280 00	
Unionville, Cong. Ch. and Soc., by J. P. Chamberlin,	40 19	
Winthrop, Mrs. A. Rice, by R. E. Rice, to const. Mrs. Minerva A. Jones a L. M.,	30 00	
NEW YORK—		
Bath, The late First Presb. Ch., Constitutional, by Guy H. McMaster, Special Trustee,	150 62	
Brooklyn, Pilgrim Ch., A. C. Brownell,	25 00	
Canandaigua, First Cong. Ch., by E. G. Tyler,	456 30	
Deansville, A Friend,	500 00	
Farmingville, Cong. Ch., by Rev. O. Holmes,	2 80	
Hancock, First Cong. Ch., by Rev. I. D. Cornwell,	30 00	
Madrid, Cong. Ch., by Rev. G. Strassenburgh,		6 80
Medina, Mrs. N. J. L. Bayne, by Rev. G. R. Merrill,		10 00
New Village, Cong. Ch., by E. R. Howell, Treas.,		10 00
New York City, Madison Av. Pr. Ch., In Memoriam, \$5; W. C. Conant, \$50,		55 00
Otisco, Ladies' Soc. Cong. Ch., by S. N. Cowles, Treas.,		14 23
Lucinda Adams, dec., by A. Adams,		6 00
Seneca Castle, Rev. A. H. Parmelee,		5 00
Woodhaven, First Cong. Ch., by Rev. W. James,		7 34
NEW JERSEY—		
Orange, Cong. Ch., by J. L. Halsey, Treas., to const. Rev. F. A. Adams a L. D., of wh. from Rev. A. Underwood, to const. C. F. Underwood a L. M., \$30,		175 25
PENNSYLVANIA—		
Philadelphia, James Smith,		100 00
OHIO—		
Lawrence, Betsey McGuire,		5 00
Tallmadge, Benev. Assoc., by D. E. Wright, Treas., of wh. from Rev. John Seward and wife, to const. Rev. C. L. Hamlin a L. M., \$30,		130 50
South Amherst, Legacy of E. French, M. D., by Rev. W. C. French, Ex.,		100 00
ILLINOIS—		
Apple River, Rev. R. J. Williams,		5 90
Bloomington, Cong. Ch., by Dr. C. W. Olsson,		10 78
Chicago, Plymouth Cong. Ch., South Cong. Ch.,		62 84
Creston, Cong. Ch.,		27 00
East Paw Paw, Cong. Ch., bal. of coll., by Rev. C. C. Breed,		3 5
East Wheatland, Sabbath School, by J. Fisher,		12 50
Harvard, S. Richardson, \$5; A. M. Thompson, \$8,		6 00
Malta, First Cong. Ch., by Rev. C. H. Wheeler,		13 00
Owego and Saunamin, Cong. Chs., by Rev. W. E. Catlin,		3 70
Paw Paw, Union Cong. Ch., by Rev. S. R. Dole,		25 00
Roscoe, First Cong. Ch., \$6.53; Rev. R. Miller, \$3.47, by Rev. R. Miller,		7 62
Roseville, Rev. A. L. Pennoyer,		10 00
Wheaton, First Ch. of Christ,		5 00
		77 00
MISSOURI—		
La Grange, German Evan. Cong. Ch., by Rev. J. Schaerer,		10 00
MICHIGAN—		
Cheboygan, First Cong. Ch., by Rev. J. L. Maile,		35 00
Flat Rock, First Cong. Ch., by Rev. R. Parsons,		30 00
Goodrich, Cong. Ch., by Rev. A. Sanderson,		12 00
Nankin and Livonia, Cong. Chs., by Rev. A. F. Brushe,		16 00
Port Huron, Cong. Ch., by Rev. J. S. Hoyt, to const. John Johnston a L. D.,		
Kitty Sanborn, W. H. Sanborn, Mrs. A. E. Wastell, Mrs. A. Fish, A. H. Fish, F. A. Fish, Carrie M. Fish, W. R. Mulford, Mary O. Hoyt, G. Barrett and E. H. Jones, L. Ms.,		600 00
St. Johns, Cong. Ch., by G. T. Ballinger, Treas.,		2 00
Shelby, Cong. Ch., by Rev. A. St. Clair,		10 00
Vicksburg, First Cong. Ch., by Rev. J. J. Bunnell,		12 50
WISCONSIN—		
Received by Rev. D. Clary:		
Beloit, Second Cong. Ch., by O. Merrill, Treas.,		\$30 00

Bristol and Paris, Cong. Chs., by Rev. T. Gillespie,	19 00	
Janesville, Cong. Ch., by J. Wright, Treas.,	61 85	
Avails of Chatterton land sold,	132 15	243 00
Received by Rev. F. B. Doe: Grand Rapids, Cong. Ch., Sparta, Cong. Ch., and Sab- bath School,	\$10 00 61 00	71 00
Bloomer, First Cong. Ch., by Rev. H. A. Wentz,		11 70
Oakfield, Cong. Ch., by Rev. H. C. Simmons,		100 00
Osseo, Cong. Ch., \$5; Hale, Cong. Ch., \$2, by Rev. S. H. Thompson,	7 00	
Wauwatosa, Mrs. Sally Green,	5 00	
IOWA—		
Cass, Cong. Ch., by Rev. W. H. Bar- rows,		16 35
Cedar Falls, Cong. Ch., an. coll., \$26.25; mon. con., \$28.75, by Rev. C. Gibbs,		55 00
Civil Bend, First Cong. Ch., by Rev. W. C. Foster,		37 50
Davenport, Ladies' Soc., German Evan. Cong. Ch., by Rev. J. F. Graf,		5 00
Franklin, Cong. Ch., \$17; Webster, Cong. Ch., \$3, by Rev. F. Crang,		20 00
Grove Hill, German Cong. Ch., by Rev. P. Weidmann,	2 50	
Lewis, Cong. Ch., by Rev. B. F. Havi- land,	48 00	
Marshalltown, Cong. Ch., by L. Rich- ardson,	14 10	
Nashua, Rev. J. G. Spencer,	10 00	
Newton, Wittenberg Cong. Ch., coll. in part, by Mrs. S. C. Bosworth, Tr.,	11 00	
Otho and Tyson's Mills, Cong. Ch., coll. in part, by Rev. G. Bent,	20 00	
Springvale, First Cong. Ch., by Rev. A. Parker,	10 25	
Wooster, Cong. Ch., by Rev. R. Wil- kinson,	5 00	
MINNESOTA—		
Brownsville, Mrs. S. M. McHose, Collins and Preston Lake, Cong. Chs., by Rev. S. H. Kellogg,	5 00	
Fergus Falls, Cong. Ch., by Rev. L. Wolfson,	4 70	
Mazepa, First Cong. Ch., by Rev. E. P. Dada,	8 30	
Minneapolis, Plymouth Cong. Ch., by C. M. Cushman, Treas.,	12 50	
Rochester, Charles Dunning to const. John Dunning a L. M.,	14 77	
KANSAS—		
Eureka, Cong. Ch., by Rev. L. H. Platt,	30 00	
Hawatha, Cong. Ch., by Rev. H. P. Robinson,	5 00	
Independence, Cong. Ch., by Rev. R. M. Tunnell,	8 00	
Osawatimie, Cong. Ch., by Rev. S. L. Adair,	28 30	
White Cloud, First Cong. Ch., by Rev. H. W. Shaw,	15 00	
NEBRASKA—		
Papillion, Cong. Ch., by Rev. R. Gay- lord,	8 00	
OREGON—		
Oregon City, First Cong. Ch., by Rev. E. Gerry,	5 55	
HOME MISSIONARY.		
	106 00	
	\$11,296 85	

Donations of Clothing, etc.

Bennington, Vt., Ladies' Home Miss. Soc., Second Cong. Ch., by Miss Julia Bing- ham, a box,	\$211 81
Chattanooga, Tenn., Rev. C. C. Carpen- ter, a box,	
Enfield, Conn., Ladies of the First Cong. Ch., by Mrs. L. A. Eggleston, a half barrel,	

Receipts of the Massachusetts Home Missionary Society, in August, STEPHEN T. FARWELL, Treas.

Boston, Eliot Cong. Ch. and Soc.,	\$44 02
Highlands, Vine St. Ch. and Soc.,	52 00
Brighton, Cong. Ch. and Soc., add'l.,	5 00
Clinton, Evan. Ch. and Soc.,	75 00
Dedham, Allen Cong. Ch. and Soc.,	118 25
Great Barrington, Cong. Ch. and Soc., by J. Dewey, Jr., Treas.,	38 26
Hanover, Cong. Ch. and Soc.,	5 35
Harwich, Mrs. Sarah Long,	50
Hatfield, Cong. Ch. and Soc., by J. A. Billings, Treas.,	122 20
Haverhill, West Parish Ch. and Soc.,	17 00
Lancaster, Residuary Legacy from the Estate of the late Warren Fay, D.D., by C. T. Symmes, Ex.,	85 20
Lawrence, W. L.,	50 00
Leverett, A Friend, by C. H. Field,	1 75
Middleboro, Cong. Ch. and Soc.,	58 60
Milford, First Cong. Ch. and Soc., by C. Ellis, Jr., Treas.,	85 00
Neponset, Cong. Ch. and Soc.,	20 25
Newbury, First Cong. Ch. and Soc.,	55 00
First Ch. Sabbath School,	13 86
Newburyport, North Cong. Ch. and Soc.,	98 71
Newton, J. Sturgis Potter,	50 00
Packardville, Union Cong. Ch. and Soc.,	2 25
Provincetown, Cong. Ch. and Soc.,	15 89
Revere, Cong. Ch. and Soc.,	5 58
Shrewsbury, Cong. Ch. and Soc.,	16 85
South Royalton, Cong. Ch. and Soc.,	15 00
Weymouth, Cong. Ch. and Soc., by Rev. Geo. F. Stanton, to const. Samuel Savil Spear a L. M. of A. H. M. S.,	30 00
Stoughton, Cong. Ch. and Soc.,	39 00
Sudbury, Cong. Ch. and Soc.,	12 21
Unknown,	17 00
Waguoit, Cong. Ch. and Soc.,	5 00
Wellfleet, A Friend,	25 00
West Hampton, Cong. Ch. and Soc., by E. Williams, Treas.,	50 00
Whitinsville, Cong. Ch. and Soc., by H. A. Goodell,	1,746 00
Worcester, Mission Chapel Ch. and Soc., to const. Miss Charlotte B. Cheever a L. M. of A. H. M. S.,	30 00
	\$2,991 08

Receipts of the Connecticut Home Missionary Society, in August, JAMES L. CHAPMAN, Treas.

Bridgeport, Olivet Ch., by H. P. Libby, Tr.,	7 22
Ellington, Cong. Ch., by E. C. Chapman, Tr.,	84 25
Hartford, Center Ch. Bible Class, by J. W. Cook,	38 00
New Canaan, Cong. Ch., by Seth Hickok, New Haven, Howard Ave. Ch., by E. Gillett, Tr., to const. Dea. G. W. Hazel a L. M.,	86 86
Norfolk, Cong. Ch. and Soc., by Rev. Dr. Eldridge,	46 00
Rockville, First Cong. Ch., by E. C. Chapman, Tr., to const. Miss Edna Winchell, Miss Maria A. Bennett, Mrs. Jennie E. Loomis, and Eustace C. Chapman L. Ms.,	145 00
Second Ch., by T. M. Durfee,	252 43
Rocky Hill, Cong. Ch., by T. D. Williams,	18 00
Westville, Cong. Ch., by F. T. Jarman,	67 40
Wethersfield, A Friend, to const. Miss Frances M. Wright a L. M.,	30 00
Wilton, Cong. Ch., by B. Gilbert,	99 00
	\$994 16

Receipts of the Ohio Home Missionary Society, in July and August, F. C. SESSIONS, Treas.

Bellevue, Cong. Ch.,	22 10
Collamer, Cong. Ch.,	75 00
Edinburg, Cong. Ch.,	48 00
Findlay, Cong. Ch.,	15 75
Mansfield, Cong. Ch.,	331 12
Painesville, First Cong. Ch.,	81 05

\$273 11

THE Home Missionary.

OCTOBER, 1872.

CONTENTS.

	PAGE
NEBRASKA AS A MISSIONARY FIELD	133

MISSIONARY INTELLIGENCE.

Oregon.—From <i>Rev. T. Condon</i> , The Dalles. — Will It Pay? — Old Things Passing Away	136
Nebraska.—From <i>Rev. A. Dresser</i> , Linwood. — Prospecting. — Scattered Sheep.—The Lord's Table in a Sod-House.—Architecture of a Sod-House.—Not Water-Proof	137
From <i>Rev. L. H. Jones</i> , Lone Tree.—Why I Am Here. — Changes. — The Work Begun	138
Kansas.—From <i>Rev. A. M. Richardson</i> , Lawrence. — Revival	139
From <i>Rev. I. Jacobus</i> , Junction City.—Enough!—The Revival Wave	140
From <i>Rev. F. T. Ingalls</i> , Olathe.—Gaining Ground	140
Minnesota.—From <i>Rev. S. H. Kellogg</i> , Swansca.—Bodily Exercise Profiteth ..	141
From <i>Rev. O. A. Starr</i> , Montevideo.—Too Much Exercise.—An Open Door ..	141
Iowa.—From <i>Rev. J. G. Spencer</i> , Nashua.—The Missionary's Reward.—About Plain Preaching	142
From <i>Rev. E. S. Hill</i> , Atlantic.—Revived.—Going Alone	142
From <i>Rev. W. J. Smith</i> , Alden.—Refreshing	143

Michigan.—From <i>Rev. S. McKinney</i> , South Boston.—A Fruitful Year	143
From <i>Rev. J. D. Millard</i> , Pleasanton.—Preparing the Way of the Lord.—Meeting in a "Double Log Barn"	144
Missouri.—From <i>Rev. G. A. Paddock</i> , Lebanon.—Loss and Gain	144
Illinois.—From <i>Rev. S. B. Goodenow</i> , Comco.—Missionary Revival.—Christian Union	144
Virginia.—From <i>Rev. R. Tolman</i> , Hampton.—Signs of Promise	145
New York.—From <i>Rev. G. B. Rowley</i> , Norfolk.—The Tide Turning	146

OUR CO-OPERATIVE SOCIETIES.

AMERICAN CONGREGATIONAL UNION	147
CONGREGATIONAL PUBLISHING SOCIETY ..	148
AMERICAN EDUCATION SOCIETY	149
THE COLLEGE SOCIETY	150

MISCELLANEOUS.

MASSACHUSETTS HOME MISSIONARY SOCIETY	151
VERMONT DOMESTIC MISSIONARY SOCIETY	152
THE RED RIVER COLONY	153
"FIFTY DOLLARS, OR FIFTY CENTS?" ..	153
<i>Missionary Appointments</i>	154
<i>Acknowledgment of Receipts</i>	155

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL." Digitized by Google

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, and the place from which it comes should ALWAYS appear on the *outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name *in full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of the
 Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post Office Orders, if practicable, may be sent
 to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one
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 hundred dollars), a Life Director.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

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No. 7.

CHRIST THE HARMONIZER OF NATIONS.

THE International Arbitration at Geneva was a Christian triumph. That two such proud nations should have consented so to settle disputes that were sore and rankling, was due to the presence of a multitude of Christian men and women among their people, to the number and strength of Christian churches planted on their soil and in their convictions, to the hold which Christ himself has taken on those nations and their governments. Wars may come between these nations: we have no certain guaranty as yet against that. They are not so Christianized as to warrant what we should like to believe on that point. But this present peaceful settlement of disputes so exasperating, we believe can be attributed only to the presence of what we have named. And we are disposed, for the moment, to present our Home Missionary work under this light. It is planting churches: it is multiplying Christian men and women; it is giving Christ deeper hold on our nation and on our government. "Blessed are the peace-makers": and what deserves that name, if not a Society which is doing such work? Who deserve it, if not the faithful men who have consecrated everything to this work? Back of all Geneva arbitrations, and making them possible, are these humble but grand efforts to *convert the nations*.

That is a touching incident, where a poor woman, afflicted now for a long time with an "issue of blood," having paid out her whole property for aid that was no aid, at length hearing of Christ comes behind him in the crowd, saying to herself: "If I may but touch his garment I shall be whole." And when she touched she was made whole, for there went virtue out of him—enough dripped from the hem of his garment to heal them all.

But what one of these gospel miracles was wrought for itself alone, or simply for its immediate object? Christ came not to that age or that people only, or chiefly, but to the Race and to the Ages. His works on those about him had further intention. They were symbolic of greater things; prophetic of wider results on larger scale to be wrought by him on men. And this miracle of healing—had it not such wider scope? Our race, in whose behalf he came, has it not, like that suffering woman, been afflicted with an issue of blood? in almost all its history, everything submitted to the abitrant of war? What cure, what physician, for this seemingly incurable disease which

has been on all the earth—our own nation in common with the rest? What will bring us peace? Must the past go on, forever reproducing itself in the future? The gravitation of the world's sober second thought has certainly always been toward peace. Its convictions have been better than its life; its hopes better than its history. What resort has not been tried? On what has it not spent its "living"? It has sought its dream of peace through a *universal empire*, and Alexander, Cæsar, Napoleon, separated by intervals of a thousand years and more, but at the head of their respective civilizations—each of them wielding the most vigorous and enlightened nation of his time, grasping in his hand the powers of wealth, the helps of advanced science, and the best efforts of a great people ripe for the hour—went out to subdue war: to compose the world by bringing it under one scepter. Dreams of a reign of universal peace were behind those conquering armies.

Then came the "*balance-of-power*" theory. No nation should be so strong as to threaten, and none so weak as to tempt its neighbor. Boundaries were drawn and populations distributed to ensure the equipoise of peace. With what results? Have treaties proved more than light planking thrown across deep chasms, and tossed into the abyss by the first gust of passion? Four times within a score of years, or so, have the "Great Powers" been at war to maintain this "*balance of power*" for the sake of peace.

Is that redistribution of the world now going forward on the *Race-principle* a better guaranty? With fewer nations and fewer governments, fewer disputants; but will races consolidated and strong be less plucked on by selfish ends? Let the Slavonic, the Teutonic, the Latin, divide Europe between them, have we security that no umbrage will be given or taken? Bring this race-idea to the front, and let it reshape the nations and recombine the peoples, there is yet no pledge that peace shall reign. Mightier struggles rather loom on the horizon.

But *civilization* is to be the guaranty. Growing science; enlightened mind; spreading commerce; cheaper and multiplied international travel; trades unions, consulting for labor and therefore hostile to war, with their affiliated branches and hundred arms of strength enveloping governments and holding them quiet; and capital, so sensitive of danger and fast coming to see that peace means higher percentage in the long run,—all these elements of our wonderful modern civilization, we hear, are making war impossible. But we are neither too young nor too old to remember a nation of one and the same lineage, of one language and one history, of intimate trade, enlightened beyond almost any other, and under bonds to keep the peace which cannot be told, but which was rent, and torn, and drenched with fraternal blood in every section. And that nation is on our own soil; aloof, by fortunate situation, from the world's disputes, yet not exempt from creating some of its own. For there are times when a black madness seizes nations: the maggot is in their brain; they seem impelled to bite, and rage, and devour: they fling reason to the winds: the fever of strife burns in their veins: anything becomes a pretext: nothing will serve as well. Enlightened science then simply works its invention to bring out more destructive engineering of death. Commerce then hurries to become its feeder. The higher the intelligence, the fiercer and more terrible then the thunderbolt launched into the bosom of the race.

But is there no harmonizing force?—no magnetic center able to draw the

race about itself and thereby bring it to lasting and perfect peace? If some one Interest could be found—much more, if some one Person could be found, to gather the nations to himself, ruling by his one law in every heart, what chance then for the miseries of war? But where are we to find this One who can so crystalize the race upon himself into everlasting peace? The Alexanders, the Cæsars, the Napoleons, have been found wanting. They were limited. Their magnetism was weak. They could not project crystalizing force over the whole race. And then they withered in an hour. He whom the world needs must have “the power of an endless life.” For he is first to organize the world upon himself, and then to hold it so to the end of its historic development. The lines of his magnetic force are not only to go out to the ends of the world, but to the end of time.

Now the prophecy of God has said of Christ, and of him alone, that “unto him shall the gathering of the people be:” while he says of himself, “I will draw all men unto me.” He puts the hopes of men and of nations, for peace, upon their harmonizing on him and about him as their one unifying center. And every attempt of the race to take some Cæsar, Alexander or Napoleon, and make him universal king, has been a foreshadowing on the world’s low plane, and in its coarse outward way, of this divine necessity yet to be realized in Christ. Men sat down beneath their shadow, as if they had found that great Rock in a weary land—put all power possible into their hands. It was for peace. “The Empire is Peace” was always the alluring promise. Now, at length, comes Another—different from all who have gone before him. He too is a conqueror. His enemies are to lick the dust. He shall reign king over the whole earth. He too is to bring peace to the people. That word is sung over his birth: “Peace on earth.” It is heard above the roaring of winds and waves, under midnight storms on the sea of Galilee: “Peace; be still!” It drops along the streets where suffering forms are laid and dying souls are gathered for his mercy: “Son, daughter, thy sins are forgiven thee: go in peace!” It is heard in the upper chamber amidst stricken disciples: “Peace I leave with you; my peace give I unto you”! Everywhere and to all, Peace! Peace! The word is *his* word. Never had it been so uttered. From that day to this, whoever, amongst the crowd in eager curiosity thronging him, has chanced to touch the hem of his garment only, has found himself wondrously healed of passion, magnetized, crystalized upon him into a state of peace passing all understanding.

But, as a whole, the world has not received him, was not ready for him. He was so different, *outré*, foreign. If he would but take its sword; adopt its style for bringing peace; let loose his lightnings and quench his enemies and crush opposition, and compel men to be at peace! It would take him by force and make him king. Such methods lie along its own practice. But to begin with that end in view, and have no other way than that of regenerating hearts into peace, one by one—to depend on these slow moral methods of healing a world and bringing in a kingdom over it all, which is first righteousness and therefore peace—this is transcendental, visionary! The impatient world, not yet cured of faith in its doctoring, would not touch the hem of his garment. He retired, ascended on high. Its issue of blood goes on. Still it spends all its living on its kings and emperors, its kinglings and shams, its standing armies and armored navies. Still the vast industry of its toiling millions is

absorbed, their hard-earned substance devoured by war, by experiments which leave them nothing bettered. Will the hour never strike when, having tried out its own methods to the bitter end, the world will be ready for Christ and his methods? It must come. He will yet return to find a people prepared and isles waiting for his law. To him must the gathering of the people be. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us." A waiting world will hail and crown him the desire of all nations. Deity in humanity! The "Mighty God, the Everlasting Father,"—he is also "Prince of Peace," and therefore "of his government there shall be no end." "Behold, thy king cometh unto thee," O, sad and weary earth! "meek and sitting upon an ass, and a colt, the foal of an ass." But who and what is he to thy hope? *Deity*; therefore wielding all power in heaven and in earth; making the very universe tributary; but *Deity in Humanity*; coming most near, entering this sorrowing human family, sympathetic at every point, touched with the feeling of its infirmities; our Kinsman, our Brother full of grace and truth, of gentleness and unselfish devotion, as of strength and majesty and power! Hast thou not here that one mighty magnetism; that one mighty center on whom to crystalize into everlasting harmony and peace?

We study his life; we study his works and Word; we study HIM, and we rise up assured that here is what, and what only, can bring peace to the people. We rise with the deep conviction that for this reason, were there no other, "To him shall the gathering of the people be." For the world "this man shall be the peace."

The fiery cross summoned the clans of Scotland to war. Caught in swiftest haste from hand to hand, and borne from English border to the stormy Hebrides, across her mountains and firths and lochs, and through her glens from sea to sea, that gleaming cross of fire was the signal, and the gathering of the clans was at its call.

But we have another cross, and another rallying force of mightier attraction. When now the blindness of men and nations shall be taken away, and, wearied with the poverty of its own best peace, the world stands at length ready to be taught, and Christ is lifted to its faith, and seen to be incorporating himself with evil in order to overcome it—the sympathetic, the compassionate, but the mighty One, able to save from strife and war, and determined to deliver by the greatness of his power all those that submit themselves; when—caught from hand to hand, from lip to lip, these tidings are borne through the nations, disappointed and despondent, summoning them to peace through crystalizing on such a center—who or what shall resist their will to do it? We say nothing of any divine decree that the nations shall be given to him. We fix our eye simply on this: that Christ, and he alone of all whom we know, is fitted by his nature and qualities to be that one mighty center to which this world must gravitate—that one only magnetism on which it can crystalize into order and peace. He can, and he only has the personal elements which can surcharge its turbulence, strife and passion, with the wiser economy of love. He can, and he only can breathe above its wild and frenzied tempests, its waves of stormy wrath, that word of subduing power. Because he is what he is, and there is none else, he will be the Great Rock in this weary land. All nations will call him blessed. He will enter the world's heart, and

as he enters, more and more will its passions ebb and all its selfish conflicts cease. Peaceful arbitrations shall come in place of bloody arbitrations, and quiet Christian gentlemen, in some "upper chamber" of a council hall, shall end all strife. Home Missions bear their part—and who shall call it an inconsiderable part?—toward that incoming of the Prince of Peace, that best day of the world.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

*From Rev. I. W. Atherton, Riverside,
San Bernardino Co.*

The Place.

Southern California waits the advent of railroads. As soon as we are assured of them we shall have growth; and then Riverside will get its proportionate share. The beauty of its location, the attractiveness of its scenery, its healthfulness, its rich soil, its varied products, its advantages for the culture of fruits, its water privileges, and the intelligence, enterprise, and worth of its people,—these will attract the best comers from the North and East. Just now, however, all is new and undeveloped, and we do little more than hold our own. Soon we shall know something more definite about railroads. The "Southern Pacific" is pushing on. The story goes that they are under contract to complete fifty miles of road in Los Angeles county, within fifteen months of the voting of a stipulated subsidy, already as good as assured.

The People.

Well, here we are, hardly more than thirty families all told, in the village and within a circuit of two miles of it. We are few, but mixed, having representatives of nearly all shades of belief and unbelief.

Infidelity is awake and active. It has intelligence, learning, ability, and the gift of tongues; at least, of a ready and taking speech. Moreover it is bold, open, presumptuous; in the

street and out of it, upon the weekday and the Sabbath.

Regularly, upon the evening of every Lord's day, they come together. Any and all things are laid hold of to create excitement and catch the public ear. Just now their chief oracle is a somewhat (ten or twelve years) Methodist preacher, far-fallen from grace, dropping to his present low estate, successively through Universalism, Spiritism, etc. What he is now, it is hard to tell. Adrift, afloat, everywhere and nowhere, and yet always and everywhere reckless, abusive, sacrilegious—alas, for the influence! It is powerful for evil. Talents, learning, acquisitions, gifts, experience,—and all these turned out of the way and prostituted to an ignoble use! Behold, in view of it, how the wicked join hand in hand, and how the scoffers strengthen themselves in the evil!

But, thank God! there is a bound beyond which they cannot pass. Even this "wrath of man," in the end, shall be overruled for good; these powers of evil shall be turned upon themselves and defeat their own ends; they shall even be made to contribute to uplift and advance the very cause they would destroy.

*From Rev. J. M. McLain, Placerville,
El Dorado Co.*

Passing Away.

For so many years I have written you statedly and unstatedly, that it seems as if I were lost, not to "send in

my report." Allow me then the privilege of once more "reporting," although I am one of the Society's broken-down stage horses.

I am entirely prostrate in health. We came to the Nevada mountains over two years ago, for my health, and this is the best place on the continent I doubt not, for consumptives. I gained twenty-five pounds of flesh in six months; then took a Home Missionary field, labored one month, brought myself down sick, lost all I had gained, and more too. Since then I do not rally, but *am very slowly passing away*.

Formerly, when in flesh, I weighed 190 to 210 pounds. I now weigh 130. I have a cough of five and a half years' standing; my right lung is said to be partly or entirely gone, and I grow weaker constantly.

One of the Happiest.

But, brethren, *I am one of the happiest of your missionaries*. I know the Master does not require me to preach, or he would give me strength to accomplish the necessary labor. This I have not. My wife and a few Christians maintain a Sunday school,—the only religious service within nine miles—and I have gone, when able, to the school-house, and sat and talked (not preached, but talked) Christ to them. I am not able to do even this now; but am shut up in these mountains; alone almost.

Formerly, I did not have time to read, meditate and pray. My sermons and pastoral work crowded me away from the closet. Now I have all the time I need. I spend my time much alone with Jesus, and he is *very good company*. I lie on the lounge, walk about a little, read the Bible and religious papers, meditate, pray, cough some, and groan some, it is true:—but, altogether, I report myself your happiest missionary. Do you ask, why? Oh, I am just waiting for the call; I

live in the border land. Heaven is just behind the veil. Jesus is more and more precious. I feel that he takes tender care of the lambs, the sick, the feeble, and prostrate ones, and I often see that he takes tender,—yea, special,—care of me. I am very poor in worldly goods. But he gave me a faithful wife who supports the family by teaching common school. "Pretty hard?" But we shall not starve.

Now, brethren, good-bye! We shall soon meet on the other shore. I am as deeply interested as ever in the Society's work, and often feel: Oh, if I were only just out of college and seminary, I would gladly, with accumulated experience, spend my whole life in some hard home or foreign field. But my work I know too well is done. I rather expected that I might pass away with the opening spring. My physician had several patients who were similarly situated with me. They all passed away, and I am still lingering. Why, I know not. The Lord knows best, and I am content that he decide my time. The Lord abundantly bless the work of the American Home Missionary Society!—is my prayer.

From Rev. O. A. Ross, Lockeford, San Joaquin Co.

In Good Heart.

The testimonies of the Lord are sure. We were permitted to hope, and our expectation has not been cut off, though our faith has been put to the test more than once. While we report no *conversions*, we yet can report a *revival*. The work, thus far, has been the gathering of disorganized and disheartened soldiers, and disciplining them for service. We have received six recruits, and have the letters of three more. My congregations are good, and the work very encouraging. At the Mokelumne station, a Council has organized a church of nine members. This result was not brought

about by continued successes, but followed repeated disappointments and defeats, that more than once had well nigh made me despair. "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ!"

DAKOTA.

*From Rev. L. Bridgman, Riverside,
Clay Co.*

Progress.

At the close of this first quarter of my second year, progress is plainly manifest. Another church, of nine members, has been organized at Erie, or as it is sometimes called, Baker's Mill. Already they have up the subject of building a house of worship, and I think a small house will be built next season.

Farmers who were here in season for breaking the sod last year, will have enough to live on for the year to come, and some to spare. But houses are of the plainest and cheapest style, and of the smallest possible dimensions; too small, most of them, for family comfort. Yet room is found, somehow, to entertain strangers, and especially the minister. I have been often entertained, and very comfortably, in a house not over twelve feet square, with only two rooms—one below, and the other a low attic above—the family consisting of three persons, and having another visitor at the same time. The people are generous, though at present poor. But they have a bright prospect in the future.

Grasshoppers.

This has been a good season for small grain, but corn and roots have been badly damaged by grasshoppers. Some pieces have been entirely ruined, and gardens have suffered by them very much. Their stay was short—only about a week—but they were very industrious. In overwhelming numbers, they came suddenly, and left as suddenly. The north-west wind

brought them, but changing suddenly to the south-east, they cast anchor on almost every green thing. The wind continued southerly for about a week, and again changing suddenly to the north-west, in one hour's time they seemed to have almost entirely gone. My garden was nearly ruined.

From Rev. J. A. Palmer, Canton, Lincoln Co.

Getting Started.

I have had difficulty, at starting, in so arranging as to hold services regularly. In Canton there was at first no room in which we could meet, except the school-house, where five other denominations met. At Sioux Falls I could only have meeting in the afternoon, as the only available room there was in the old barracks, occupied on alternate Sunday mornings by the Methodists and Episcopalians. After some weeks we secured temporarily the log-house here, in which Mr. Ward preached on his first visit. I then arranged to have service here each Sabbath morning, and then drive to Sioux Falls (twenty-one miles), to preach at four o'clock. We must soon give up the log-house, as it is to be used as a printing-office.

Seeing the urgent need, our brethren determined to erect a small house for worship—24x32 feet. Most of the material is on the ground, work is going on, the frame will probably be raised this week, and it will be ready for use before a great while. The good faithful brethren who carry forward the work, place the building of this house before that of their own dwellings.

The place is the natural center for a large tract of very fine agricultural lands, already considerably improved, and daily becoming more so. But the town grows slowly. In most cases there seems to be too little confidence between man and man. The people'

are very "religious," as you may judge from the number of denominations! A very large proportion belong to some church; and they talk about religion a great deal. Yet that we should undertake the building of a small church, seems to fill some of them with bitterness, and arouses strong opposition.

At Sioux Falls there is not so much religion—of the above sort; but along with much open wickedness there is frankness and candor. Too many of the people are profane, violate the Sabbath, and do not attend public worship. Yet they have a large kindness and generosity. I have organized a church there of ten members, with others to unite soon. When the time comes to build a house of worship, I think the means can be secured, as several of the largest property holders favor the enterprise.

NEBRASKA.

From Rev. O. W. Merrill, Superintendent.

Doane College.

The work of laying the foundations of a Christian college has been happily inaugurated at Crete, and "Doane College" is henceforth to take its place among the objects of our care. We cherish the hope that at no distant day it may be among our strong Christian forces.

The General Association, at its last meeting, districted the State, giving to nearly every missionary in it contiguous territory to watch over, reporting to the Superintendent, from time to time, the most pressing wants in the region round about. This wise movement, while it lays responsibility upon each for the work in his locality, will save money to the Treasury, and be exceedingly helpful to the general cause.

More Men.

Our immediate want is still, MEN. Though in the two years of my labor

for your Society, our working force has more than doubled, the work grows beyond our utmost ability to furnish men. County after county has, during this quarter, so filled up with immigrants as to require the immediate ministry of the Word; yet the work does not seem to attract enough of the men who ought to be at the front. The highest culture and best mental endowments are vastly more efficient in these fields, if one has also the rare virtue of sanctified common sense. These fields lack settled stable society, but they do not lack richness of spiritual material, with which any man may profitably do his best; and in doing this, he may reach larger results than can possibly be hoped for in old settled fields.

The homestead pastor is as great as the greatest of his brethren. He who can take a county in its formative period, and successfully fill its pulpit, is no inferior man, in intellect, culture, or grace. A homestead pastorate, in the number to be reached, and in the results of labor, is a more difficult place to fill well, than are most of our city pulpits. A success here is a great success. When we say to our young aspiring brethren, We have a parish of a county to offer you, we offer something better for them than a city pulpit, if they are equal to it. That is really the question: not, is the field equal to and worthy of them? but, are they equal to the field, and worthy of it?

From Rev. D. Knowles, Greenwood, Cass Co.

The House Almost Built.

By the goodness of our heavenly Father I am enabled to report that our house of worship is progressing finely; the roof is just finished. The Lord is the "master builder," and furnishes the money. It will be dedicated to his service, I think, as soon as we can finish it, free of debt, with the aid of \$400 from the "Union." I have

primed the outside with my own hand, and intend to do all the painting and graining. I am looking with intense interest for the "good time coming."

From Rev. A. Warwick, Pebble, Dodge County.

The School-House Era.

We have had two members added to us, one of them an old friend of mine, an acceptable preacher, and a good worker.

At Glencoe we shall soon have the use of the new school-house, now in the course of erection. I have conducted meetings in a variety of places, from a cow-shed to a chair pulpit at a street corner; but nothing ever taxed me as to secure the attention and interest of a congregation spread over a dwelling-house. So I am glad to tell you that we are about entering into the school-house era. God has blessed us with good crops, also, which I trust will tend to strengthen our gospel institutions.

KANSAS.

From Rev. A. M. Richardson, North Lawrence, Douglass Co.

Helped.

A goodly number of the converts of last winter and spring have shown that their religious interest was lasting, being prompt at prayer meetings, and adding much to their interest and profit, while they have been earnest and valuable helpers in the Sabbath school.

We have received from Deacon Snow, of Fitchburgh, Mass., the gift of a second-hand library of some 600 volumes, for our Sabbath school, a valuable addition to our reading matter, which has greatly encouraged us.

We have also received great assistance in singing from Prof. O. B. Bullard, Director of the Musical Conservatory, at Washington, D. C., who has been spending a few weeks with us,

and has given a free course of instruction in vocal music to forty or fifty of our young people;—a good example for Eastern Christians of any profession, who come West to spend their vacations, and wish to do a little Home Missionary work.

On a recent Sabbath evening I invited a member of our church, who is a prominent lawyer in the city, to give a public statement of the arguments by which he was led to accept the doctrine of Christ's divinity; he having been, before his conversion, an unbeliever of this fundamental truth. He gave in writing, in a clear, forcible and convincing manner, the process by which he had become convinced of the truth. His address, being mostly a narration of personal experience, had a freshness, simplicity and unction about it, that added greatly to its interest and effectiveness. A phonographic report was published, and widely circulated and read. Why should not our laymen be oftener called on to testify, publicly, to the truth as it is in Jesus?

From Rev. H. A. Brundidge, Cottonwood Falls, Chase Co.

Lost His Colleague.

My horse has been stolen from me. It was really the Lord's horse, and fully dedicated to missionary service. I earned him by preaching; so he was in some sense the fruit of my labor. Here on the border, a horse is only second in importance to a house of worship; both are means of reaching the people. Horse-thieving is an organized business here, and there seems to be, in the mind of the people, only one way of getting rid of these desperadoes—that is, by "rope suasion."

I am unable to replace this horse, and my people are too poor, having all they can possibly do to raise my salary. Do you know of some one, or more, that will help me out of this difficulty?

It will cost \$80 to get a horse that will do the work required. How can such a "colleague" be furnished me?

—••—
From Rev. J. H. Payne, Bavaria, Saline County.

Getting to Meeting.

So scattered is the population, that but few can be got together except upon the Sabbath. Many families have no comfortable conveyances. But the horses, mules, oxen, and the lumber wagons are put under tribute, and thus the people get to meeting. Only one family comes to the house of God in a spring seated wagon. I am reminded of having once heard the venerable Dr. Brace, of Newington, Conn., some years after his retirement from the pastorate, in preaching to them on a temporary visit, congratulate his former flock on the great change that had taken place among them in the comfort with which they could then come to the house of God. "In passing by the sheds," said the veteran, "I see that you all come now in easy spring buggies." That time may yet come in this newly settled portion of Kansas, but at present it looks a good way off.

But however long these temporal comforts may be deferred, thank God, the spiritual blessings need not be delayed, and are only limited by our weak faith. The doctrine of new settlers is, "necessities first, comforts afterwards." I am hoping to see the spiritual blessings put among the necessities of life, and not, as too often they are, with the things that can wait.

MINNESOTA.

From Rev. H. N. Gates, Detroit Lake, Becker Co.

Churches on the North Pacific.

The month has been one of much interest to us. We have formed three churches; one here, of ten members,

one at Brainard, and another at Glyn-den, each with about twenty. The way was not prepared and the organization at Audubon was deferred for a time. The Railroad Company kindly furnished free passes for the ministerial members of the council, and nine ministers from abroad were present. Everything passed off very pleasantly. At Brainard, we laid the corner stone of the new chapel, with suitable services:—Rev. Superintendent Hall laying the stone, with appropriate remarks, and Rev. Mr. Terry, of St. Paul, delivering a very fine address. We had also singing, reading of the Scriptures, and prayer. This chapel is to be built and furnished with a fine organ, by Governor Smith, at an expense probably of about \$4,000; the people to provide furniture, bell, etc. Through Gov. Smith's influence, also, every facility in the way of passage, transportation, etc., is generously rendered to our ministers and churches; and good influences bid fair to get a firm foothold along the Northern Pacific.

• Rev. Mr. Ingham has arrived, with your commission, and commenced labor at Brainard. He seems to be getting along well, barring some trouble in getting a house to live in, but he will doubtless soon surmount these difficulties. Yielding Brainard to his care, I have time for four other places which began to call for attention—Audubon, seven miles west, Hobart, ten miles east, Perham, twenty miles, and Nadena, forty-four miles east of Detroit Lake.

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From Rev. H. Willard, Plainview, Wabasha Co.

Pleasant Vacation.

I returned last week from a vacation trip, about two weeks of which were spent along the line of the Winona and St. Peter Railway extension. I desired once more to see the frontier, in our State, before it should cease to

be; and learning that your missionary in that section, Rev. Mr. Alden, needed help in supplying points where there was a call for preaching, I gratified my desire, while aiming to do good. I found there a beautiful, rich country, partially occupied by settlers and destined to fill up rapidly, as it is opened to market by the railroad company. Without much flourish of trumpets, they are building the road in a substantial manner, and with a speed rarely equaled. Those grading the road have passed within the Dakota line, while the bridge-builders in Minnesota, coming after with timbers already prepared, take but little time in spanning the streams, and are pushed on by the track-layers, who follow at the rate of a mile and a half, or two miles a day. There is much excitement over towns and villages expected soon to spring up. Men who have *this year* become owners of land, by homestead or preemption right, propose shortly to lay it out in town lots! Fourteen miles beyond New Ulm, a depot building was going up, and a town surveyed, named Sleepy Eye, from a lake near. Before the survey was complete, different parties were engaging lots at \$100 each, agreeing to erect stores upon them this fall.

To meet the religious wants of the incoming settlers, our own denomination, under the auspices of the Home Missionary Society, is in the van. While Mr. Alden was preaching further up the line, I filled an appointment which he had made at Sleepy Eye, and in the afternoon of the same Sabbath, preached at a place twelve or fifteen miles further on. Here, in a private house, with sods on the outside piled one upon another to the roof, I preached to an attentive congregation; some of my hearers sitting on boards, outside the door. It was the first sermon ever preached in English in the township. One lady told me she had been four years in

Minnesota, and this was the first sermon she had heard in the State.

The following Sabbath I preached in another township where there are a good many Welsh Congregationalists. In the after part of the day I rode eleven miles beyond, with the view of preaching at the present headquarters of the railroad in that section. Here everything had the appearance of a gala day. Stores were open, and the streets were thronged with men, some of whom were engaged in games. I was told that as many goods were sold on Sunday as during all the rest of the week. There being no place in which public religious services could be held, I had to content myself with the distribution of tracts, and good words in private.

I might write of some experiences in traveling, and accommodations at night, which naturally in a new country must be somewhat straitened, though the hospitality of the people was marked. One night brother Alden and I rode up to a claim shanty, outside of which the family were seated for supper, as there was not room within. A part of a railroad pile answered for a seat at the table, to which we were welcomed. After supper, as there was no stable save the open prairie, my horse was tied to the buggy for night quarters, while we were assigned a place in the only house, and this in process of erection, on a prospective town site. The carpenters had put on the roof boards but not the shingles. The only bed was given to us ministers, while a dozen other men lay on blankets on the floor. Reading of scripture and prayer being proposed before retiring, the ready assent and the attentive quiet was gratifying. Soon it began to rain. Most fled to the cars at once, but extra boards being placed over our corner, we remained, perhaps, a couple of hours, when the water came down so copiously that we also had to be-

take ourselves to a box car of a construction train, where railway ties were our mattresses and pillows.

Looking to Independence.

On my tour I came across a goodly number of former residents of Plainview. The interest shown by them in us here, and the work they are now doing, impressed me more than before with the fact, that the influence of our church is not wholly that which is visible at home; yet for what we can see here we have reason of thankfulness to God. Since the completion of our church edifice, a year ago, there has been such an increase in the amount raised by the church, I think I may trust myself for salary, the coming year, entirely to their generosity. We shall always feel grateful to the American Home Missionary Society for his help in past days, and I trust will regularly show that by our contributions to your Treasury.

*From Rev. O. M. Smith, Monticello,
Wright Co.*

Under the Rod.

I report no particular change in my work or field, but a great and sad change in my own family. It has pleased our heavenly Father to take my dear wife from me, after a brief illness. Our home is, of course, very desolate, but my two children, a girl of seven, and a boy of five years, are a great comfort to me. My people have been very kind, doing all they could to lessen the burden of my sorrow. I have also received messages of sympathy and encouragement from my brethren in the ministry. At times, I have felt wonderfully supported, and at others very much depressed. It did not seem as though I could continue my labors without her aid, but I hope to receive strength and grace according to my wants, and do more for Christ than ever before. My chief anxiety is, that I may by this affliction

be brought nearer the source of all spiritual life and blessedness. For this I ask your prayers.

Four weeks after the death of Mrs. Smith, we were called to part with another of our number, an aged sister, seventy-nine years old, the eldest member of our little church. In the spring, we buried a beloved father, eighty-five years old. These losses cast a shade of sadness over us all. We pray that they may be attended with great spiritual gains.

IOWA.

From Rev. E. Adams, Superintendent.

Bereaved.

This report has been delayed one week—a week, with the one previous, full of anxiety, care and sorrow, by reason of the sickness, and then the death of our oldest son. For twenty-six years he had been with us. We—his parents, a young wife, his two brothers and a sister—are following on. He was in business, admitting God to his business life, working to clear his property of debt, with the purpose then of devoting all his surplus gains to benevolent works. If he had lived and succeeded, your Society would have stood foremost in his gifts; for he appreciated and loved it. But his aid in this way you will never have, and his name drops from the list of your Life Members.

So, this morning, I take up my work again. It seems to me my last life-work. May it be prosecuted for the time that God gives, with a new devotion under the stimulus of this sad providence!

*From Rev. O. F. Boynton, Eldora,
Hardin Co.*

A Plan for Work.

We have partially organized ourselves for more active and thorough Christian effort, and I have strong hope that, without increasing but by

rather diminishing my pastoral labors, we shall extend our parish over about 400 square miles, and occupy it all for Christ. To do this, our organized force will consist of five ordained deacons, and two or more ordained deaconesses, the number to be increased as want requires, and persons are found fitted for the offices. Each deacon will have the care of a district in his neighborhood, the oversight of the Sabbath school, and weekly prayer meeting, and will conduct other services when necessary, in the pastor's absence. He will keep the Christian young men and women in his district employed in conducting other schools and prayer meetings, so that all may have work to do, and means of grace may be carried within reach of all. Members of the church from other parts of the parish will meet, at least once a year, at each of these principal outposts, for one or more days of revival "fellowship meetings." The pastor will go, once a week, to one of the points, and meet the deacon and his charge in prayer meeting, or deliver a lecture, making his visits as often as he can complete the circuit. The prayer meetings at the different outposts will be held on different evenings of the week, so that those from neighboring points may attend with him, without interrupting their own weekly meeting.

We have tried this experiment for several months, with most hopeful results; developing the Christian character of our young members, who had felt that they had nothing to do.

*From Rev. W. P. Avery, Chapin,
Franklin Co.*

A Joyful Day.

It was a marked day in the calendar of the little church at Hampton, on which, after much trial of faith and patience, they dedicated their church edifice, with an instructive sermon, by

President Magoun. The house elicits the praise of all, for its simplicity and adaptation to its uses. It is 33x54 feet, with a conference room in the rear, 20x30 feet. The entire cost, including site and furnishing, is about \$5,000. With expected aid from the Congregational Union, there is still \$700 to provide for. It is impossible for more wealthy churches to realize the struggle it has cost this little church of only about thirty resident members, of limited resources, to provide this house, with comparatively little outside aid.

Some may think this a small story to tell, as the result of fourteen years of missionary labor: a church of thirty resident members, and a church edifice. But after these years of alternate hope and disappointment, it is to a great satisfaction to see our people, so long tossed hither and thither, established in their own church home, and there re-dedicating themselves to the master's service.

WISCONSIN.

From Rev. R. Quaipe, Hartland, Waukesha Co.

Interesting Conversion.

At the request of one of the saloon keepers in the village, I called to see his wife, who was very ill. She had been to church a few times, and the husband twice, since I came. I found her with a wonderfully clear evidence of a change of heart. Quiet meditation on what she had heard, with reading of the Scriptures and prayer, brought her very near to Christ, so that she believed, though with fear lest she should be self-deceived.

After several visits and conversations, she asked to be received into the church, if on examination they should deem her worthy. As she was too sick to leave her room, some eighteen of our members living in the village met in the bar parlor of the saloon, and heard her request and experience. All felt that it was our duty to receive her.

which we did at once; and then celebrated with her the Lord's Supper. It was a blessed season, to be long remembered. Two Romanists, neighbors, came in unasked, and sat as deeply interested spectators during all the meeting. There, in a room so often defiled by far other service, gathering around a table that had often been very differently spread, we broke and ate bread, in remembrance of Christ's body broken for us; we poured and drank wine, in remembrance of Christ's blood shed for us; and we rejoiced with thanksgiving. The husband, who had with his own hand covered the table with a white linen cloth, sat as a spectator. He was several times called into the bar, but refused to serve customers that night. And when all was over, the night being very dark, he would not be denied the privilege of lighting his lantern, and leading and lighting our good old deacon home. God grant that this act may foreshadow the leading of this man to Christ!

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From a Missionary.

Cheese, and the Sabbath.

The work here is in some respects trying. We have a large cheese factory, which has not yet found out that Sunday has any rights that it is bound to respect. Some find that they cannot take in the milk to the factory, and get around in time for church; so they stay away habitually. Then some complain that, in the busy harvest season, they and their teams get so tired that they cannot come out to church, but must rest at home.

Besides this, we are situated not many miles from a lake, where are picnic grounds that are kept open as much on Sundays as on other days; and not infrequently our congregations suffer from the attractions of the lake. But with more prayer and faith, more of Christ's love to build us up in spirit-

ual life and work, I look for brighter times. In some respects, I think the church is in a better position, even now, than ever before; and though all the dark clouds may not be gone, I hope shortly to report progress in all good things.

MICHIGAN.

*From Rev. N. D. Glidden, Grand
Ledge, Eaton Co*

Disappointed

There is improvement here in the disposition to support the gospel; but there is much actual opposition to it. We have men of some property and prominence who openly declare their wish that there were not a church in the place. But we are gaining ground, slowly, steadily, surely; in numbers, size of the congregation, respect with the community, and influence upon it. We are very hopeful that this young, growing, and really beautiful town, for which God has done so much naturally, will be redeemed for Christ; and this will be worth all the labor, self-denial and sacrifices it can cost.

We have been much occupied in working up a great Sabbath school excursion along the line of the railroad from Greenville to Island Lake (100 miles), for paying off the debt on our church. We were to have forty per cent. of the earnings of the train. The enterprise was well worked up, and promised a complete success, but the day came with clouds and rain, and the cars ran over the best paying end of the route without passengers. We, however, cleared \$200. Had the morning been fair, we should have paid our debt, without doubt. We are greatly disappointed but not disheartened. No doubt God purposes that we shall be subjected to still other struggles, for our good. Oh, that we could always stretch out our hands, to him and say, Father, we are thy children; lead thou us!

*From Rev. R. Hovenden, Grand Rapids,
Kent Co.*

A Busy Day.

Let me give you a glimpse of my labors on a recent Sunday. At ten o'clock, I visited a dying man, talked with him about Jesus, and prayed with him. At half past ten, preached, and afterward administered the Lord's Supper. Then superintended the Sabbath school and taught a Bible class. At half past one, preached a funeral sermon for one of our Sunday school scholars, and went to the cemetery, two miles out. At the request of the Y. M. C. A., preached from a dry-goods box, on the sidewalk of one of our principal streets, to a large audience, who staid till I got through. Preached again in the evening, as usual, to my people, and as on the other three occasions, without a scrap of paper.

With God's blessing I hope not to

disappoint the reasonable expectations of your Society and its patrons in my labors here. My soul is in the work.

From Rev. S. P. Barker, Lamont, Ottawa Co.

Don't Scold: Pray!

The work goes steadily on. We have no backward look. I am more and more convinced that a minister is largely accountable for the state of his church:—a live leader can hardly have dull followers. But it needs life—the higher life—to lift men out of Laodicea. As I grow older, I find it good to do less scolding and more praying. Nothing draws like the Spirit. It is everything in the prayer meeting, and in the preaching service. The attendance on our prayer meetings, during these busy months, increases—averaging about thirty-five persons; a goodly proportion of them young—and there are indications of coming good.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 16 Tremont Temple, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

"A NEW DEPARTURE."—A prominent member of the National Council, at Oberlin, urged the importance of the Union's entering more largely upon the work of securing sites for houses of worship on the lines of the railroads at the West; and emphasizing this enterprise by calling it "a new departure." There are abundant opportunities for carrying out this suggestion. The person referred to has shown his practical appreciation of what he advocated, by sending the Union \$100 for this specific work. A church has also sent something over

\$80 for the same object. All that the Union needs for the efficient prosecution of this enterprise is *the funds*. The number of churches now engaged in building is so great that more money is needed to help them through than the Union has at its command; and it does not seem wise to withhold aid from a church now struggling to build, in order to secure land where there is no immediate demand for a church. Still, a far-reaching view of the highest interests of the denomination to which we belong, demands that not only present but prospective wants should receive our attention. Will the churches furnish the means?

THE WORK PROGRESSING.—Twenty churches have been aided in completing their houses of worship since the commencement of the finan-

cial year of the Union, (May 1st). The money in the treasury of the Union has nearly all been paid out. There are 46 churches to which pledges have already been made, to the amount of \$17,750. Other churches are pleading for help. Shall they plead in vain? Shall the work be staid for the want of funds? The officers of the Union spread the wants of the churches before their brethren. Will those whom God has blessed with the means respond?

THE PRESENT DEMAND.—New Congregational churches have been organized, the last three months, at the rate of three a week. The Union with its present resources is not able to secure the erection of one house of worship a week. The number of unsheltered churches is now great, and is rapidly increasing. The National Council voted unanimously that the Union ought to receive at least \$100,000 the present year. Five months of the year have passed and not a tenth of this sum has as yet come into our treasury. The work burdens us. What shall we do? It is for the churches to answer.

OUR MANUAL.—By the time this paragraph will be in the hands of the readers of *The Home Missionary*, our Manual will be in process of distribution. It will be found more complete and valuable than in any former year, and will furnish pastors with ample materials for the presentation of our cause. It will, we are sure, well repay a careful examination. We have received since last month, from several pastors, lists of names of prominent laymen in their congregations. We shall be glad to receive similar lists from others, and will send a copy to each address furnished. We are anxious that the churches should fully understand our work.

Congregational Publishing Society

Rev. ASA BULLARD,
Rev. WM. BARROWS, D.D., } Sec's.,
Rev. G. S. F. SAVAGE, D.D., }
MOSES H. SARGENT, Treas., 18 Cornhill,
Boston.

GROWTH OF THE HOME MISSION FIELD.—"From two to three miles per day," they are laying the rails. This was said a few weeks ago, when the Atchison, Topeka and Santa Fe railroad was formally opened as far as Fort Larned, 291 miles. Yet, when a few years ago I used to meet the Indian traders from Santa Fe and Taos, I met men from a greater distance practically than central Siberia is to-day.

In a few days a Texan railroad will be opened that will complete a through rail connection between New York and Galveston. Then the cattle of Southern Texas will not be obliged to foot it a thousand miles, as I have seen them in Kansas, to take the cars for Buffalo and Boston.

The other day an enthusiastic mass meeting was held in San Diego, the extreme south-western city of California, to ratify the contract for locating the terminal buildings of the Southern Pacific R. R. That road will connect the lower Mississippi with the Pacific. Of course Thomas A. Scott was there, the president of twenty-eight railroads and of 8,000 miles of rail.

Recently San Diego and Los Angeles have been holding joint meetings to connect the two cities by a locomotive. Scott backed them. So we bend our iron curves of travel through Texas and New Mexico and Arizona to the Pacific, and coast along toward San Francisco.

In this latter city the Board of Supervisors and the city and county attorney have just had these questions submitted to them for a legal ballot whether the city will subscribe \$10,000,000 to the new Atlantic and Pacific R. R.; whether the city will grant

a subsidy of \$1,000,000 to the North Pacific R. R.; whether the city will grant a subsidy of one half of one per cent. on its taxable valuation to the Santa Cruz R. R.

In Washington Territory we find them finishing the Northern Pacific with great industry, and by laying two miles of track a day the road seems likely to keep its promise and give us a through ticket over its 2,000 miles in three years more.

Coming into the interior we notice that the survey for the Utah, Idaho and Montana R. R., 450 miles, is completed, and the grading is going into the hands of contractors.

Iowa has its five trunk roads cutting the State, east and west, and is now completing a north and south trunk road to cut and connect them all. At the opening of 1872, Iowa had 3,144 miles of railway, and is adding to it with great activity.

These fresh facts concerning new roads, and taken mostly from our extreme borders, explain the great item that we last year built 6,983 miles of railroad. The larger part of this was in new country, among immigrants.

Precisely here it is that this Congregational Publishing Society becomes a necessity and a power. With a gain of only about thirty ministers a year, we cannot depend on preaching to supply these new fields. If they all went, as but few of them do, to these new fields, thirty ministers would make but a poor show to supply 5,000 miles of new road in new lands. We must get the gospel into portable shape, to go along with the immigrant's household stuff. That would be our Christian Literature. We must devise organizations as easily set up as a Sewing Circle. Those are our Sabbath schools, heralded, gathered and kept together by our Sabbath school Libraries and Children's Papers. These we are putting freely into the hands

of our interior and border missionaries; and so, with our Publications and Libraries, we are trying to take the new lands for Christ. And we want every Congregational Church and Sabbath school in the land to make annual contributions to this pioneer work.

The College Society.

Rev. H. Q. BUTTERFIELD, Sec., 62 Bible House, New York.
SAMUEL HOLMES, Treas., 255 Pearl St., New York.

OBJECTIONS.—There are two which this Society is specially liable to meet.

I. "*The West is able to plant its own Colleges.*" — This is old. It comes "down to us from a former generation." But age does not give it point. Some keep it as the stock excuse for not giving; and with such it is useless to reason. But others may entertain it sincerely; and to these we say:

1. The West which is this Society's field is *movable*. Like the shadow on the dial, it is always changing its place. It is a West that is always receding westward.

2. The West which is this Society's field is *missionary ground*. There the Cong. Pub. Society is planting Sabbath schools, the Cong. Union is building meeting-houses, and the Home Missionary Society is preaching the gospel. But the men that ask for books, houses and ministers, are the very men we help in planting colleges. In sustaining preaching they need help, because they are poor; but in planting colleges they need *no* help, because they are rich! This is the argument, "To this complexion must" it "come at last."

3. The West which is this Society's field *recedes from the East as far as any other "West."* That is, no form of missionary work is finished to a point farther west than is this planting of Christian colleges. *It is done already to the Mississippi.* And this statement falls below the truth. For \$75,000

will meet all our pledges to colleges this side of the Mississippi; while four colleges on the other side have received \$225,000. Done to the Mississippi, and one college and a half beyond! Thus our work always lies hard upon the frontier; and that West is not able to plant its own colleges.

4. The late Prof. Goodrich, of Yale, said that no young community had ever been able to plant its colleges unaided; and he instanced Harvard, Yale and Dartmouth as having sunk their tap-roots into English munificence. Yet he thought the reasons that called for their early planting were not so strong as those which justify this Society's work.

II. "But why have a Society?"

1. *It is needed to sift out unworthy applications.* Without it, givers would have little defense against impostors. The tendency at the West is to plant too many colleges. The motive is sometimes mistaken zeal, sometimes speculation. When, in a given case, all the teachings of experience show that one college will serve a State better than two, it is the business of this Society to say so. When, in a given State, a majority of our friends deprecate planting a second college, it is the duty of this Society to be firm in refusing to aid it. It owes that duty both to the East and the West. This has been done in the case of some fourteen institutions. Some of these burst at once, like bubbles; and if others have found money where they should have met remonstrance, the fault is not ours. *The Society saves money judiciously.* It is safe to say it has saved many times the amount of its current expenses. Shall machinery that saves *forty per cent.*, while costing but *ten*, be thrown aside? That would not be a question at all in manufacturing.

2. *This Society is needed to regulate the appeals it sanctions.* Suppose its colleges should all rush at once

into the Eastern field! With all our care, complaint is sometimes heard; but with no rule whatever, there would be "confusion worse confounded."

3. *The Society is needed to nurse the hope of these young colleges.* Its very existence appeals to them to take heart. It unifies and energizes all their efforts. Prof. Goodrich thought it safe to say that its very formation saved \$400,000 by kindling hope in the institutions first aided. Surely it is a Society that does not "borrow leave to be."

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
STEPHEN T. FARWELL, Treas., 15 Cornhill, Boston.

SOURCES OF SUPPLY.—In the furnishing of men for the Christian ministry, it has long been true, that the supplies have come much more freely from the open country than from the cities. And from the country, these men have come much more largely from the back hill towns than from the seaboard. Now and then, it is true, some seaport town, owing to some early local influence, has been fruitful in this respect; but as a general rule, the ocean has attracted the young men born along its borders, and this section of our territory has furnished but few men for the ministry. On the other hand, the hill country of the interior has been peculiarly prolific. From the rougher portions of Massachusetts and Connecticut, from Vermont and New Hampshire and Maine, has come forth during the last half-century, a mighty host of young men, to replenish the ministerial ranks.

But even among these hill towns, it is surprising how an early influence imparted by a single individual, an early direction given to two or three young men, has lived on in its consequences, and has made some of these towns far more productive than others. There is a small town in Western Mas-

sachusetts, that has sent into the Christian ministry about forty men. There is a town in Connecticut, that has furnished a still larger number. In both cases, the impulse was imparted very early in their history, and has continued through all the subsequent years—one young man kindling the purpose in another, and so the chain stretches on.

We are coming now into a period of our history as a people, when important changes are taking place among us, in respect to this whole subject of the supply of men for the ministry. New England, as a whole, yet remains fruitful, though as her native population masses itself more and more in cities and large villages, the field is not as good, as a recruiting ground, as it once was. Still, New England furnishes a large number of young men for the Christian ministry.

It is gratifying to notice that so many of the young men of the West and Northwest, educated in their own institutions, are entering the ministry. The children in these far-off portions of our country preserve the sacred traditions, and keep alive the habits of their New England fathers. For years to come, the country is to be

largely dependent upon ministers reared in the West.

In our older colleges, the changes, in respect to this interest, are very striking. As the country increases in wealth, these older institutions, having the largest educational apparatus, seem to pass, by an almost inevitable law, out of the reach of poor young men, who are seeking an education, and become the places where the sons of the rich are educated. Harvard College, that for the first hundred years of her existence gave half her graduates to the ministry, gives now but a small percentage of them to this profession. Yale College follows in the same direction. This is not, at all, because the trustees and officers of these institutions wish it to be so; but because the law of our older and wealthier society makes it so. As the case now stands, some of our later New England colleges, drawing their students from the open country, are far more productive in respect to the supply of men for the ministry. And many of the colleges of the West, in the freshness of their youth, though the students are not so numerous, give a larger proportion of their graduates to the ministry, than any of our Eastern colleges.

MISCELLANEOUS.

Shall We Go Forward?

It is now almost a year since the National Council at Oberlin, after a most earnest discussion of Home Missions, enthusiastically adopted by a rising vote, with solemn prayer and song, this resolution:

"It is now imperatively demanded of the fraternity of churches, united in this Council, by the very growth which God has given them and is ready more abundantly to give, by the expanding field that appeals to us by its destitution, by every claim of Christian patriotism, and by their allegiance to Christ and his re-

deeming purpose in all the world, that they awake now to the greatness of our evangelizing work, and give it without delay that full measure of zeal and liberality which shall equal the urgency of the demand."

And this:

"For the compassing of the vast evangelizing work now devolved upon us, we urge upon our churches that at once not less than half a million dollars annually be devoted to our Home Missionary enterprise."

The Council's Committee of Conference met with the Executive Committee of this Society, and the Plan give:

in our issue for March last and explained more at length in that for April, was heartily adopted. It was deliberately considered by those of the Western State Associations which met in the spring; in its essential features it was warmly approved; pledges were given and measures taken for carrying it into immediate effect. The remaining Western Associations are now holding their annual meetings, at which there is reason to believe there will be the same unanimity of opinion and action. It is, perhaps, too early to look for the full effect upon the Western States, of the Council's action, even in a matter of such vital interest to them. Thus far, it is seen in their louder calls upon the Society for men and money, rather than in any marked increase of their offerings to its Treasury.

But the Executive Committee did not wait for the action of the Western churches before beginning to carry out the recommendations of the Council. Urgent appeals, in person, by correspondence, and the press, were made to the Society's friends, especially in New England, and the receipts in the ten months since the Council, exceed those of the corresponding ten months of the previous year, by \$32,000. The appointments in these ten months exceed those in the same months of the previous year, by forty-five.

The advance, however, is more manifest in the location of these newly-commissioned men, than in their number. Heeding the exhortation of the Council,

“That the policy and practice on which the Society has proceeded, of *invading unevangelized fields, and sending its missionaries to the regions beyond*, and among all of whatever nationality open to our approach, be urgently pressed.”

The Society has sent men to new, distant, and expensive fields, at an outlay, for each, of several times the average cost of its missionaries. The *ymments* for the ten months after the

Council have exceeded those of the same months of the previous year, by more than \$35,000. Of the newly-commissioned men, the Committee have sent two to the Northern Pacific Railroad; three to Dakota; three to Colorado; and one each to Idaho and Nevada. They have revived the mission to Utah; have appointed a general missionary for Oregon, and are about appointing another for Colorado. They have largely increased the force in Minnesota, Nebraska, and Kansas; and only wait for the means, to make still larger outlays upon these and other open, inviting fields.

In this process of enlargement, the Committee have steadily appropriated every dollar they could secure, keeping the Treasury at the lowest point consistent with safety. It is dependent on daily receipts to meet drafts daily presented. These must not be dishonored. But there is not a surplus dollar to-day, to warrant appropriations for new fields, nor the reinforcements pleaded for by weary toilers in those already entered.

In this emergency, the Executive Committee bring to the pastors and members of the abler churches—to all friends of Home Missions—the question: *SHALL WE CONTINUE TO GO FORWARD?* It cannot be prudently done, on the strength of exhortations or vague promises. It cannot be done, unless the Treasury be at once very liberally replenished. *Will the friends of the Society furnish the needed money? Will they send it now?*

Decease of Rev. G. B. Hitchcock.

Death has once more entered our Home Missionary band, taking from it Rev. George R. Hitchcock, who died at Lowell, Kansas, August 4, 1872, at the age of sixty years.

He commenced his ministry in 1841, taking, to what was then the frontier, a wife and four children, to whom four have since been added. His wife and

six children survive him. From 1844 to 1865 he bore the commission of this Society as a pioneer, in Iowa; in Missouri, from 1865, with brief interruptions, to 1869, when he removed to south-eastern Kansas, where his ministry, combined with secular employment, was mainly at his own charges. In all these thirty-one years of pioneer missionary life, with a family (including visitors) of seldom less than ten persons, Mr. H.'s salary has rarely exceeded \$500, and some years has not reached half that sum. But who shall measure the eternal recompense upon which he has entered?

His friend, Rev. C. S. Shattuck, of Kansas, writes:

"In the spring of 1868, he settled at Tennessee Prairie, in the very south-east corner of Kansas, where he has since been carrying on a farm, and preaching as often as opportunity offered. He assisted in forming and supplying the several churches in this vicinity. Two years ago, he labored for a time in the counties to the west of us, and had lately returned to that field. But hale and hearty as he seemed to be, he soon sickened, and came home to die. He was born for the frontier, he loved to work there, and did so with success beyond that of most men. Our cause in the new settlements has met with a great loss in his sudden death."

Superintendent Storrs writes:

"At the meeting of the General Association, in May, brother Hitchcock applied for an appointment to some frontier field, to which he could devote his entire time, and after conference with the committee, he was asked to explore Howard county, with reference to the permanent occupation of a post there. He left home on the 30th of May, traveled on horseback from 250 to 300 miles, found the places favorable for organizing churches that could be supplied by one man, and after six weeks' absence returned home to make arrangements for permanent labor in Howard county. He was not quite well, but hoped shortly to be better—a hope encouraged by his physician, whom he allowed to be called after two weeks had passed without improvement. No special change was noticed until the morning of Sunday, August 4th, when he rapidly failed

until, at two o'clock in the afternoon, the Master called him home. He was confined to the bed only about five hours, nor for a longer time was there felt a serious alarm as to his symptoms. May God help the bereaved widow, and the four young grandchildren largely dependent on her care!"

The Refiner's Furnace.

Thirty years ago I heard in Andover chapel one of the sweetest and most chastened students of God's word and ways, the late Prof. B. B. Edwards, say of a valued Christian instrumentality then sorely and strangely weakened, the American Education Society, "God's hand often lieth hard upon *some little one*." It is no proof that the little one, with so little strength for the heavy pressure, is not very dear to him. Rather the contrary. Our noble American Home Missionary Society,—where will you find a Christian power of nobler scope and spirit?—is at times sorely crippled, and the precious men and women dependent on its withheld appropriations. Apprehension and suffering go into hundreds of the best homes in the land when that Society is in straits. Apostolic men and women, of whom the world is not worthy, are humiliated and weakened before the wicked of the world, their credit shattered, their families overtaken with more than one form of want, when through the negligence of our churches this occurs. But the Great Refiner thus produces forms of Christian endurance, heroism, humble piety beyond praise, which the perfectly assured support of our foreign missionaries prevents them from acquiring. They are tried and perfected in other ways. But in all manner of ways the Lord shows how precious to him is the finished piety of his servants.

My heart to-day is with a Christian college more than a thousand miles away towards the great wildernesses and the mountains, beyond the great river, which is sorely tried by the de-

tion, in a night of fire, of more than half its appliances in the way of building-room for doing its great and enlarging work. It is a college whose history has been one of continued trials, at one time almost resulting in extinction, and which is now overtaken by a new and crippling disaster just as its noblest expansion was prepared for, its reach of influence had become widest, and a new era of success under God's blessing was evidently at hand. But thereby those who toil and pray for it, and look for its blessed benefactions to the grand commonwealth, at whose center it is placed, to repay all the long labor and sacrifices and weary waiting of twenty-five years, since the "Iowa Band" put their hands to its foundations, know that it is dear to the Lord, as his precious tried ones are, and thereby it becomes only the dearer to them. — *President Magoun.*

APPOINTMENTS IN SEPTEMBER, 1872.

Not in Commission last year.

Rev. Elkanah Walker, Forest Grove, Oregon.
 Rev. Milan Ayers, Caploma, Kan.
 Rev. John A. Banfield, Paola, Kan.
 Rev. R. B. Foster, Osborne City, Kan.
 Rev. L. M. Scribner, Leghorn, Clear Lake and Westmoreland, Kan.
 Rev. George A. Hood, Fergus Falls, Minn.
 Rev. Cyrus Pickett, St. Cloud, Minn.
 Rev. George Ritchie, St. Charles, Minn.
 Rev. Thomas H. Canfield, Nevinville, Iowa.
 Rev. Rufus M. Sawyer, Le Mars, Iowa.
 Rev. A. J. Smith, Baraboo, Wis.
 Rev. John R. Bonney, Bronson and Matteson, Mich.
 Rev. D. B. Campbell, Middleville, Mich.
 Rev. K. H. Crane, Hartland and Oceola, Cal.
 Rev. Samuel Scaslon, Carson City, Mich.
 Rev. James W. West, Crescent City, Ill.
 Rev. Charles S. Walker, Huntington, W. Va.

Re-commissioned.

Rev. John T. Baldwin, Cache Creek, Cal.
 Rev. Samuel R. Rosboro, Woodland, Cal.
 Rev. Josiah Strong, Cheyenne, Wyoming.
 Rev. Lewis Bridgman, Richland, Erie, Turner and Riverside, Dakota.
 Rev. William Giddings, Wahoo and vicinity, Neb.
 Rev. Chester C. Humphrey, Osceola, Neb.
 Rev. John A. Jones, Little Blue, Liberty Farm and vicinity, Neb.
 Rev. James Chew, Ottawa, Kan.
 Rev. Henry Davies, Powys, Kan.

Rev. Alva A. Hurd, Muscotah and New Malden, Kan.
 Rev. Thomas W. Jones, North Topeka, Kan.
 Rev. Oso A. Thomas, Albany, Kan.
 Rev. C. A. Hampton, Princeton, Minn.
 Rev. Duncan McDermid, Winnebago City, Sterling and Woodland Mills, Minn.
 Rev. Davis R. Barker, Amity, Iowa.
 Rev. Luther P. Mathews, Colesburg and Yankee Settlement, Iowa.
 Rev. John D. Sands, Belmont and Clarion, Iowa.
 Rev. Peter Weldmann, Grove Hill, Iowa.
 Rev. Francis J. Douglass, Bloomfield, Wis., and Richmond, Ill.
 Rev. James H. McChesney, Easton, Quincy, Necedah and Warner, Wis.
 Rev. N. Dimic Gidden, Grand Ledge and Oneida, Mich.
 Rev. John S. Kidder, New Haven and Chesterfield, Mich.
 Rev. Hazel Lucas, Robinson, Nunica and vicinity, Mich.
 Rev. James Verney, Fredonia, Mich.
 Rev. Otis B. Waters, Bensonla, Mich.
 Rev. Frederick Crang, Glenwood, Mo.
 Rev. George A. Paddock, Lebanon, Mo.
 Rev. Seth A. Arnold, Thumb School-house, Ill.
 Rev. Alpha L. P. Loomis, Downer's Grove, Ill.
 Rev. Charles E. Marsh, Summer Hill, Ill.
 Rev. John C. Rybolt, Dallas City, Ill.
 Rev. Cyrus L. Watson, Clifton, Ill.
 Rev. Frederick Wheeler, Hoyleton, Ill.
 Rev. Charles L. Mitchell, Little Valley, N. Y.
 Rev. George H. Hick, Monsey, N. Y.
 Rev. Elijah J. Roka, Center Lisle, N. Y.

RECEIPTS IN SEPTEMBER, 1872.

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas. N. H. M. S.:
 Concord, South Cong. Ch. and Soc., \$10 41
 Gilmanton Works, Cong. Ch., by Rev. N. S. Moore, 9 15
 Troy, Legacy of Joseph Jones, by E. Buttrick and W. R. Hurlbut, Ex's., 460 00

VERMONT—

Clarendon, Legacy of Mrs. Polly Ewing, by G. L. Smith, Ex., 250 00
 St. Johnsbury East, Cong. Ch. and Soc., by Rev. J. P. Humphrey, to const. Mrs. Diana Severance and John C. Potter L. Ms., 60 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Farwell, Treas., 2,000 00
 Hampshire Miss. Soc., by E. Williams, Tr.:
 Northampton, Edwards Cong. Ch., \$29 15
 Other sources, 270 85
 ————— 300 00
 Marblehead, Legacy of E. G. Devereaux, by J. P. Turner, Ex., 100 00
 South Wellfleet, Cong. Ch., mon. con., by Rev. W. Leonard, 10 00
 Templeton, Ladies of Rev. Dr. Sabin's Ch. and Soc., by Mrs. Lucy Richardson, (freight,) 5 00
 Westboro, Ladies' Sew. Circle of the Evan. Cong. Ch., by Miss S. M. Hardy, (freight,) 5 00

CONNECTICUT—

Conn. Home Miss. Soc., by J. L. Chapman, Treas.	\$1,000 00
Central Village, Ladies, by Mrs. Mary S. Tillotson, (freight.)	6 00
Columbia, Cong. Ch., by S. F. West.	20 60
Deep River, Cong. Ch., by Rev. W. H. Krouse.	23 55
East Woodstock, Cong. Ch. and Soc., by N. E. Morse.	30 55
Greenwich, Stillson Benev. Soc. of the Second Cong. Ch., by Mrs. Edward W. Mead, to const. Rev. Horace James, Mrs. O. Long, and Mrs. C. Mead L. Ma.	460 00
Groton, A. Friend.	15 00
Hartford, J. W. Jarman.	10 00
Mansfield, Cong. Ch. and Soc., by M. C. Welch, to const. Miss Sarah A. Barrows a L. M.,	26 05
New Haven, Elihu Atwater.	100 00
Orange, Cong. Ch. and Soc., by F. T. Jarman, to const. C. A. Clark a L. M.,	22 00
Stamford, M. I. Berrien.	100 00
West Suffield, Cong. Ch. and Soc., by C. H. King.	25 00
Woodbridge, Home Miss. Soc., by W. M. Beecher, to const. M. G. Perkins, Mrs. M. E. Baldwin and A. L. Sperry L. Ms.,	100 00

NEW YORK—

Baiting Hollow, Cong. Ch., by Rev. A. W. Allen.	7 50
Cayuga Co., Anonymous.	20 00
Churchville, Union Cong. Ch., by Rev. G. A. Rawson.	5 00
Fairport, Mrs. Huldah Ayrault.	100 00
Harpersfield, Mrs. Margaret Boies.	20 00
Keseeville, Mrs. Ayres Andrews.	1 00
Little Valley, First Cong. Ch., by Rev. C. L. Mitchell.	12 31
Lockport, First Cong. Ch., by A. Holmes, to const. Dea. John B. Hartwell and Dea. Henry Thornton L. Ma.,	20 00
Monsey, First Cong. Ch., by Rev. G. H. Hick.	10 00
Owego, L. H. Allen.	5 00
Poughkeepsie, Thomas Jones.	1 25

NEW JERSEY—

Newark, James Wilson.	1 00
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PENNSYLVANIA—

Philadelphia, I. M. Van Harlingen.	50 00
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DELAWARE—

Wilmington, W. R. M.,	10 00
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OHIO—

Nebo, Welsh Cong. Ch., by Rev. J. A. Davies.	8 28
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ILLINOIS—

Beecher, Cong. Ch., by Rev. J. F. Smith.	5 00
Walnut, Cong. Ch., by Rev. J. C. Armstrong.	5 75

MISSOURI—

Hamilton, First Cong. Ch., by Rev. G. G. Perkins.	12 00
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MICHIGAN—

Received by Rev. W. B. Williams:	
Alamo, Cong. Ch., by Rev. E. Branch.	\$5 00
East Saginaw, Cong. Ch., by Rev. W. De Los Love.	3 30
Edwardsburg, Cong. Ch.,	1 00
Union City, Cong. Ch., by Rev. E. G. Chadlock.	70 00
Vermontville, Cong. Ch.,	82 30
Received by Rev. L. Warren:	
Cannon, Cong. Ch.,	\$14 00
Grand Rapids, Cong. Ch., coll. in part.	25 00
Greenville, Cong. Ch., by E. F. Gravit.	75 00

Hubbardston, First Cong. Ch., by Rev. N. L. Otis.	\$18 00
Oakwood, Cong. Ch., \$8.10; Orion, Cong. Ch., \$4.40; by Rev. S. Phillips.	12 50
Royal Oak, Cong. Ch., by Rev. S. Porter.	25 00

WISCONSIN—

Received by Rev. F. B. Doe:	
Depere, Cong. Ch.,	\$22 00
Fond du Lac, Cong. Ch.,	281 00
Milwaukee, Rev. James Hall,	5 00
Oshkosh, Cong. Ch.,	112 00
Reed's Corners, Cong. Ch.,	10 71
	381 31
River Falls, Cong. Ch., by A. P. Weld.	36 00

IOWA—

Received by Rev. E. Adams:	
Belle Plaine, Cong. Ch., by Rev. D. Lane.	\$20 45
Orford, Cong. Ch., bal. of coll., by Rev. F. Hurd.	1 00
	31 45
Elk River, Cong. Ch., \$11.50; Sterling, Cong. Ch., \$5, by Rev. O. Emerson.	17 50
Georgetown, Cong. Ch., by R. Jones, Treas.,	18 50
Hillsboro and Salem, Cong. Chs., by Rev. J. S. Barria.	2 50
Jamestown, Cong. Ch., \$18.75; Wentworth, Cong. Ch., \$5.25, by Rev. W. F. Harvey.	25 00
Magnolia, Cong. Ch., by Rev. W. H. Hayward.	20 00
Onawa, Rev. C. N. Lyman.	5 00
Sibley, Cong. Ch., by Rev. B. A. Dean.	5 00

MINNESOTA—

Austin, Union Cong. Ch., by H. W. Page.	41 31
Douglas, Cong. Ch., bal. of coll., \$1.50; Granville, Cong. Ch., \$6.19, by Rev. E. W. Merrill.	7 69
Minneapolis, Plymouth Cong. Ch., mon. con., by C. M. Cushman.	12 95
Saratoga, Cong. Ch., by Rev. F. L. Fuller.	10 00

KANSAS—

Received by H. W. Chester, Treas. Kansas H. M. Soc.:	
Ottawa, First Cong. Ch., by Rev. J. Chew.	7 25
Arvonia, First Cong. Ch., by Rev. J. M. Barrows.	20 00
Carbondale, Cong. Ch., \$15.20; Ridgeway, Cong. Ch., \$6.85; Wakarusa, Cong. Ch., \$5.45; Desney School-house, \$7, by Rev. A. Connet, to const. J. Worner a L. M.,	34 00
Cawker City, Cong. Ch., by Rev. A. W. Safford.	14 40
Council Grove, Cong. Ch., by Rev. L. Harlow.	20 00
Highland, Cong. Ch., by Rev. J. F. Gnyton.	12 00
Petersville and Blue Ridge, Cong. Chs., by Rev. C. S. Shattuck.	4 15
Tonganoxie, First Cong. Ch., by Rev. H. E. Woodcock.	12 50

NEBRASKA—

Lincoln, E. R. Loomis.	5 00
HOME MISSIONARY,	14 50
	\$6,521 26

Donations of Clothing, etc.

Central Village, Conn., Ladies, by Mrs. Mary S. Tillotson, two barrels.	\$121 00
Henniker, N. H., Ladies' Miss. Assoc., by Mrs. M. R. T. Childs, a box.	26 58
Templeton, Mass., Ladies of Rev. Dr. Sabin's Ch., by Mrs. Lucy Richardson, a barrel.	61 00
Westboro, Mass., Ladies' Sew. Circle Evang. Cong. Ch., by Miss Susan M. Hardy, a barrel.	126 31

Receipts of the Massachusetts Home Missionary Society, in September, STEPHEN T. FARWELL, Treas.

Ablington, From the Estate of Mrs. Mehtable McKenney, by Rev. G. E. Freeman,	\$100 00
Amesbury and Salisbury, Mills Village, Cong. Ch. and Soc., by E. A. Johnson,	30 00
Boston, From the Estate of Miss Lucy Spofford, to const. Mrs. Apphia S. Tenney, of Georgetown, Mass., L. M. of A. H. M. Soc.,	80 00
Highlands, C. E. Roberts,	1 00
Braintree, Cong. Ch. and Soc.,	54 00
Brookline, From the Estate of John Heath, by J. M. Pinkerton, Trustee, Cambridgeport, Prospect St. Ch. and Soc.,	603 95
Concord, Cong. Ch. and Soc., mon. coll.,	200 00
Erving, Cong. Ch. and Soc.,	24 21
Essex, Cong. Ch. and Soc.,	13 00
Franklin Co., Conference, by D. L. Sammis, Treas:	26 00
Barnardstown, Cong. Ch. and Soc.,	32 50
Buckland, Cong. Ch. and Soc.,	15 37
Colrairie, Miss Rebecca Allen,	2 50
Greenfield, First Cong. Ch. and Soc.,	8 68
Montague, Cong. Ch. and Soc., to const. G. D. Payne, W. R. Armstrong and J. W. Dugan L. Ms. of M. H. M. Soc.,	91 00
Northfield, Trin. Ch. and Soc.,	34 73
Orange, Cent. Evan. Ch. and Soc.,	30 00
Shelburne, First Cong. Ch. and Soc.,	98 75
South Deerfield, Cong. S. S. Missionary Association,	45 58
Cong. Ch. and Soc.,	33 84
From Mrs. Lavinia M. Smith, to const. herself and Mrs. Electa H. Squires, of Sunderland, L. Ms. of M. H. M. Soc.,	60 00
Sunderland, Cong. Ch. and Soc., which with previous donation const. Miss Sarah L. Barrows, Mrs. Abby Gilbert and Whitney L. Warner L. Ms. of M. H. M. Soc.,	23 01
Warwick, Trin. Ch. and Soc.,	39 00
Marion, Cong. Ch. and Soc.,	509 98
Millbury, First Cong. Ch. and Soc.,	35 00
Needham, Josiah Davenport,	105 64
Newburyport, Belleville Cong. Ch. and Soc., to const. the following L. Ms. of A. H. M. Soc., Mrs. Rosa T. Jackman, Mrs. Susan F. Moulton, Mrs. Helen M. Rowe and Francis E. Pillsbury, also Charles H. Lamb, by cont. of Josiah L. Hale, of \$40, included in above,	5 00
North Bridgeton, Maine, Cong. Ch. and Soc., by N. Lincoln,	420 10
Revere, Cong. Ch. and Soc.,	4 00
Shutesbury, Cong. Ch. and Soc., add'l.,	5 12
South Amherst, Cong. Ch. and Soc., by R. B. Bigdeman, Treas.,	2 00
South Dartmouth, Cong. Ch. and Soc.,	26 00
Stoughton, Cong. Ch. and Soc., add'l.,	2 00
Truro, Cong. Ch. and Soc.,	1 00
Wendell, Cong. Ch. and Soc.,	20 00
Winchendon, North Cong. Ch. and Soc., by Rev. Davis Foster, to const. Horatio J. Kemp, James M. Doane, Ezra Hyde, Jonas A. Stone, Stephen Tolmar and Bartholomew Stearns L. Ms. of M. H. M. Soc.,	31 00
	202 00
	\$2,451 00

In acknowledgment of receipts for Sept., 1871, the contribution from the North Ch. and Soc., Winchendon, should read \$120.00 instead of \$12.00.

Donations of Clothing, &c., received at the office of the Mass. Home Mies. Soc., since Feb., 1872.

Boston, Shawmut Ch., a box,	
Braintree, Ladies' H. Miss. Soc., a barrel,	\$78 00
A barrel and two boxes,	104 00
Chatham, Two Ladies, a box,	
Fitchburg, Ladies' Benev. Soc., two barrels,	157 00
Groton, Ladies' Sewing Circle, a barrel,	
Hanover, Ladies of Second Cong. Ch. and Soc., a barrel,	
Ipswich, a box,	95 00
Sandwich, Dorcas Soc., a barrel,	100 00
Somerville East, a box,	205 00
Taunton, Trin. Ch. and Soc., two boxes,	180 00
Walpole, Ladies, two boxes,	147 00
Wenham, Mrs. E. Dodge, a barrel,	53 00
West Medway, a barrel,	

Receipts of the Connecticut Home Missionary Society, in September, JAMES L. CHAPMAN, Treas.

Bolton, Cong. Ch. and Soc., by Isaac Hills,	\$19 00
Canterbury, First Cong. Ch., by J. R. Freeman,	40 00
Canton Center, Cong. Ch., by Gaylord Barten,	46 15
Colchester, First Cong. Ch., by E. Ransom, \$80 from Miss Eliza M. Day, to const. Mrs. Harriet A. Ransom a L. M.; and \$30 from First Church, to const. Mrs. M. A. Taintor a L. M.,	987 00
Collinsville, H. S. Collins,	23 00
East Lyme, Cong. Ch., by George Griswold,	5 00
East Windsor, First Cong. Ch., by Rev. D. Thayer,	35 00
Grassy Hill, Cong. Ch., by Wm. Hall,	50 00
Manchester, Second Cong. Ch., by W. Scott, to const. George Eldwell a L. M.,	114 15
Middle Haddam, Second Cong. Ch., by Samuel North,	10 44
Middletown, Second Cong. Ch., by J. Danforth,	44 00
Newington, Cong. Ch., by John S. Kirkham,	50 00
North Branford, Cong. Ch., by E. L. Clark,	100 00
North Stamford, Rev. J. Peabody,	25 00
South Meriden, Cong. Ch., by Rev. J. Howe Vorce,	14 23
Stamford, First Cong. Ch., by L. L. G. Whitney, to const. Dea. Chas. A. Burgess a L. D.,	100 66
Wallington, Cong. Ch., by Rev. E. R. Gilbert,	81 00
Waterbury, Second Cong. Ch., by D. F. Maltby,	263 42
Waukegan, Cong. Ch., by Rev. S. H. Fellows,	13 00
West Hartford, Cong. Ch., by Thomas Brace, \$100 from Chas. Boswell, to const. Charles C. Stearns, George M. Stearns and William Hall L. Ms.,	263 63
Wethersfield, A Friend, by R. A. Robbins,	100 00

\$1,705 88

Receipts of the Ohio Home Missionary Society, in September, F. C. Sessions, Treas.

Akron, Cong. Ch., by D. A. Hibbard,	\$45 47
Brooklyn, Cong. Ch., by Mrs. E. Alford,	21 25
Charlestown, Cong. Ch., by Rev. H. Smith,	14 10
Cleveland, Euclid Avenue Cong. Ch., by Rev. H. Ford,	140 00
First Cong. Ch., by S. H. Sheldon, Treas.,	75 31
Heights Cong. Ch., by Rev. F. K. Noble,	60 00
Mallet Creek, Cong. Ch., by A. C. Bowen,	9 37
Ravenna, Cong. Ch., by J. Swift,	57 74
Rootstown, Cong. Ch., by Rev. T. C. Monroe,	45 00
Tallmadge, A Friend,	1 00

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THE Home Missionary.

NOVEMBER, 1872.

CONTENTS.

	PAGE		PAGE
CHRIST THE HARMONIZER OF NATIONS	157	From Rev. O. M. Smith, Monticello. — Under the Rod	168
MISSIONARY INTELLIGENCE.		Iowa.—From Rev. E. Adams, Superintendent.—Bereaved	168
California.—From Rev. I. W. Atherton, Riverside.—The Place.—The People	161	From Rev. C. F. Boynton, Eldora.—A Plan for Work	168
From Rev. J. M. McLain, Placerville.—Passing Away.—One of the Happiest ..	161	From Rev. W. P. Avery, Chapin.—A Joyful Day	169
From Rev. O. A. Ross, Lockeford.—In Good Heart	162	Wisconsin.—From Rev. R. Quaise, Hartland.—Interesting Conversion	169
Dakota.—From Rev. L. Bridgman, Riverside.—Progress.—Grasshoppers ..	168	From A Missionary.—Cheese, and the Sabbath	170
From Rev. J. A. Palmer, Canton.—Getting Started	163	Michigan.—From Rev. N. D. Gidden, Grand Ledge.—Disappointed	170
Nebraska.—From Rev. O. W. Merrill, Superintendent.—Doane College.—More Men	164	From Rev. R. Hovenden, Grand Rapids.—A Busy Day	171
From Rev. D. Knowles, Greenwood.—The House Almost Built	164	From Rev. S. P. Barker, Lamont.—Don't Scold; Pray!	171
From Rev. A. Wartick, Pebble.—The School-House Era	165	OUR CO-OPERATIVE SOCIETIES.	
Kansas.—From Rev. A. M. Richardson, North Lawrence.—Helped	165	AMERICAN CONGREGATIONAL UNION	171
From Rev. C. A. Brundidge, Cottonwood Falls.—Lost His Colleague	165	CONGREGATIONAL PUBLISHING SOCIETY ..	172
From Rev. J. H. Payne, Bavaria.—Getting to Meeting	166	THE COLLEGE SOCIETY	173
Minnesota.—From Rev. H. N. Gates, Detroit Lake.—Churches on the North Pacific	166	AMERICAN EDUCATION SOCIETY	174
From Rev. H. Willard, Plainview.—Pleasant Vacation.—Looking to Independence	166	MISCELLANEOUS.	
		SHALL WE GO FORWARD?	175
		DECEASE OF REV. G. B. HITCHCOCK ..	176
		THE REFINER'S FURNACE	177
		Missionary Appointments	178
		Acknowledgment of Receipts	178

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY.
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, and *the place from which it comes* should ALWAYS appear on the *outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely :

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name *in full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired ; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxilliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application* ; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers :

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . *Rom. x. 15.*

Vol. XLV.

MARCH, 1873.

No. 11.

HOW SHALL OUR CHURCHES BE MADE MOST EFFICIENT?

[Rev. ZACHARY EDDY, D.D., preached a very thoughtful and significant sermon before the General Association of Massachusetts, at its session, in June, 1872, the substance of which was published in *The Congregational Quarterly* for October last. His theme was, "Organic Development of Congregationalism *versus* Innovation": text, Rev. iii: 2—"Be watchful, and strengthen the things that remain." To such of our missionary and other readers as do not see the *Quarterly*, we shall do good service by reproducing some suggestive portions of the discourse. And we trust the Doctor will pardon our presentation of his work in fragments, since for want of space it must be thus or not at all.]

THE Congregational order was planted on this continent some 250 years ago. The original churches were composed of grave and godly men, inured to toil, purified by trial, and trained in the stern school of persecution. Their faith was none the less mighty because it was unmixed with superstition and fanaticism. They planted schools. They raised up a learned ministry, that fixed the creed, moulded the culture, and shaped the civil institutions of the people. One would have predicted that a church order having this prodigious plastic force, an order equal to the stupendous work of planting and training a great and free nation, would itself, as a matter of course, become national. Why, with its singular advantages, did not the ecclesiastical system of New England become that of the nation? Why, when its communicants should be reported by the million, do they fall below 400,000; and when it should be numerically the first denomination in the country, does it rank only as the fourth or fifth? Somehow the working forces of our order have been cramped and obstructed. And it is the question of the hour: How shall an order, eminently adapted to the times, and pre-eminently to our country, be best fitted and equipped for its mission in the Kingdom of God? . . .

In order to make Congregationalism a more efficient working system, it is not necessary to add to it any new and foreign elements, but rather to liberate, develop and utilize the forces which are inherent, though latent, or partly latent, in the order itself.

First. Congregationalism needs no new faith, and therefore no new creed. I do not deny—nay, I would most earnestly insist—that a clearly-defined and positive system of belief is indispensably requisite to the vitality and aggressive power of the church. Out of nothing, nothing. No faith, no force. The

revealed truth of God, heartily believed, is the church's hiding-place or thunder. It is by the proclamation of THE GOSPEL—not of frosty negations—that the church is to conquer. I go further: I do not hesitate to avow my conviction that the comparative inefficiency of the Congregational body may be clearly traced to the fluctuating, inconsistent views, even in respect to fundamental truths, which prevail in many of our churches. To ascribe this deplorable state of things to our church order, would be not only unphilosophical, but puerile. The doubts which clog the activities of the church are but noxious elements with which the intellectual atmosphere of the age is heavily charged. . . .

But what would be gained by new symbols? Is it probable that unity of belief would be thus secured? It rather seems to me that new differences and new schisms would result from fresh definitions. . . . What we want is fewer creeds and more faith. The early Congregationalists fought shy of creeds. They indorsed all that seemed to them true in all the Protestant symbols, but they attached little importance to confessions of faith, except such as were made by the individual when he joined himself publicly to the people of God. And even then *the covenant* was the essential thing. . . . When we have, like the church of Rome, new doctrines to confess, we will, like her, put forth a new confession. Till then, we will rely on the living Word of God, faithfully interpreted by living pastors and teachers, as the great and sufficient bulwark of our faith. . . .

Secondly. Congregationalism needs no new forms of worship. I do not reopen the old controversy touching the lawfulness of set liturgical forms in public worship. . . . I freely concede the right of those who find it edifying so to do, to worship God not only with book, but with any innocent accessories of ceremonial pomp. . . . If worship is to be symbolical and spectacular, then I would make it as complete and beautiful of its kind as possible. But for us, as Congregationalists, to adopt that principle, would be simply suicidal. It would be giving up our ideal. That ideal is, that worship is most Christian, most edifying, and most rational, when it is at once perfectly free and perfectly simple. It assumes that the spirit of Christ dwells from age to age in the church, inhabiting and animating the praises of Israel, and making them, not the faint echoes of the worship of ancient saints, but the fresh expression of the love which glows in the hearts of living worshippers. As a matter of fact, every great outburst of the hidden life of the church, every joyous and "sovereign reviving" has swept away ancient and petrified forms. . . . Let us seek, first of all, *the spirit* of grace and supplication, of thanksgiving and praise. What is primarily needed is life and power, fervor and devotion; and these are the inspiration of the Holy Ghost. It is well for us that our very system shuts us up to dependence on that quickening Spirit, who alone can help our infirmities, and teach us what to pray for as we ought. It is well for us to know and confess that our order is, without the constant influx of life from the Head, an unlovely and noisome corpse which it were well to bury out of sight. . . . *Let our ministers learn to pray, and let our people learn to praise:* there lies the secret of interest and enthusiasm in public worship. Our psalm-singing fathers understood these things better than their children. The Reformation was a mighty outburst of song. Then *all* the people praised God. When I read of the people in the time of Latimer singing by the ten-

thousand at St. Paul's Cross, I begin to understand the Reformation. Give us back the mighty psalmody of the Reformation, and we will not hanker after surplice or prayer-book.

Thirdly. Congregationalism needs no centralized sectarian organization. Indeed, it is opposed in its very principle to tendency in that direction. It has from the beginning asserted the organic completeness of every local church, and its independence of all ecclesiastical authority, while it has always sought to maintain fellowship with sister churches, including under that name all true churches of Christ. . . . The organization of a triennial National Council of the Congregational churches was well calculated to alarm the friends of church freedom and independence. But after a somewhat careful study of the proceedings and results of the Oberlin Council, I am fully satisfied that the fathers and brethren of that great convocation were not only preserved from any even indirect violations of the ancient principles of our order, but that they were, in an extraordinary degree, prompted and led by the Holy Ghost. They did not attempt to invest the new institution with legislative or judicial functions; that is to say, they did not assume any *ecclesiastical* power. . . . This new departure will, if our course be wisely shaped, insure a prosperous future. Our churches, scattered over the continent, will be more closely bound together. Their consciousness of unity will be intensified. Their benevolent activities will be unified and methodized. The mighty forces of our system, now to a large extent latent, will be developed, concentrated, and hurled against the center of the devil's line. On the whole, therefore, I rejoice in the organization of a permanent National Council, especially as it represents that principle of our order so often overlooked by its friends, and denied by its enemies—the fellowship of the churches. Let us, however, be vigilant. Danger lies in this direction. Let nothing sweep us into the gulf of ecclesiasticism. If I could make my voice heard by all the churches, I would say to them, "Stand fast in the liberty wherewith Christ hath made you free; and be not entangled in the yoke of bondage."

[Having thus considered a few of the new and foreign elements which some would add to the Congregational order, so clogging and encumbering its working force, Dr. EDDY goes on to show how the highest efficiency of our churches may be secured, by restoring to them ministries and usages, highly prized by the fathers, and now much needed, but which have been suffered to fall out of use. Of these he specifies "the Teacher," associated with the pastor in the early churches—needed now to keep the Sabbath school in vital connection with the church, and to relieve the pastor from over-work; "the Governing Elders," not to legislate or judge, but to aid the pastor in the spiritual oversight of the congregation; and the "Deaconesses"—for whose restoration to their early place he pleads, that the large class of works which woman can do so much better than men, may not be longer neglected: such as the visitation of the poor, the sick and afflicted, the distribution of alms, the private reading of the Word, the conduct of religious meetings of their own sex, the instruction and guidance of the younger women, etc. He then puts in a strong plea for the restoration of the Deacon's office to its early place and functions.]

The office of deacon, formerly one of vital importance, was early reduced in the New England churches to insignificance, by the introduction of a *parish system*, false in principle, secular in spirit, commercial in its administra-

tion, and anti-Christian in its tendencies. The "parish" or "society" of the early Congregational churches, was the church itself. There was no financial organization outside the church, with revenues and officers of its own. The trustees, treasurers, financial managers of the church were the *Deacons*. Whence did the church derive its revenue? From taxation? No. From the renting of pews in the house of God? No. Such a mode of raising money would have made the blood of John Robinson and Elder Brewster run cold. They would have denounced it as sacrilege, simony, or something worse. *They relied on voluntary offerings on the Lord's day.* . . . But in process of time the church was secularized by becoming identified with the State. Thus grew up the parish system, which with many excellent things brought some deplorable evils. The offerings were abolished. The control of the purse passed from the hands of the church as such. . . . The rich had the choice of pews, and of course selected those which were most conspicuous and comfortable. The poor retreated to the corners and the galleries, and many of them retreated from the churches themselves; some to take refuge in Methodist and Baptist meeting-houses—those denominations not having as yet become rich—and others to cut loose from all churches and all religion.

We are to-day anxiously investigating the causes of the estrangement of the masses of the poor—especially in the large cities—from our churches. What is wanted to make our order attractive to the masses, is to cut loose from that secular and unchristian system which makes a broad and palpable distinction, in the house of God, between the rich and the poor. . . . Our church order is democratic; let its spirit and administration be also democratic.

Restore the principle of free offerings on the Lord's day; make all welcome to the sanctuary; make every church in effect, though without doing violence to the family principle, a free church; restore to your deacons the functions which have been usurped by secular officers; revive the lost ministries—and you will have realized the idea of a Congregational church. Do this, and you will have equipped the Congregational order for its heavenly, world-wide, benign mission. That order, in all its essential elements, is from God. It sprung, full of life and power, from the opened heavens on the day of Pentecost. It is destined, under one name or another, to be the church order of the millennial age, and that mainly because it is, in its inmost principles, unsectarian and universal. . . .

I value the Congregational order only as a fit instrument for the all-working Spirit, without whose grace ministries and ordinances, and churches themselves, are no better than a cunningly constructed steam-engine without steam, or a fair stanch ship, its sails all spread, without wind; or a beautiful, strong-limbed body without a soul. But as the steam requires an engine wherewith to work out its tremendous force; as the wind requires sails wherewith to propel the ship across the great sea; as the soul requires a body in and through which to live and act; so the Spirit of God requires a thoroughly organized church for working out the regeneration of the world. Our church order is somewhat shorn of its full and fair proportions; but it is still, when animated and filled with the Holy Ghost, a mighty instrumentality. And our work is before us and calling for us—our towns and cities to be evangelized; great States and Territories stretching away towards the

Western ocean to be won and held for Christ; a nation, yea, many nations, to be leavened with God's saving Word. It is our work to spread our common Christianity through the world, and in so doing to plant on every continent and island those institutions which make that Christianity the immediate source of civil order, of freedom, of learning, and the arts—of rich, manifold, august civilization. For our church order is like godliness, profitable unto all things, having the promise of the life that now is, and of that which is to come. We are bound not only as Christians, but as patriots and friends to social progress, to extend to all the tribes and kindreds of the earth the precious gospel of Christ, embodied and organized according to the order of the apostolic church, and of the godly, far-seeing, heroic fathers of New England.

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. E. Gerry, Oregon City,
Clackamas Co.*

Leaving the State.

Partly on account of my wife's health, I must leave Oregon and return to Vermont. This church is to be closed indefinitely. It has been so weakened by removals, that it can raise but little more than half as much as it did the last year, and the committee felt unwilling to apply to the Society for more aid. This church owes the Home Missionary Society a very large debt—one that I fear can never be paid. The average attendance has been as large as ever, but there have been no accessions to our membership. At an out-station I have preached to a congregation of from fifty to seventy-five. Though I have met with many discouragements, I have found Oregon City a pleasant field of labor. But, close around my Vermont home, within a territory not much larger than my Oregon parish, with its out-stations, are five or six destitute churches, and I sometimes think Vermont is as much a missionary field as Oregon. Yet I like living upon the Pacific coast much the best.

I dare not speak encouragingly for

the success of our churches in Oregon. There are too many Southern people. They have been trained in a different faith. They are not good materials to work upon. Nevertheless, railroad connections *may* secure a better class of immigrants, and eventually make our polity more successful. What has already been gained should be held, in view of what the future may bring. Many thanks to the Society for what has been done for me during my connection with it.

CALIFORNIA.

*From Rev. W. O. Merritt, Atlanta,
San Joaquin Co.*

"After Many Days."

It is my twenty-seventh year in the ministry, twenty-one of them under your commission, most of the time on "the verge of civilization," and I am as poor *in money* as when I began; but not as poor in precious memories and hopes. My experiences have not all been of the "shady side" sort.

About twenty years ago, when a "Home Missionary salary" was estimated at \$400, and often realized at — well, much less than that, I lived upon the bank of the Mississippi river, trying to build up the wastes in

a new Illinois settlement. Things went a little harder than I expected. I found every good thing to be of slow growth. Young preachers had not only to *walk* by faith, but with their families, to subsist upon it. Indeed, my own speculations tended in those days dangerously toward "materialism"! And what wonder? Four little children, the oldest not six years old; the mother, my true "helpmeet" in the ministry, overworked, disheartened, wearing out prematurely, for the lack of a little "material" aid! Every Christian has experiences of times when night shuts down upon the horizon, and in utter darkness he is cast upon his faith in God. A single flash of his providence dissipates the gloom. Renewed in strength and spirit, we realize the Christian paradox, "Our toils and our crosses afford more joy than all our pleasures, in the retrospect of life." Well, in one of those times of trial by poverty, I had been forced to borrow, to meet the absolute necessities. The money fell due, and I had nothing to pay, nay, harder necessities pressed me. I took my little boy in the buggy, to go to the post-office, to mail a report to you. How to pay postage, was a grave matter in those days. — "Anything for me?" "Yes, a letter." Prepaid! I was thankful for that. I stood by my buggy; my little boy was in it. I broke the seal. A hundred-dollar bill was inclosed! I turned to the direction. It was for me; it was my name. The post-mark was —, Ohio. The letter was very brief, begging my acceptance of the money, with the quotation, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed": and signed ——. That "material" aid, removed my materialistic tendency, and wonderfully restored faith to its wonted power.

The other day, in San Francisco, I

called at the office of your genial Superintendent. A stranger was there, rather an aged man, whom I had never met. I may never forget the sensation, when I was introduced to my helper, ———, of Ohio!

I could not but mention the gift. It had passed from his remembrance. I thanked him again; but with a beautiful smile, he waved his hand, and replied, "Let by-gones be by-gones." — Yes; let them be so, till the account is made up, by and by, by him who said, Inasmuch as ye did it unto one of the least of these, ye did it unto me!

IDAHO.

From Rev. M. Wells, Boise City, Ada County.

Shall He Leave?

The first year of my labor here has closed, and the people have done all that they promised, yet the future looks doubtful. The Methodists have sent a man here, who takes off some of the congregation and pecuniary support which I have had, and divides what before was small enough. The place, too, is slowly going down, and I do not think it probable that for the next four or five years at least, it can support *three* ministers, and I would rather leave than be one of two parties of Christians between whom there shall be hard feeling. I do not care where I go, if only it be where I may be useful, and not interfere with ministers of another denomination. It was that purpose which kept me from remaining at other places proposed, and brought me here. I do not want to add to the number of half-supported ministers in small hopeless places.

A Sad End.

In spite of our temperance efforts, a lawyer of naturally good abilities has died of *delirium tremens*. Six years ago, when he first began to drink, he was told that if he continued he would

become a drunkard. He replied, "I have strength to resist." Last spring, when he had the *tremens* for the fourth time, he was told that the next attack would carry him off. He did not stop, and people now say, "He had no strength to resist." Almost his last words were, "Oh, to die a drunkard's death!" A lady whose name is on a church-roll, as she went to pick some flowers to place on his coffin, said that she "felt sad" because, as he had often been at her house, she had asked him to drink a glass of wine with her.

DAKOTA.

*From Rev. S. Sheldon, Vermillion,
Clay Co.*

Helpers Wanted.

Vermillion has become a railroad town, the "Southern Dakota" passing through it, on its way from Sioux City to Yankton. Many new comers have made their appearance, and three new families have identified themselves with our church. Two have already united, and four others have expressed a desire to come in at the next communion. We have received three to the church, within the quarter, one of them a little girl of twelve years, on profession of her faith. It was affecting and beautiful to see her stand up alone, and confess Christ. We are pushing forward the church-building, hoping soon to get out of our miserable hired shell.

New fields are continually urging invitations, "Come and preach for us, some Sabbath, in the new school-house. We have no religious services of any kind, no Sabbath school, nothing to call the people together on the Lord's day." There are several such points within my circuit, where by suitable effort churches might be formed. But what are we to do? Must we leave these fields to waste and moral death, for want of help from our Eastern churches? O for a fresh

baptism from God, rousing his people to the vigorous prosecution of the grandest work that ever enlisted the energies of man!

*From Rev. L. Bridgman, Riverside,
Clay Co.*

Looking on the Bright Side.

In my previous letter I spoke of my necessities, not then knowing the embarrassed condition of your Treasury. I shall most cheerfully endure any suffering for the cause of Home Missions, which I regard as pre-eminently the cause of Christ. The Lord is good and will provide. I am yet strong, and could work with my hands, were it the season in which manual labor is in demand. Our house is cold, and fuel is very high and scarce. But the day will brighten ere long.

KANSAS.

*From Rev. J. Phillips, Wilmington,
Wabaunsee Co.*

Contributions "in Kind."

My experiences for the quarter have vibrated between hope and discouragement. Just now "I am in a strait betwixt two," having a desire to depart (from this field), and seeing a necessity to stay. A part of my field lies in the most thickly settled and promising portion of the Dagoon valley. Several sects have had a considerable run there, but they seem like Joab's and Abner's twelve young men, who "caught every man his fellow by the head, and fell down together." The Friends are doing something in their quiet way, but our principles appear to be taking root and spreading among the people.

We have started a new method of contributions. The people are very poor, generally, and as for *money*, one could hardly find five dollars in as many families. So, as I receive my salary (the people's part) in corn, potatoes,

etc., I thought I would make the collections on the same principle. I told the people on the Dragoon, that I would take *anything* I could use, accounting its value as cash to the Society. After preaching the sermon, I took up the collection and received as follows, in promises: from A., five bushels of corn, one dollar; from B., twenty-five bushels, ditto, five dollars; C., four pounds of butter, one dollar; D., cash, one dollar; E., fifty cents cash, and fifty cents' worth of peaches; F., ten bushels corn, two dollars; G., cash, two dollars—total, thirteen dollars.—I give this plan, without charge, to my fellow laborers, some of whom may take the hint, and act on it in similar circumstances.

MINNESOTA.

*From Rev. C. C. Salter, Duluth,
St. Louis Co.*

Cutting Loose.

Our gladness is mingled with regret as we cut loose from the Mother that fostered our infancy, and for two years has bounteously cared for us. During these two years our young church has been steadily advancing. Wisely beginning with the building of a modest chapel, we are unburdened with debt, and have a central site for a future house of worship. Payments have always been promptly met, often in the midst of great financial depression. The first year, the church raised \$500 towards the pastor's salary; the second year, \$1,000; and now, besides giving up missionary aid, they increase the salary by \$200, and raise \$1,700 unaided. During this time, they have contributed for lots, chapel, and other church expenditures, nearly \$4,000, and more than \$350 for missionary objects.

From the first we adopted the *free-seat* system, making our collections by

monthly subscriptions. The experience of two years has proved that families usually sit together, and generally in about the same seats; that no distinction or bonus is offered to office or money; that strangers and new families feel no hesitation lest they intrude; and that the money is far more easily raised than by tax upon the sittings.

We have just adopted a system of benevolence, by which we hope to cultivate the habit of conscientious giving or returning to the Lord. From the start we practiced in our Sabbath service the alternate reading of the Psalms, and uniting by the congregation and pastor in the Lord's prayer. We hope also to introduce a children's choir to chant our anthems every morning, thus "perfecting praise."

Beginning with a membership of seventeen, we now number fifty-two, twenty-three of whom came by profession of faith. No "revival" has visited us, such as we would wait and work for, but constant winnings by the voice of the Spirit.

And now farewell, dear old Society! One year in Missouri, in care of a not-forgotten church, grown since into independence under the shepherding of a faithful pastor, and two years in Minnesota, in the land of zeros, long winters, brave hearts, and clear air; you have generously held me up, while I have given a hand to young and struggling churches. I never before knew the blessings of being a Home Missionary. While knowing little of the privations of more self-sacrificing brothers, I have known as never before, the beautiful sacrifice and unrivaled generosity of young churches in their first experience in "walking alone." I do not covet the lot of other ministers who have never had this blessed experience. Good-bye. Thank you for a thousand favors!

IOWA.

*From Rev. J. L. Atkinson, Earlville,
Delaware Co.*

Conversions at the Communion.

At our last communion season here, I saw unusual indications of tender hearts among the impenitent. Several were in tears. The text was touching: "They shall look upon me whom they have pierced." The services closed as usual, the congregation remaining to the end. Passing down the aisle, I spoke to several of their relation to the Savior; among others, to a young lady with whom I had conversed last winter during our revival. I said to her, "Will it do for you to stay much longer with the piercers of Jesus?" She replied, with deep emotion, and eyes suffused with tears, "I feel that it will not." I think she has come out fully from amongst them.

The next Sabbath was our communion at Almorat. I used the same text. The faces of the congregation were like those at Earlville on the previous Sabbath. At the close of the service I said, in substance: "Some of us *were* piercers of the Lord Jesus, who think we are his disciples now. We love him as our *forgiving* Savior; we rejoice in him as the procurer of our forgiveness. We have by this communion shown our purpose to *continue* in that discipleship. Are there not some here who would like, by some act, to be known as having come out from the piercers of Jesus, and as having determined with his grace to be his true disciples evermore?—If any, let them arise." Almost instantly a lady arose. We were rejoiced. We have wished for her long, but she could never decide, because she waited for her husband.

Why should we not seize on all such occasions to land the fish we angle for? And of all times is not a communion season most fitting? Why

should we wait for uncertain "revival" periods to bring about the opportunity to invite people to rise and show their choice of the Christian life? Satan does not wait, neither does the grave.

WISCONSIN.

*From Rev. J. P. Haire, Fox Lake,
Dodge Co.*

Who Will Help?

Our church is small and our people are poor. They give of their small incomes until most of them *feel* it. Our place of worship is a *very* modest, uninviting little wooden chapel, not very comfortable. Several of our congregation (not of the church) are interested that we shall have a new church edifice, and one of them agrees to give \$1,000 toward it, if we can put up a good house. Several others will give liberally.

This place ought to be made a religious stronghold. We have here a free Female College building—a beautiful massive stone structure, capable of accommodating about 100 boarding pupils, on the Holyoke plan, and entirely in the interest of our churches. The property is valuable—worth well nigh \$50,000; and this State and the Northwest afford ample field for its great usefulness. When this school comes up to its full measure of success, at no distant day, our congregation will be one of peculiar interest. There are at present about sixty pupils, with prospect of a steady increase. For the sake of the school we should have a good church edifice. Are there friends abroad who will help us build?

MICHIGAN.

From Rev. W. B. Williams, Superintendent.

A Good Soldier.

Rev. ———, formerly in commission at ———, asks if he cannot have a copy of "Beecher's Yale Lectures."

[He has it.—ED.] I think no Home Missionary in the State deserves a copy more. He served in the army during the war, and received a wound in the heel while on horseback, which still lames him, yet last Sabbath he walked fourteen miles and preached three times. Many men situated as he is would be Home Missionaries, but he is determined not to be without most urgent reason. His new station is in the woods, seventy-five miles north of East Saginaw. He was on the ground early in the spring. The people showed him a lot that they had set aside for a parsonage. With his own hands he cut down and cleared off the trees. When I visited him in June, he had cut away just logs enough to give room to set the house. The people furnished the lumber, and he built the house with his own hands. When I was there the house was not lathed nor plastered, and the doors were only braced up in their places. On the Sabbath he placed the organ near the desk, and led the music himself, playing the instrument. Traveling from ten to fifteen miles, he preached three times, swimming the river with his horse, now in one place and then in another, as he could find an opening among the saw-logs with which the stream is filled. Bears abound there, and he goes to his several appointments armed with carnal as well as spiritual weapons. He carries a hatchet and blankets too, so that he can sleep in the woods if he should lose his way. Thus far his entire support has come from the hunters and new settlers, who give of their poverty.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 16 Tremont Temple, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

THE ASSOCIATION OF IDEAS.—It is not to the general subject of the association of ideas, but rather to a specific relation of it, that we would call attention. In the work of the Union, one of the greatest obstacles to securing funds is in the influence of the association of ideas.

One church excuses itself from contributing, because its members are building a house of worship for themselves. Another, because they have not yet paid for their own house of worship. And another, still, because they are repairing their own house, building a chapel for their own use, or for a local missionary enterprise. It

is a house of worship which occupies their thoughts; and as the work of the American Congregational Union consists prominently in the aiding of churches in erecting houses of worship, by the association of ideas these Christians feel that any home claim or work furnishes a sufficient excuse for not engaging in the general enterprise.

The unreasonableness of this position is seen by making an application of the general subject to other relations. Churches do not excuse themselves from giving for the support of a Home Missionary because they are paying money for their own pastor. They do not decline to give to Foreign Missions because they are in arrears as to their own pastor's salary. They do not consider the fact that they are making a donation visit to their pastor, or incurring some expense in a

branch Sabbath school, or neighborhood prayer meeting, any reason why they should not engage in general Christian enterprises. Or at least such considerations, in such connections, have comparatively slight influence. Why then should the association of ideas be allowed to exert such great influence in the church-building work? There is no good reason for it. It is a delusive spell, binding the activities of the church and crippling her energies.

Will not intelligent Christians break away from its power? The apprehension of the whole enterprise of church-erection, and an active participation in it, exert a reflex influence as to home work, and facilitate its accomplishment. Will not all the churches therefore give as freely, as regularly, and as liberally to church-erection as to missionary enterprises?

THE CONGREGATIONAL QUARTERLY.—Although the Union has no pecuniary interest in *The Quarterly*, still it recognizes it as its organ, for the following reasons: (1.) *The Quarterly* takes the place of the Year-Book formerly published by the Union. (2.) One of the Secretaries of the Union is an Editor of it. (3.) The Union gives a quarterly and an annual statement of its affairs in its pages.

It is now issued from the office of the Union at Boston, and furnished for two dollars a year. Devoted as it is to the interests of the Congregational denomination, we cannot but regard it as very desirable that the ministers and intelligent laymen of our churches should be subscribers, and render themselves familiar with its valuable contents.

Congregational Publishing Society.

Rev. ASA BULLARD, } Sec's.
Rev. WM. BARROWS, D.D., }
MOSES H. SARGENT, Treas., 13 Cornhill,
Boston.

THE INABILITY.—We cannot make

the meeting-house keep up with the locomotive in the Interior, and on our frontier. The crowd of immigration builds depots faster than churches, and ticket-masters multiply faster than ministers of the gospel. As a result, each year adds a very large number of villages and settlements, in the newer portions of our country, that are destitute of the regular ministrations of God's Word, by minister and meeting-house.

CHRISTIAN LITERATURE.—Much of this new population can be reached only by a printed gospel. It must be deposited, and circulated, and given out personally, just as "campaign documents" are used to carry an election. The lone cabin, the clustering farmers, the germ city at "The Mills," the mixed and constantly increasing multitude around the new depot, and through a long line of new depots, must have the gospel by hand, rather than by word of mouth.

WORK FOR THE OLD CHURCHES.—The Congregational Publishing Society is working as a Tract Society to meet this demand. Our Home Missionaries are our gratuitous laborers in this field. They want this material to scatter, in their longer and shorter circuits, where they cannot preach, and their requests to us for it, are far beyond our means. It does seem, therefore, that every Congregational church, should, with a system and with a will, make an annual collection for this so important branch of Christian work. The cause demands full-grown collections from the great congregation.

THE SABBATH SCHOOL CHILDREN can do wonders in this new field. Twenty-five dollars makes a good Pioneer Library, and as we locate it, through one of our Home Missionaries in some young village, the library usually gathers and establishes a good Sabbath school. In hundreds and hundreds of instances this has been

done by a single twenty-five dollar donation. Afterwards we help these schools more or less. What a joy to an old and strong Sabbath school thus to repeat or double itself in a new, needy and growing little town!

A SINGLE CLASS could easily do this. It is no uncommon thing for Bible classes to do it, and in that way a single class in the East often gives moral character to the coming town, and lays foundations for the future church. Of our new Congregational churches in the West, very many are started on our Sabbath school foundations. It must be a glad memory always to a single class in one of our strong schools, that it has started one of the churches of Christ. The years go by, and that church becomes a leading one,—a mother of churches, in some new Cleveland or Detroit, Springfield or Duluth, beyond the Missouri. It may prove the leading life-work of the combined lives in that class, to have secured the planting of that church.

The simple, primary, foundation work of this Society must not obscure or belittle its magnitude and importance. First things often fore-ordain everything in man's work-field, and we do greatly need more and heavier contributions to do more of these simple, first things. Where worldly interests are laying broad and noble foundations for honorable worldly ends, we ought to be present, and see to it that the interests and kingdom of our Lord Jesus Christ are recognized and secured.

The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, Sec., 62 Bible House, New York.

SAMUEL HOLMES, Treas., 255 Pearl St., New York.

The following extracts are from President HOPKINS' sermon before the Society, at its Twenty-Fifth Anniver-

sary, 1868. They are words that will bear repeating:

"With this view of the relation of colleges, not only to the churches and the ministry, but to the enlightenment and progress of the whole community, we say that this Society is to be greatly commended for what it has done, and deserves every encouragement in what it proposes to do. And here it is but simple justice to say, that in the whole work from its inception till the present moment great credit is due to the Secretary of the Society.* He entered upon the work at an hour of darkness and peril, and patiently, perseveringly, nobly has he pursued it. The work is not obtrusive nor popular. It is laying foundations, the foundations of many generations. It can appeal only to thoughtful men of large views, and willing to wait. It is the glory and hope of the country that there are in it so many such men who can be thus appealed to. In my judgment, the country has no greater benefactors than those who have thus aided in erecting these fortresses of Christianity and of civilization, so that these two may march on together and take secure possession of the land. I know of no better use of money than to secure instruction for all time in some great branch of study that shall enter in as a part of the best system that can be devised for training men. Nothing on earth is so high as man, and the grandest work we can do, and the best for the country, is to lift him up to a higher manhood. These quiet and sagacious, these Christian and patriotic men have sought and are seeking to do, and in a way specially adapted to meet the exigencies of a new country and of a free people.

"Nor need I speak in detail of what the Society proposes to do. This is simply to go forward in guiding the East, and aiding the West in this

* Dr. Theron Baldwin.

work. Instead of leaving it to accident where these indispensable institutions shall be planted, and how many there shall be, it would survey the whole ground, and select the strong points; and instead of subjecting those who give to a promiscuous and conflicting importunity of many agents, it would open a single and available channel for their bounty.

"Let the Society, then, go forward. Let the men who have given so nobly continue to give. Let others join them. To such men we look; to such men we must look. We have no other resource. Let the institutions founded be strictly colleges, simply providing in the best way for four years' work, and the sums needed will not be relatively large. Let the community give to rear and endow institutions thus needed, thus ennobling, at all as the heathen give to rear and endow their temples; let Christians even, give but a fraction of the cost in church building of ornamentation that might be spared, and there would be adequate means for the work.

"With such institutions judiciously placed and reasonably endowed, the outgrowth and auxiliary of Christianity: preserving and increasing knowledge; furnishing educated men for the ministry, and for teachers; elevating the professions, and giving unity to the intellectual life of the nation, we should have such provision for the diffusion of wisdom and knowledge that we might hope for the stability of this great and free people. So only can we hope for it."

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 15 Cornhill, Boston.

There are now on the list of the Society fully 800 young men, which is a number larger than we have had before for several years. Since the close of

the war, in 1865, our number has been gradually but steadily rising. During the war the number fell to the lowest point known for forty years.—appropriations being made, at some of our quarterly meetings to not more than 125. This was because many of the young men who had been on our list, or would naturally have been there, were in the service of the country. But from the close of the war, there has been a steady progress in our work.

It may interest our readers to know how these young men distribute themselves through the colleges and theological schools of the country. We will give the numbers in connection with several of these institutions, as they appear on our appropriation book for January, 1878. There were in Andover Theological Seminary, 48; in Amherst College, 23; in Harvard, 8; in Williams, 8; in Bangor Seminary 22; in Bowdoin College, 3; in Dartmouth, 8; (with quite a number teaching in the winter, and not receiving the January appropriation); in Middlebury College, 9; in Yale College, 14; in Yale Theological Seminary, 59; in the Hartford Seminary, 20; in the Union Seminary, New York, 6; (at Oberlin, the men, 9 in number, are mostly teaching in January); at Heidelberg College, 6; at Chicago Seminary, 14; at Wheaton College, 8; at Beloit College, 3; at Iowa College, 4; at Taber College, 8; at Olivet College, 6; at the Pacific Theological Seminary, in California, 8. Besides these, there are one or two young men, in each of several other colleges and theological schools in various parts of the country.

In making our appropriation for January to this large number of young men, the Treasury was entirely exhausted, and for the means of making the next appropriation in April, we are entirely dependent upon money to be received in the interval. We have been greatly cheered and encouraged,

of late, by the prompt responses which have been made to our calls for help. We have sought to keep the churches exactly informed of our work, and of our necessities; and in the several exigences which have arisen within the last few years, friends have been kindly raised up for our relief. The sum which we give to each young man, (\$100 a year, in four quarterly payments), is so small in these times, that it seems cruel to make it smaller, by a partial appropriation. Yet we have sometimes been compelled to do this, though not very lately; and we hope to be saved the necessity of doing it, for a long time to come.

The work in which this Society has been so long engaged, has always been subject to a certain measure of criticism and opposition. The arguments on the one side, and on the other, are not materially different now from what they were forty years ago. There seems to be something in the very nature of an enterprise like this, which

affects different minds very differently. The friends of the Society have always been willing to be instructed and to receive new light, if there was really new light to be imparted. If any one could contrive a better way for securing the general ends which this organization has in view, there has been no unwillingness to substitute that for this. The probability is, that many who make these objections, if they were to sit down calmly and attempt to construct a scheme of their own, would find some difficulties not before contemplated, and they might be led to value more the wisdom and knowledge that come from long experience. We feel very sure that the agency which this Society has in the world is, on the whole, to make the world better and not worse. We feel very sure that what may be called the incidental evils of the enterprise are not to be named or brought into view in comparison with the solid and long-continued good which has been secured.

MISCELLANEOUS.

Forward!

The opening Spring is just upon us. We shall soon hear once more at our docks the jargon of strange tongues. The great lines of travel will shortly be crowded again with our own people and with men, women, and children from nearly every nation of Europe, seeking new homes in the new West. Then will come moving appeals from the Superintendents and Missionaries in the distant States and Territories: "Do send us men. We shall be crushed. Never were we beset by such numbers. Ten, twenty, forty thousands, by actual count, have gone over the — railroad; have settled in the — valley; have begun to break

up the prairies in —, and —, and — counties. They are not paupers nor drones: many of them are young, thrifty, enterprising, intelligent. They have the idea of home. They mix kindly with our people. They can be made good citizens. Their souls must be cared for. They have no faith in what they have known as 'religion.' They are ready to hear from new friends the new story of the cross. They must hear it, or perish. There was never such an opportunity. It is fleeting. Must it be lost? Do send us helpers, or we shall sink under the double weight of work and care."

And what will the friends of Home Missions have us reply, in their name,

to such appeals? Even in the torpor of this icy winter there have been calls for the opening of new fields so needy and promising that in any fair condition of the Treasury the Committee would have felt that they must be entered. They had to be left, in justice to faithful brethren already, with their families, dependent on the Society's pledges for their living. God's providences made it clear that for the time new work must be mostly put by.—Thanks be to his name, our calls for help have so been met that the work already in hand has been kept up, and every worker has been paid. But this was at the cost of issuing very few new commissions, and a painful cutting down of appropriations.

This just-holding-our-own policy, that could be borne with—because it must be—in the still winter, will not do for the stirring spring. Not to go forward now, will be suicidal. The faith and courage of those who hold the forts in the rear will fail, if there come no bugle-notes of cheer from the front. Young men are offering themselves. They must not be chilled by refusal. Give us the means to send step by step with every moving company, one of these strong, loving souls to hold the place of power into which Satan will else thrust his ally.

Once more we beg the friends of this Society, at the East and the West, to rally to its help with their prayers and offerings. Some of the most hopeful words, with some of the richest gifts that have kept up our faith, have come from sufferers by the Boston fire, and from those praying poor ones whom Jesus loves and hears. They say, “do not go backward; do not stand still; press forward with the foremost thronging columns.” Friends, each and all, take up the cheering word: let us go forward!

Yoking Feeble Churches.

[How to make the money given for Home Missions go farthest and do most good, is a problem always before the minds of the Executive Committee and the actuaries of this Society. It is not every method that will work well in all places; but among those that come nearest to universal application, is that of combining two or more congregations under the oversight of one pastor. True, every place that cares much for a missionary wants the whole of him, and if it cannot have that, wants the best part of him. Yet, Christian wisdom and love usually enable the Superintendents and local Missionary Committee, to effect a satisfactory arrangement. So it is that about 960 missionaries of the Society care—and in the main care well—for more than 2,000 fields. This “yoking” method is more urgently pressed in times of dearth in the Treasury; but in view of the vast areas to be tilled and the small force of laborers at command, it becomes a serious question whether the policy may not wisely be applied far more generally than it is. “Half a loaf is better than no bread:” and is it not better that ten new settlements should share among them the labors of three good men, until they can have more, than that three of the places be cared for and the other seven be left wholly to evil?

In a late number of *The Advance*, Rev. Dr. ROY sets forth very cogently some of the difficulties and advantages of placing “two churches in one yoke.” We give two or three extracts from his article. His large observation and experience as both State and Field Superintendent, commend his words to the careful thought specially of our Western helpers and advisers.]

There are difficulties. Who ever put the yoke upon a pair of steers and did not find this out? Each church prefers, and perhaps insists upon the morning service. Each desires to have the minister reside within its own field. Each wants his presence at the prayer meeting. They may not agree upon the minister. Or, agreeing for

while, one determines to make a change, and the other to hold on, and there is no other church with which either can unite, and so one ox is left with one end of his yoke dragging on the ground. The churches so united are in rival towns, and this rivalry affects religious interests. Both churches, from association and conviction, prefer to have two sermons every Lord's Day, and insist that, in the competition of the place, it is necessary in order to hold their own congregations.

But, exigencies cut their own way. These difficulties may be overcome and even turned to advantage. Two churches uniting, and so becoming self-supporting, may secure a more able man than either alone, with missionary aid, could get. This would hasten the day of independence in each place. The preacher, putting a whole week of study into one sermon, would make that the more effective; and some of the wealthiest churches are thinking that this one sermon, with the Sunday school and a prayer or Bible meeting, is the most profitable for them. Friction may be mollified. The pastor may reside in one place and give the morning service to the others; or he may alternate the morning service; or one church may have the pastor's residence with them and have the preferred service upon paying the larger part of the salary. The prayer meetings may be on different evenings, so that the minister may attend both. This would give the weaker churches as able a ministry as any of the stronger class enjoy. The pastor, relieved of the labor of getting up the second sermon, would be able to render pastoral work superior in quality and quantity. He would greatly increase the area of mind he operates upon. This plan would promote fellowship. It would induce the self-respect of independ-

ence, and afford the church a chance to become givers to all Christian causes around the globe. . . .

This old-time policy was emphasized by the Oberlin Council. It is urged by the new State Societies. The Missionary Committees and the Superintendents are trying to push it yet more. They are succeeding, in some measure. More ought to be done. More can be done. I am satisfied that more will be done. "A penny saved is a penny earned." Money saved in this way is as good as money raised; and the means thus secured can be used in keeping our Christianizing process abreast with the front wave of emigration.

The Presbyterian Scheme of Sustentation.

[The following extracts are from an editorial in *The Independent*, emanating, as internal evidence would seem to show, from a distinguished Presbyterian source. The matter is well worthy the attention of all who are interested in the methods of missionary work.]

It is not uncommon for factories run by water-power to have on their premises a steam-engine, by which they can drive their works in time of drought; but the manufacturer who should attach both powers at the same time to the same works would be regarded as wasteful, if not crazy. We cannot but think that about this, if not worse than this, is the manner in which the engineers of the last General Assembly set the machinery of their church work a-running, for they have adopted at least two diverse methods of providing and applying the money which is the power by which they carry on the missionary work of their church.

Omitting from our consideration the imperious plan of consolidation of benevolent boards, which is still in the hands of a committee of the Assembly, and which takes from the members all duty and responsibility except that of giving money, and allows a committee in New York to distribute the funds between home mis-

sions and foreign, education and publication, as pleases their high wisdom, without troubling the donors to indicate what shall be done with their gifts, we find two utterly diverse plans of conducting domestic missions authorized and in operation, which we will distinguish as the Home Missionary Organization and the Sustentation Scheme. The difference between them is briefly this: The Home Mission plan is under the charge of a permanent Board of Domestic Missions, which is the trusted almoner of the contributions of the church for home evangelization. It takes under its care the feeble church just organized by the presbytery, and provides for its wants, whatever they may be, until it can walk alone. It suits its gifts to the necessities of each case, paying the pastor whatever the church cannot raise, to give him his support. Its system is elastic, and suited to the country in which it has grown up, and in which one minister may require but six hundred dollars of salary, while another needs two or three thousand, and in which one great work must be to send pioneers to establish churches of which they cannot be pastors. To all these conditions the Home Mission plan precisely adapts itself, for out of them it has grown.

The Sustentation Scheme is based on a very different idea. It starts not with the missionary, but with the pastor. Every pastor ought to have a living salary. The minimum on which he can live is set down at just one thousand dollars; no more and no less. Whether he be a bachelor, or have a family like John Rogers; whether he be in a city, where he must pay a high rent and cash for everything he eats, or whether he be in a new settlement, where nobody has money, but where he can have for the taking all the land he will cultivate, his absolute necessities are set down at just one thousand dollars. But this amount is not made up to him unless his church raise five hundred dollars—not one cent less—and as much as seven dollars and thirty cents for each member.

When this scheme was first proposed, we were very suspicious of it. We could not help seeing that the two plans must speedily and inevitably come into conflict. It is impossible

to distinguish the missionary from the pastor. In fact, the missionary generally is the pastor. The Presbyterian church now provides two separate plans, conducted the one by a "board" and the other by a "committee," under which it offers to provide for the support of the very same men. Must not confusion inevitably follow?

Then, again, the new scheme was properly regarded with distrust, as not having grown up with us out of our own necessities, and as being unsuited to various necessities of evangelizing in the cities and backwoods of America. And, perhaps, more than all else, was there a dread lest that high sense of self-dependence which is more essential than anything else except the grace of God to the success of a Christian church, would be weakened by a scheme like this, which should offer aid to not a few churches which had not asked it. The Sustentation Scheme has now been tried long enough to allow us to judge pretty accurately how far these fears have been justified, and we cannot but decide that thus far it has proved no better than we had expected.

It is so deranging and breaking up the missionary work in the church that it can hardly be continued. For the work in both cases is substantially the same—the relief of feeble churches. . . . The two plans cannot work together in the same field without chafing and collision, such as have already broken up the missionary fields in many presbyteries. . . . The new scheme may linger for a year or two, but cannot long survive, unless it begins to bear better fruit. The missions of a church are the most important work it can do, and it is of vital importance that this work be done in the most simple and efficient manner.

Warm Inside.

By Rev. F. B. Dox, Sup't., Wisconsin.

I drove through the drifts over fifty miles on Saturday, Jan. 4th, to assist in the dedication of a new church in Hancock, Waushara county. It was good to be there. There is no village, unless you so name a dozen buildings, and but few people are accustomed to attend church; but

there came from all the region round, some from twenty miles away, about 250 people, afoot, on ox-sleds, and with horses, and filled the house. It was interesting to see the multitude of teams under the green pines around the new house of the Lord. It made me think of the companies who went up from the hills and valleys and across the brooks of Palestine to worship in the temple at Jerusalem, and who, at first sight, broke forth into joyous strains. "Our feet shall stand within thy gates, O Jerusalem; pray for the peace of Jerusalem; they shall prosper that love thee." But the Hebrew heart was more devout than the Western, though I suspect they did not have such huge snow-drifts in the way, nor the mercury 30° below zero. This, the first and only meeting-house in that part of the county, had cost severe struggles, and so the interest was great. The cost of the house was about \$2,000. There was wanting \$666.15 to reach the \$400 pledged by the Union. The people are nearly all poor. Your Superintendent presented the case and called for bids. Presently one good woman brought her offering of fifty cents; her son followed with five dollars; and at length, to the great surprise and joy of all, the whole amount was raised. One man gave \$25; and afterwards added \$50 more, saying he was "a Tom Paine man," but he intended to go to church. I told him he would not long be "a Tom Paine man," if he kept on giving at that rate. He laughed and said, "Put me down a round hundred then!" Another man, not a professor of religion, who was the chief actor in the work, gave in all over \$700 and the building-lot.

One good woman eighty-one years old, formerly from Lancaster, Mass., had been praying eleven years for a sanctuary, and for the regular preaching of the gospel. She was able to be

present, and felt, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." After a delightful communion season, on the first Sabbath of a new year, and in the new house consecrated unto the Lord, every nail and timber, with the pleasant furnishings by faithful women, we sung with full hearts and voices, "Praise God from whom all blessings flow." But the people still lingered for the shaking of hands, the expression of fellowship, and to speak of the goodness of the Lord. The \$400 pledged from the East made the people feel that they belonged to a larger brotherhood, and that they are one family in Christ. The little church of seventeen members is only two years old, though this had been an out-station for several years.

I came home the next day, with the thermometer at 28° below, but *feeling warm inside*, and glad that I could have a part in the great and blessed Home Missionary work of the West. Our Eastern friends can but little realize how fruitful are their gifts to this good cause, and how they gladden faithful, trusting souls. I trust the good Lord will move his people's hearts to fill again the Treasury, that the work may move forward.

I also attended Lemonweir Convention in January—a hard journey, but one that paid. Of the twenty-one churches in this Convention, covering a wide territory, but one is self-supporting. We met in Baraboo, Sauk county. Our church there has had a strange history, and at one time nearly went out, but is now recovering. With a church of only seventeen members, and these poor, and with no pastor, the ladies raised and paid \$569 on the church debt in two years! There was still a debt of \$400. Wednesday evening was given to a Home Missionary meeting, and I was asked to explain "the new de-

parture." I explained that it meant *in their case* the lifting of that debt at once! In one half-hour we secured \$450, and a grand jubilee meeting followed. The prospects are good for a self-supporting church in two or three years. —♦—

Preparing the Way.

There ought to be no invidious comparisons or rivalries, but only generous sympathy and co-operation between sister evangels in the great mission work. A faithful Home Missionary in the south-western part of Missouri in a recent letter to Rev. W. P. Payson, Superintendent for the American S. S. Union in that State, thus exhibits the intimate and beneficial influence of the Sunday school missionary work on the noble cause of Home Missions:

"In these new places, where churches are not yet organized, and preaching is heard only at long intervals, and by preachers who are non-residents, even where they are at all fitted to be of any use, I regard a good Sunday school, with its weekly gatherings, its teachers, library, papers, etc., as the most important and useful of all possible means of grace. I can point to fifty places where this is so in S. W. Missouri alone. The Sunday school every-

where, is a blessed agency of good; but there is a period in the history of all these *new* places, filled with a heterogeneous population, suspicious of each other until they have proved one another, the Christian elements unorganized, and those of each church there represented hoping that *their* church will take the lead, prevail over and control all others occupying the field—there is such a time, when the Sunday school rises above all other agencies in its fitness to unify and harmonize, and avoid, or disarm, all prejudices; and to bring forth immediate fruit for Christ and for the people. It effectively prepares the way for churches and ministers and their peculiarly blessed work; and furnishes us the means of immediate acquaintance with the religious elements in the community, and their religious wants.

"We have organized a flourishing church at Dixon; but we found all the elements of it brought together, and in a sense prepared, by your 'Duncan Sunday school'; and as a church we are greatly indebted to it. We have raised about half the money and bought the timber for a pretty little chapel for the church and Sunday school, and though it may cost a hard struggle, we hope the next time you visit the school, you will find it pleasantly located in 'Duncan chapel.'"

What "Duncan Sunday school" did for Dixon, other such schools are doing for other places. B.

APPOINTMENTS IN JANUARY, 1873.

Not in commission last year.

Rev. L. Wheaton Allen, Greeley, Col.
Rev. Bernard Mollenbeck, Fremont, Neb.
Rev. Albert F. Hale, Eureka, Kan.
Rev. Edward A. Mirick, Elk Falls, Howard City and several out-stations, Kan.
Rev. William Perkins, Oxford, Wellington, Cadwell, Belle Plain and other stations in Sumner Co., Kan.
Rev. John P. Jones, Georgetown, Iowa.
Rev. Daniel M. Breckenridge, Darlington, Wis.
Rev. James K. Kilbourn, Hartland, Wis.
Rev. Robert W. Logan, Rio and Wyocena, Wis.
Rev. Adam S. Kedzie, Dowagiac, Mich.
Rev. Austin H. Norris, Farwell and Clare, Mich.

Re-commissioned.

Rev. Roswell Graves, Battle Creek, Shasta and Redding, Cal.
Rev. George Morris, Dixon, Cal.
Rev. Myron Bells, Boise City, Idaho.

Rev. Philo Canfield, Palmyra, Neb.
Rev. David Knowles, Greenwood and vicinity, Neb.
Rev. Thomas Pugh, Fairfield, Franklin, Spring Ranch and out-stations, Neb.
Rev. Franklin W. Adams, Olathe, Kan.
Rev. John M. Barrows, Arvonia, Kan.
Rev. George A. Beckwith, Neodesha and Altoona, Kan.
Rev. Alvin B. Jordan, Paola, Kan.
Rev. Joseph H. Payne, Bavaria, Russell and Ellsworth, Kan.
Rev. Charles A. Richardson, Fredonia, Kan.
Rev. Albert W. Safford, Solomon Forks (Cawker City), Kan.
Rev. Horatio W. Shaw, Albany, Rock Creek and Pony Creek, Kan.
Rev. Harry E. Woodcock, Tonganoxie, Kan.
Rev. Horatio Bumstead, Minneapolis, Minn.
Rev. Stephen F. Drew, Albert Lea, Minn.
Rev. Sylvanus H. Kellogg, Collins, Preston Lake and two out-stations, Minn.

Rev. Oliver Emerson, Elk River, Preston and two out-stations, Iowa.
 Rev. William H. Hayward, Magnolia, Iowa.
 Rev. George W. Palmer, Ogden, Iowa.
 Rev. William F. Rose, Cherokee, Iowa.
 Rev. J. S. Toft, Oakfield, Iowa.
 Rev. Frederick W. Fairfield, Baraboo, Wis.
 Rev. Samuel W. Powell, Viroqua, De Soto, Sterling and Wheatland, Wis.
 Rev. Lyman W. Winslow, Peshtigo and out-stations, Wis.
 Rev. Samuel P. Barker, Allendale, Mich.
 Rev. John Pettitt, Homestead, Mich.

Rev. Edwin W. Shaw, Lawrence and out-stations, Mich.
 Rev. Albert Bowers, Macon, Laclede and vicinity, Mo.
 Rev. John Schaerer, La Grange, Mo.
 Rev. Charles C. Breed, East Paw Paw and one out-station, Ill.
 Rev. Walter W. Curtis, Algonquin, Ill.
 Rev. J. W. Hartshorn, Hinesdale, Ill.
 Rev. Samuel Penfield, Nora, Ill.
 Rev. George Schlosser, Ashkum, Ill.
 Rev. Isaac D. Cornwell, Hancock, N. Y.
 Rev. David Jones, Richville, N. Y.

RECEIPTS IN JANUARY, 1873.

MAINE—

Bath, Dea. W. Whitmore, by Rev. J. O. Flske, D.D., 50
 Fryeburg, Cong. Ch. and Soc., by Rev. D. B. Sewall, 27 90
 Garland, A Friend, 25 00
 North Freeport, H. Halsey, 5 00
 Waldoboro, H. H. Lovell, 5 00
 Yarmouth, J. J. Abbott, 5 00

NEW HAMPSHIRE—

Received by L. D. Stevent, Treas. N. H. M. Soc.:
 Hillsborough Bridge, Cong. Ch. and Soc., \$10 00
 Nashua, First Cong. Ch. and Soc., 160 75
 Petersburgh, Cong. Ch. and Soc., to const. F. F. Tarbill & L. M., 32 14

Amherst, Misses Boylston, 202 89
 Franctown, J. Batchelder, by Rev. C. Seccombe, 150 00
 Hanover, A Friend, 1 00
 Lyme, Sabbath School of Cong. Ch., by D. C. Churchill, 30 00
 New Market, T. H. Wiswell, 15 00
 Portsmouth, Charles E. Myers, 100 00
 Stewartstown, W. A. C. Converse, 10 00

VERMONT—

Georgia, On account of Legacy of Susan G. Bliss, by H. M. Stevens, Trustee, 420 29
 Lorraine W. Gilbert, 1 50
 Middlebury, Rev. H. D. Kitchel, D.D. to const. Miss Mary H. Durkee & L. M., 80 00
 New Haven, E. H. Hoyt, 1 00
 Pittsford, Sabbath School Class No. 12, of Cong. Ch., by D. K. Hall, 10 00
 Springfield, A Friend, 10 00
 Swanton, Cong. Ch., by Rev. E. J. Ranslow, (freight), 1 78
 Vermont, U. Stevens, dec., 25 00
 Westminster, Jacob Chapin, by Rev. O. S. Morris, 10 00
 Westminster West, Daniel Goddard, 10 00
 Williamstown, Cong. Ch., by E. C. Smith, 7 50

MASSACHUSETTS—

Mass. Home Miss. Soc., by C. Demond, Treas., 10,000 00
 Andover, Peter Smith, by Rev. H. B. Hooker, D.D., 500 00
 Belchertown, Ladies, by Mrs. S. D. Cowles, (freight), 2 00
 Blanford, "In memory of my Parents," 5 00

Charlestown, Mrs. C. Richards, 50 00
 Dalton, Mrs. Z. M. Crane, 100 00
 Cong. Ch. and Soc., by Dea. A. Brown, 44 75
 East Hampton, Payson Cong. Ch. and Soc., coll., \$314.94; mon. con., \$41.90, by Seth Warner, 356 98
 Essex, Legacy of Hannah Cogswell, by A. Cogswell, Ex., 1,700 00
 Fitchburgh, B. L. W., 3 00
 Great Barrington, A Friend, 10 00
 Hampden Benev. Soc., C. Marsh, Treas.:
 Longmeadow, Gent's. Benev. Soc., \$100 00
 Monson, Ladies' Benev. Soc., 123 00
 Praying Circle, 61 00
 Palmer, Second Cong. Ch., 30 00
 Springfield, South Cong. Ch., 308 90
 Westfield, First Cong. Ch., 94 00
 West Springfield, First Cong. Ch., 18 10
 Park Cong. Ch., 4 55

Hampshire Miss. Soc., E. Williams, Treas., \$1,800 00
 Goshen, Cong. Ch., 29 50
 Hadley, First Parish, 45 50
 Haydenville, Cong. Ch., 79 17
 Huntington, Cong. Ch., 4 28
 Northampton, First Parish, 169 84
 Edwards Cong. Ch., 100 00
 North Hadley, Cong. Ch., 15 00

Massachusetts, M. P.
 Medford, Sabbath School of Trin. Cong. Ch., by F. H. Kidder, Supt., to const. J. E. Nickerson & L. M., 40 98
 Newburyport, John P. and Julia C. Cleveland's Missionary Pear Tree, by Rev. J. P. Cleveland, D.D., 7 00
 Newton Center, W. H. Wardwell, 100 00
 Northampton, Col. T. P. Pomeroy, by E. Williams, Treas. Hampshire Miss. Soc., 150 00
 North Brookfield, First Cong. Ch., by J. E. Porter, of wh. \$20 from a Friend to const. Mrs. Fred. Woodward & L. M., 100 00
 Salem, South Cong. Ch. and Soc., by J. H. Towne, 637 10
 Sheffield, First Cong. Ch., bal. of coll., by J. N. Dickson, to const. J. Van Dusen and Miss Sarah M. Dutcher, L. Ms., 68 15
 Springfield, "A Thank-offering for Prosperity," 1,000 00
 H. M., 500 00
 A Friend, 5 00
 Stockbridge, First Cong. Ch., mon. con., by D. R. Williams, 69 26

Worcester, Ladies' Benev. Circle of
Plymouth Ch., by Mrs. W. L. Gilbert,
(freight), 10 00

RHODE ISLAND—

Central Falls, Cong. Ch., by G. E.
Allen, coll., \$28.83; R. Cushman, \$50;
G. E. Allen, \$25; J. Wood, \$25; Rev.
J. H. Lyon, \$25; J. A. Adams, \$30;
E. L. Freeman, \$5; D. McCartney,
\$3; J. T. Wilmarth, \$3; A. Atwood,
\$1; Mrs. H. R. Fletcher, \$1, 185 83
Kingston, Cong. Ch., Mrs. M. A. Wells,
\$10; A Friend, \$10, by Rev. J. H.
Wells, 20 00
Pawtucket, H. M. B., A Thank-offering, 50 00

CONNECTICUT—

Received by F. T. Jarman:
Guilford, First Cong. Ch. and
Soc., \$3
New Haven, Davenport Cong.
Ch., 14 55
Northford, Mrs. S. H. Foote,
to const. Miss Emily H.
Munson a L. M., 80 00

Ansonia, First Cong. Ch., by C. H.
Pine, 80 61
Bozrahville, Cong. Ch., by G. S. Smith,
Bridgeport, Sabbath School of Second
Cong. Ch., by E. Sterling, Supt., in
full, to const. Susie Mills, Charlee
R. Banks, C. Ella, W. Crocker, and
Miss Frank H. Stevens L. Ms., 75 00
First Cong. Ch. and Soc., mon. con.,
by N. S. Wordin, 88 00
Legacy of T. P. Chapman, by S. B.
Chittenden, Ex., \$1,70 73

Bristol, Ladies' Home Miss. Soc. of
First Cong. Ch., 4 00
Chapin, Laura A. Clark, 50
Colebrook, E. Carrington, \$5; Mrs. Dr.
W. Carrington, \$5; Miss Sarah Car-
rington, \$4, 13 00
Darien, Rev. E. D. Kinney, 1 00
Deep River, George Spencer, 10 00
Durham, First Cong. Ch., by Rev. H.
E. Hart, 34 00

East Granby, Cong. Ch., by H. L. Clark, 2 25
East Haven, From a Lover of the
Cause, 3 00
Enfield, First Cong. Ch., bal. for 1873,
by J. W. Johnson, 50 00
Fitchville, Mrs. Fanny Raymond, to
const. Rev. H. A. Ottman, Mrs. H. A.
Ottman, and Mrs. C. Haughton L.
Ms., 100 00

Gaylerdsville, Anna S. Elliott, to const.
Alice C. Merwin a L. M., 30 00
Greenwich, Mrs. Dea. J. Mead, 2 00
Groton, Rev. A. L. Whitman, 10 00
Guilford, Mrs. Joel Tuttle, 200 00
Hartford, Mary P. Baldwin, 10 00
Mrs. Mary C. Bemis, 100 00
Lakeville, Friends, 88 00
Litchfield, A Friend, 20 00
Middletown, First Cong. Ch., by H. E.
Sawyer, 9 25

New Haven, Third Cong. Ch., Mrs.
Henry Gladding, by H. W. Bar-
tholomew, to const. S. A. Barthol-
omew a L. M., 30 00
Mrs. E. S. Baldwin and daughter, to
const. Miss Sarah M. Bushnell a L.
M., 30 00
L. O. V. E., 10 00
Norfolk, M. A. Curtis, 5 00

North Cornwall, Benev. Assoc., by E.
D. Pratt, Treas., 75 00
Salisbury, Myron M. Blake, 5 00
Sherman, Cong. Ch. and Soc., by H.
Gelston, to const. G. Hungerford a
L. M., 30 50
South Coventry, Cong. Ch. and Soc.,
by Rev. J. P. Hawley, 62 00
South Manchester, Mrs. A. Hale, 5 80

Southport, A Friend, 300 00
Stratford, B. F. White, to const. him a
L. M., 30 00
Suffield, First Cong. Ch. and Soc., by J.
W. Spelman, 50 00
Thomaston, Mr. and Mrs. G. W. Gil-
bert, to const. him a L. D., 100 00
Thompson, S., 5 00
Unionville, First Cong. Ch., by J. P.
Chamberlin, 34 11
Westbrook, Eliza C. Robbins, to const.
A. Read Kimball a L. M., 30 00
Weston, Cong. Ch., of wh. \$7, from
Edwin Beers, by Rev. Z. B. Burr, 30 00
Winchester, coll. in the Parish, by P.
A. Bronson, 15 25
Woodbury, Mrs. C. P. Churchill, 5 00

NEW YORK—

Auburn, A Friend, to const. E. L. Sel-
over, G. W. Leonard, C. A. Lee, H.
J. Brown and Mrs. Eliza S. Grinnell
L. Ms., 800 00
Brentwood, E. F. Richardson, 19 59
Brookhaven, Mt. Sinai Cong. Ch., by
Rev. A. Snow, 20 00
Brooklyn, N. Y., Ch. of the Pilgrims,
mon. con., by S. F. Phelps, Treas.,
Clinton Av. Cong. Ch., T. F. Tracy,
\$50; H. D. Wade, \$120, 170 00
A Friend, \$50; Drudilla G. Burnap,
\$5, 55 00

Buffalo, G. D. Demond, 5 00
Butternut, Abel Wood, 5 00
Cambria, First Cong. Ch. and Soc., by
A. W. Comstock, 16 75
Danby, Cong. Ch., by Rev. J. Weller, 20 00
Eaton, Cong. Ch. and Soc., by Rev. W.
N. Cleveland, 57 70
Flushing, Cong. Ch. (freight), 3 00
Hopkinton, Cong. Ch., by R. H. Laugh-
lin, 14 00

Howells, Cong. Ch. and Soc., by Dea.
W. E. Maper, 35 04
Lawrenceville, Cong. Ch. and Soc., by
Rev. J. C. Holbrook, D. D., 25 00
Moers, Rev. A. Hemenway, 10 00
Moravia, First Cong. Ch. and Soc., by
D. McCredie, 25 00

Morrisville, Dea. Abel B. De Forest,
by L. P. Clark, to const. Mrs. Park
Smith a L. M., 50 00
Napoli, Cong. Ch., by S. T. Anderson, 14 00
New York, A Friend, 25 00
New York City, On account of Legacy
of Thomas C. Moore, by John
Moore, Ex., \$2,515 00

Smyrna Welsh Cong. Ch., by Rev. D.
S. Davies, 10 00
Henry T. Morgan, \$75; Mrs. Hannah
Ireland, \$25; Mrs. Caroline J.
Bridgman, to const. Aretas H.
Bridgman a L. M., \$30; A Friend,
\$10; J. S. Holt, \$5; Mrs. M. H.
McGregor, 50c., 145 50

Niagara City, Cong. Ch., by Rev. G.
Anderson, 26 00
North Lawrence, A Friend, 3 00
Norwich, Cong. Ch., by John Ham-
mond, to const. Mrs. G. L. D. John-
son a L. M., 44 29
Orient, Cong. Ch. by W. Young, to
const. Rev. C. H. Jones a L. M., 33 00
Orwell, Cong. Ch., \$4.20; Sand Bank,
Cong. Ch., \$1.50, by Rev. B. S. Cros-
by, 5 70
Parishville, Cong. Ch., by G. A. Flow-
er, 30 00

Penn Yan, C. C. Sheppard, \$250; Mrs.
C. C. Sheppard, \$50, to const. Mrs. C.
Legg, Mrs. M. Ask and Mrs. C. Mor-
rill L. Ms., 300 00
Rodman, J. S. Bill, 5 00
Spencerport, Sabbath School of First
Cong. Ch. and Soc., by J. A. Rice, to
const. Miss Sarah A. McIntyre a L.
M., 30 00

Upper Aquebogue, Cong. Ch., by A. Wells, to const. Dea. J. E. Wells a L. M.,	40 00	Orange, Cong. Ch., by Rev. S. Dilley,	17 00
Utica, Rev. H. H. Waite,	1 00	Plymouth, Cong. Ch., by Rev. A. E. Arnold,	8 30
Warsaw, Cong. Ch., by H. A. Metcalf,	55 18	Stillman Valley, Cong. Ch., by Rev. D. J. Jones,	21 75
Watertown, Mrs. E. M. Mack,	30 00	Tonica, Cong. Ch., \$54.70; Sabbath School, \$10.80, by Rev. J. C. Myers,	65 50
Westport, First Cong. Ch., by Rev. W. H. Wolcott,	25 00	MISSOURI—	
Whitney's Point, Ladies' Miss. Soc., by Mrs. C. A. Seymour,	8 70	Brookfield, Cong. Ch., by Rev. C. C. Harrah,	10 00
NEW JERSEY—		Madville, Cong. Ch., \$2; Utica, Cong. Ch., \$4, by Rev. I. Carleton,	6 00
Bloomfield, Miss Minnie Coe,	5 00	New Cambria, Cong. Ch., by Rev. E. Jones,	2 60
Newark, David A. Hayes, to const. Mrs. Lena D. Vail a L. M.,	30 00	MICHIGAN—	
Pittston, Mrs. H. D. Strong,	25 00	Received by Rev. W. B. Williams:	
PENNSYLVANIA—		Benton Harbor, Cong. Ch., \$23 77	
Ashton, First Cong. Ch., by Rev. J. M. Thomas,	40 00	East Saginaw, Cong. Ch., coll. in part,	25 00
Gibson, Mrs. Betsey Chamberlin,	1 00	Galesburgh, Cong. Ch.,	126 50
Mahanoy City, Welsh Cong. Ch., by Rev. D. T. Jones,	35 00	Kalamazoo, Plymouth Cong. Ch.,	60 00
Pennsylvania, P. and A. Stevens,	5 00		
Philadelphia, <i>Plymouth Cong. Ch.</i> , by C. A. Stroup, Treas., to const. Rev. W. E. C. Wright a L. M.,	71 81	Alma, Rev. H. M. Holiday,	1 00
Theodore Bliss,	100 00	Benzonia, First Cong. Ch., by Rev. O. B. Waters,	52 73
Pittston, Mrs. H. D. Strong,	25 00	Carson City, First Cong. Ch., by Rev. S. Sessions,	5 00
DISTRICT OF COLUMBIA—		Hartland, Cong. Ch., \$6.75; Osceola, Cong. Ch., \$5.40, by Rev. K. H. Cyane,	12 15
Washington, Rev. E. Goodrich Smith,	30 00	Hudson, Cong. Ch., by Rev. B. D. Conkling,	55 59
VIRGINIA—		Muskegon, First Cong. Ch., by W. F. Wood,	44 27
Herndon, Cong. Ch., by Rev. L. T. Burbank,	10 00	Portland, First Cong. Ch., by Rev. L. P. Spelman,	26 00
MISSISSIPPI—		Saugatuck, First Cong. Ch., bal. of coll., by Rev. J. F. Taylor, to const. G. E. Dunn a L. M.,	20 00
Columbus, Salem Cong. Ch., by R. M. D. Feemster,	20 80	Sherman, First Cong. Ch., by Rev. J. Denton,	5 00
KENTUCKY—		Vernon, First Cong. Ch., by Rev. C. Barstow,	12 33
Louisville, S. S. N.,	5 00	Wheatland, Cong. Ch., by Rev. H. M. Lewis,	32 85
OHIO—		WISCONSIN—	
Adams Ridge, Y. B. Goddard, by Rev. P. C. Baldwin,	10 00	Big Spring, Cong. Ch., by Rev. D. A. Campbell,	3 00
Berea, Welsh Cong. Ch., by Rev. D. M. Evans,	15 55	Black Brook and Lincoln, Cong. Chs., by Rev. C. W. Hinman,	8 00
Burton, Cong. Ch., by H. S. Tolles,	21 16	Black Earth, Cong. Ch., \$25; Mazomanie, Cong. Ch., \$25, by Rev. M. M. Martin,	50 00
Clarkfield, Spelman Pelton,	15 00	Bloomer, First Cong. Ch., by Rev. H. A. Wentz,	16 00
Geneva, First Cong. Ch., by O. Talcott,	24 00	Ironton, Cong. Ch., by Rev. H. H. Hinman,	9 00
Newburgh, Welsh Cong. Ch., by W. Lewis,	10 00	Johnstown, Cong. Ch., bal. of coll., by Rev. B. G. Page,	32
Painesville, A Seminary Girl,	2 00	Kildare, Cong. Ch., \$8.50; Wonewoc, Cong. Ch., \$4, by Rev. W. W. Jones,	12 50
Saybrook, Mrs. C. L. Johnson, \$1; Miss E. A. Johnson, \$1,	2 80	Menomonee Falls, Rev. T. Loomis,	5 00
Tallmadge, Stella W. Sayles,	8 00	Minnesota Junction, E. Anderson, by Rev. F. B. Doe,	2 00
Wellington, First Cong. Ch. and Soc., by J. Ogden,	34 50	Mondovi, First Cong. Ch., by Rev. W. B. Gordon,	6 00
INDIANA—		Princeton, Cong. Ch., by Rev. W. M. Richards,	5 00
Terre Haute, First Cong. Ch., by Rev. N. A. Hyde,	58 27	Reedsburg, Cong. Ch., by Rev. M. Bennett,	20 00
ILLINOIS—		Stoughton, First Cong. Ch., by Rev. R. Sewell,	6 00
Received by Rev. M. K. Whittlesey:		IOWA—	
Greenville, Cong. Ch.,	\$4 00	Alden and Buckeye, Cong. Chs., by Rev. W. J. Smith,	30 00
Illini, Cong. Ch., \$16.80; Sabbath School, \$34.10,	40 40	Anita, Cong. Ch., by Rev. C. D. Wright,	15 00
South Pass, Cong. Ch.,	6 80	Black Hawk, Cong. Ch., by Rev. R. Wilkinson,	5 25
		Burr Oak, Cong. Ch., by Rev. C. A. Marshall,	34 45
Chapin, Cong. Ch., \$4.92; Roodhouse, Cong. Ch., \$30, by Rev. M. M. Longley,	51 20	Chapin, Cong. Ch., by Rev. W. P. Avery,	8 00
Crescent City, First Cong. Ch., by Rev. J. W. West,	24 92		
Dallas City, First Cong. Ch., by Rev. J. C. Rybolt,	10 85		
Downer's Grove, Cong. Ch., by Rev. A. L. P. Loomis,	25 00		
Earlville, Cong. Ch., by J. A. Durfee, to const. Rev. S. B. Goodenow a L. M.,	16 66		
Lodi, Merriam Cong. Ch., by Rev. W. Baldwin,	50 00		
	25 75		

Colesburg, Cong. Ch., by Rev. L. P. Mathews
 De Witt, Cong. Ch., by Rev. R. Apthorp, to const. Eugene Steene a L. M.
 Dubuque, German Cong. Ch., by Rev. H. Ficke,
 Fairfax, First Cong. Ch., by Rev. H. Adams,
 Fort Atkinson, German Cong. Ch., by Rev. H. Hess,
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 Onawa, First Cong. Ch., by Rev. C. N. Lyman,
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 Parkersburg, Cong. Ch., by Rev. L. D. Boynton,
 Rockford, Cong. Ch., \$17.81; Ulster, Cong. Ch., \$5.15, by Rev. T. K. Bixby,
 Staceyville, Cong. Ch., in part by Rev. C. Hancock,
 Strawberry Point, Cong. Ch., by Rev. B. M. Amaden,
 Waterloo, Rev. M. K. Cross.

MINNESOTA—

Butternut Valley, Welsh Cong. Ch., by Rev. P. Peregrine,
 Clear Water, First Cong. Ch., by Rev. J. G. D. Stearna,
 Excelsior, Cong. Ch., by Rev. C. B. Sheldon,
 Hamilton, First Cong. Ch., by Rev. R. S. Armstrong,
 Hutchinson, Cong. Ch., by Rev. S. R. Butler,
 Lac Qui Parle and Montevideo. Cong. Chs., by Rev. O. A. Starr,
 Medford, Cong. Ch., in full to const. Rev. E. Brown a L. D.,
 Minneapolis, Plymouth Cong. Ch., by W. Cheney, Treas. Minn. H. M. Soc.,
 Vine St. Cong. Ch., by Rev. H. Bumstead,
 St. Cloud, First Cong. Ch., by Rev. C. Pickett,
 Winona, A. Tenney, by Rev. H. M. Tenney,

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Arkansas City, First Cong. Ch., by Rev. J. B. Parmelee,
 Arvonia, First Welsh Cong. Ch., by Rev. C. D. Jones,
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 Sother, Memorial Cong. Ch., by Rev. I. B. Smith,
 Wellsville, First Cong. Ch., by Rev. T. C. Kinne,

NEBRASKA—

Blair, Cong. Ch., by Rev. M. Tingley,
 Council, Cong. Ch., \$3; York, Cong. Ch., \$6.45, by Rev. W. S. Hills,

DAKOTA TER—

Yankton, Cong. Ch., mon. con., \$12.98;
 Woman's Miss. Soc., \$40.01, by Rev. J. Ward,

COLORADO—

Boulder City, Cong. Ch., by Rev. N. Thompson,
 Denver, First Cong. Ch., by Rev. T. E. Bliss,

CALIFORNIA—

10 00	Benicia, Cong. Ch., by Rev. W. L. Jones,	35 00
30 00	Farmington, Cong. Ch., \$5; Modesta, Cong. Ch., \$7.50; Wheatland, Cong. Ch., \$7, by Rev. J. N. Hubbard,	19 50
19 50	Oakland, Second Cong. Ch., by Rev. D. B. Gray,	5 95
84 51	Rio Vista, First Cong. Ch., by Rev. J. J. Powell,	10 00
30 00	San Francisco, Mrs. Otis Wilson,	4 50
32 00	Sonoma, First Cong. Ch., by Rev. M. S. Croswell, to const. Dea Abel Whitton a L. M.,	30 00
1 00		

OREGON—

25 00	Albany, First Cong. Ch., by Rev. W. R. Butcher,	11 10
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HOME MISSIONARY,

59 50

 \$31,908 54

Donations of Clothing, etc.

30 25	Amherst, Mass., Ladies' Sew. Soc., by Mrs. Mary J. Cowper, a box,	
5 00	Belchertown, Mass., Ladies, by Mrs. S. D. Cowles, a box,	
	Bridgeport, Ct., Ladies of the No. Cong. Ch., by Mrs. S. M. Cate, a box,	\$362 77
6 50	Brooklyn, N. Y., Clinton Ave. Cong. Ch., by Mrs. B. E. Hale, a barrel,	
35 00	Concord, Mass., Ladies' Soc., by Miss Mary Munroe, Sec., a barrel,	121 70
10 50	Farmington, Ct., Ladies' Soc. of Cong. Ch., by Mrs. S. S. Cowles, a barrel,	150 00
15 00	Flushing, N. Y., Cong. Ch., by Miss J. S. Gilman, a barrel,	
6 00	Haverhill, Mass., Ladies' Sew. Soc., by Rev. C. M. Hyde, D.D., two barrels,	184 08
5 43	Hollis, N. H., Ladies' Char. Soc., by Mrs. L. D. Spalding, a barrel,	49 20
10 00	Hopkinton, Mass., Ladies' Circle, by Mrs. M. S. Ide, a barrel,	91 04
38 35	New Britain, Ct., Ladies of South Cong. Ch., by Jane E. Case, Sec., a barrel,	150 00
22 34	New York City, Mrs. Mary Parker, several bundles,	
9 60	Quincy, Ill., Ladies of the First Union Cong. Ch., by Mrs. John Wood, Sen., a barrel,	64 50
25 00	Sherborn, Mass., Ladies' Benev. Soc., of Cong. Ch., by Mrs. Deborah P. Dowse, a half-barrel,	
2 00	Swanton, Vt., Cong. Ch., by Rev. E. J. Ranslow, a barrel,	48 12
23 00	Woodbridge, Ct., Ladies' Sew. Soc., by Mrs. Walter B. Peck, a barrel,	80 17
9 00	Worcester, Mass., Ladies' Benev. Circle of Plymouth Ch., by Mrs. Nellie L. Gilbert, a barrel,	121 08

Receipts of the Massachusetts Home Missionary Society, in January, CHARLES DEMOND, Treas

4 00	Abington, First Ch. and Soc.,	\$85 00
	Acton, Cong. Ch. and Soc.,	44 00
4 95	Adams South, Sabbath School,	18 00
	Amesbury West,	183 00
	Andover, C. H. Brooks,	15 00
16 00	Rev. J. Emerson,	50 00
	Belchertown, Cong. Ch. and Soc.,	89 00
9 45	Bennington, N. H. Hannah S. Parker,	5 00
	Berlin, Rev. W. A. Houghton,	10 00
	Mrs. L. H. Peters,	10 00
	Beverly, Dane St. Ch. and Soc.,	90 75
	"Boston,"	50 00
53 94	Boston, Elliot Ch. and Soc.,	247 15
	E Sireet Ch. and Soc.,	14 75
	Dorchester, Second Ch. and Soc.,	715 00
	Neponset, Ladies' Home Miss. Soc.,	25 00
18 70	Shawmut Ch. and Soc.,	1,000 00
	Union Ch. and Soc.,	127 98
31 45	Vine St. Ch. and Soc.,	30 00

A Friend,	10 00
A Friend, to const. Martha E. Thayer a L. M.,	30 00
A Friend, A Thank-offering,	2 00
Mrs. F. D. Allen,	5 00
"H. D.,	50 00
Rev. P. C. Headley,	50 00
Miss Mary Shattuck,	50 00
Brookline, S. A. Robinson, to const. him- self and wife L. M.,	60 00
Byfield, Cong. Ch. and Soc.,	18 50
Mrs. A. B. Jackman,	5 00
Campello, Cong. Ch. and Soc.,	82 25
Carleise, Cong. Ch. and Soc.,	15 00
Charlestown, Winthrop Ch. and Soc., of which \$60 to const. two L. Ms.,	296 58
Coventry, R. I., M. Lincoln, to const. Mary Lincoln a L. M.,	30 00
Danvers, Maple St. Sabbath School,	40 25
Enfield, Cong. Ch. and Soc.,	10 00
Fall River, Central Ch. and Soc.,	401 00
First Ch. and Soc.,	77 85
Falmouth East, Cong. Ch. and Soc., to const. Rev. David Dyer a L. M.,	30 00
Frammingham, Plymouth Ch. and Soc.,	311 00
Freetown, Cong. Ch. and Soc.,	6 21
Grantville, Cong. Ch. and Soc.,	15 65
Hadley, Russell Ch. and Soc.,	79 21
Hatfield, Cong. Ch. and Soc.,	45 84
Hawley, Estate of John H. Wood, to const. Francis M. Simpson, Caroline M. Simpson, Harriet F. E. Simpson and Sarah M. Wood L. Ms.,	300 00
Hawley East, a Friend's Thank-offering,	5 00
Haverhill West, Cong. Ch. and Soc.,	10 00
Heath, Cong. Ch. and Soc.,	6 80
Holliston, Cong. Ch. and Soc.,	168 59
Hopkinton, Cong. Ch. and Soc., to const. A. A. Sweet, D. F. Bridge and E. Thompson L. Ms.,	160 20
Lee, Cong. Ch. and Soc.,	460 00
Leominster North,	10 00
Lincoln, Ladies' Sewing Circle,	115 00
Lowell, Kirk Street Ch. and Soc.,	1,000 00
Mrs. W. Burnham,	4 00
H. S. Church,	2 94
Lynnfield, Second Ch.,	8 00
Massachusetts, A Friend,	50 00
Maynard, E. Stone,	25 00
Medford, Legacy of Amelia Hastings,	600 00
Milton, A Friend,	2 00
Mittenessago, Cong. Ch. and Soc.,	25 00
Newbury, First Parish,	10 60
Newburyport, North Ch. and Soc.,	37 91
Prompet Ch. and Soc.,	84 87
Whitefield Ch. and Soc.,	78 82
Newton Center,	108 00
Newton West, Cong. Ch. and Soc.,	131 85
Newton Lower Falls, Mrs. B. Neal,	5 00
Orange North, Cong. Ch. and Soc.,	11 25
Peabody, South Cong. Sabbath School, Cong. Ch. and Soc.,	50 00
Plymouth, Ch. of the Pilgrimage, to const. Rev. Geo. Tewksbury a L. D. of A. H. M. Soc.,	68 68
South Ch. and Soc.,	17 79
Randolph, Atherton Wales,	100 00
Rutland, Cong. Ch. and Soc.,	51 85
Salisbury, "A. M.,	5 00
Taunton, Winslow Ch. and Soc.,	52 29
Templeton, Cong. Ch. and Soc.,	40 00
Uxbridge, Willard Judson,	20 00
Walpole, Cong. Ch. and Soc.,	30 85
Wakefield, Addison Hubbard,	20 00
Weymouth East, Cong. Ch. and Soc.,	31 00
" North, Pilgrim Ch. and Soc., to const. Rev. L. B. Voorhees a L. M.,	40 00
Weymouth South, Cong. Ch. and Soc.,	44 00
" Ladies' Prayer Meeting,	16 00
Winchendon North, Cong. Ch. and Soc., to const. Sarah J. Hale a L. M.,	30 00
Worcester, Plymouth Ch. and Soc.,	85 08
Union Sabbath School,	60 00
Yarmouth, Cong. Ch. and Soc.,	78 55
Home Missionary,	6 50

\$3,384 58

*Receipts of the Connecticut Home Missionary So-
ciety, in January, JAMES L. CHAPMAN, Treas.*

Bozrahville, Cong. Ch., by Geo. S. Smith, Tr.,	\$4 00
Cornwall, First Church, by M. Beers, Tr.,	17 26
Easton, First Ch. and Soc., by M. Dudley, to const. William Corning a L. M.,	30 00
Fair Haven, Second Ch., by F. T. Jar- man,	26 51
Greenville, Cong. Ch. and Soc., by F. W. Carey, Tr.,	10 22
Hartford, Bequest of Rev. Joel Hawes, D.D., by S. S. Ward, Trustees,	42 30
Middletown, First Ch. and Soc., by H. E. Sawyer, Tr.,	5 00
New Haven, Taylor Ch., by Rev. H. L. Hutchins,	5 00
New London, First Ch. and Soc., by Rial Chaney,	872 54
Newtown, Cong. Ch., by Rev. H. B. Smith, Old Lyme, Cong. Ch. and Soc., by Mrs. J. A. Rowland, Tr.,	1 00
Portland, Central Ch., by W. H. Kelsey, Tr.,	81 00
Putnam, Second Ch. and Soc., by Charles N. Fenn, Tr.,	30 00
Salem, Cong. Ch. and Soc., by Rev. John Elderkin,	81 82
Stamford, First Ch. and Soc., by L. L. G. Whitney, Tr.,	14 50
Voluntown and Sterling, Cha., by Rev. Joseph Ayer,	7 69
Warren, Cong. Ch. and Soc., by Orlando Swift, to const. Mrs. Martha Rouse, Mrs. Emily M. Taylor and Mrs. Joanna Curtis L. Ms.,	50 00
Westford, S. S. Stowell,	25 00
West Hartford, Bequest of Abigail Talcott, by Calvin Day,	107 68
	<hr/> \$1,493 66

*Receipts of the Ohio Home Missionary Society, in
January, F. C. SESSIONS, Treas.*

Received by Rev. T. E. Monroe:	
Alexandria, Cong. Ch.,	\$15 00
Bazetta, Cong. Ch.,	7 00
Bellevue, Cong. Ch.,	4 12
Cleveland, Welsh Cong. Ch.,	10 00
Hampden, Cong. Ch.,	11 00
Lexington, Cong. Ch.,	8 00
Morgan, Cong. Ch.,	13 00
Cleveland, First Cong. Ch., by S. H. Sheldon,	68 12
Cuyahoga Falls, Sab. Sch. of Cong. Ch., by Maria B. Clark,	83 24
Hubbard, Cong. Ch., by J. F. Williams,	64 50
Maysville, First Cong. Ch., by N. S. Long, Tr.,	14 53
Mesopotamia, Cong. Ch., by Rev. J. H. Jones,	6 06
Millgrove West, Rev. J. B. Blakeley,	30 00
Oberlin, Second Cong. Ch., by E. P. Johnson, Tr.,	1 00
Painesville, First Cong. Ch., by J. Everett, Tr.,	40 21
Wayne, Cong. Ch.,	43 22
Wadsworth, Cong. Ch., by Rev. D. E. Hathaway,	5 00
Wellington, Cong. Ch., by James Ogden,	4 75
	<hr/> \$230 62

*Receipts in coin, of California Agency, by J. W.
CLARK, M. D., Financial Agent.*

Nortonville, Cong. Ch.,	\$14 85
Oakland, First Cong. Ch.,	150 00
Sacramento, First Cong. Ch.,	19 80
San Francisco, First Cong. Ch.,	312 55
Second Cong. Ch.,	15 00

\$511 90

THE Home Missionary.

MARCH, 1873.

CONTENTS.

	PAGE
HOW SHALL OUR CHURCHES BE MADE MOST EFFICIENT?	253

MISSIONARY INTELLIGENCE.

Oregon.—From <i>Rev. E. Gerry</i> , Oregon City.—“Leaving the State”	257
California.—From <i>Rev. W. C. Merritt</i> , Atlanta.—“After Many Days”	257
Idaho.—From <i>Rev. M. Eds</i> , Boise City.—Shall He Leave?—A Sad End ..	258
Dakota.—From <i>Rev. S. Sheldon</i> , Ver- million.—Helpers Wanted	259
From <i>Rev. L. Bridgman</i> , Riverside.— Looking on the Bright Side	259
Kansas.—From <i>Rev. J. Phillips</i> , Wil- mington.—Contributions “in Kind” ..	259
Minnesota.—From <i>Rev. C. C. Salter</i> , Duluth.—Cutting Loose	260
Iowa.—From <i>Rev. J. L. Atkinson</i> , Earlville.—Conversions at the Com- munion	261
Wisconsin.—From <i>Rev. J. L. Haire</i> , Fox Lake.—Who Will Help?	261

	PAGE
Michigan.—From <i>Rev. W. B. Williams</i> , Superintendent.—A Good Soldier	261

OUR CO-OPERATIVE SOCIETIES.

AMERICAN CONGREGATIONAL UNION	239
CONGREGATIONAL PUBLISHING SOCIETY ..	240
THE COLLEGE SOCIETY	241
AMERICAN EDUCATION SOCIETY	242

MISCELLANEOUS.

FORWARD!	266
YOKING FEEBLE CHURCHES	267
THE PRESBYTERIAN SCHEME OF SUSTEN- TATION	268
WARM INSIDE	269
PREPARING THE WAY	271

<i>Missionary Appointments</i>	271
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<i>Acknowledgment of Receipts</i>	272
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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
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PRICE, FIFTY CENTS A YEAR IN ADVANCE.

“GO, PREACH THE GOSPEL.”

AMERICAN HOME MISSIONARY SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. DAVID B. COE, D.D.,
REV. ALEX. H. CLAPP, D.D.,
REV. HENRY M. STORRS, D.D., } *Secretaries for Correspondence.*

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COMMUNICATIONS

Relating to the business of the Society generally, may be addressed to either of
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DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent
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MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account

AMERICAN HOME MISSIONARY SOCIETY

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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THE
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FOR THE YEAR ENDING.

APRIL, 1874.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.
How shall they PREACH, except they be sent?—*Rom.* x. 15.

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INDEX TO THE HOME MISSIONARY.

	PAGE		PAGE
Adams, Rev. Ephraim, Article by,	127	Biblical Preaching, (Prof. Phelps),	277
After Thirty-two Years,	146	Boxby, Rev. T. K., Decease of, . .	20
Again in the Field,	168	Blessed and Needy,	121
Again in the Ranks,	234	Blessings by the Barrel,	272
"A Great Deal of Heaven in It," .	257	Breaking Ground,	94
All Things to All Men,	282	Brighter Prospects,	211
American Congregational Union, .	13,	Bright Example,	297
37, 75, 98, 123, 146, 170, 193,	216,	Broadway Tabernacle Church, . .	104
287, 265, 290		Building,	188
American Education Society, . .	17,	Building Under Difficulties, . .	12
88, 77, 101, 126, 148, 190, 238,	266,	Burnham, Rev. E. O.,	167
293		Busy and Happy,	288
American Home Missionary Soci- ety, 49; Forty-Seventh Anni- versary, 49; Officers, 50; Meeting of Board of Direc- tors, 51; Forty-Seventh Re- port, 52; Summary of Results, 53; The Treasury, 54; Com- parative Results, 55; Distri- bution of Missionaries, 56, 57; Principal Auxiliaries, 58; Conclusion of Annual Report,	73	Cabinet Organ,	258
Among the Dispersed,	140	California,	72, 205
Angus, Rev. Joseph, D.D., Article by,	181	Contributions of,	206
Anniversary Sermon, by Dr. Wool- sey,	88	Canada, Letter from,	104
An Open Letter,	295	Chance for Work,	190
Another Veteran's Farewell, . .	261	Chaney, Mrs. L. W.,	43
Applications for Aid,	20	Change of Base,	189
Awakening,	11, 167,	Church Building,	34
At Long Range,	166	Church Dedicated,	138
Bacon, Rev. Dr. Leonard,	80	Church, Devotion to,	253
Back Again,	288	Churches and Missions, (Angus),	181
Badger, Rev. Dr. Milton,	1, 6, 7,	Church Organized,	117, 287
18, 96		Christian Union,	285
Sketch of his Life and Work, . .	1	Clark, Rev. N. C.,	103
Resolutions of Executive Com- mittee,	6	Clarke, Rev. H. S., Decease of,	104
Minutes of N. Y. and Brooklyn Assoc.,	7	Cleaveland, Dr. John P.,	41
Barstow, Rev. Dr. Z. S.,	41	Close of Our Year,	269
Beecher, Rev. H. W., on Home Missions,	8, 29	College Society,	14, 39, 78, 99, 125,
Yale Lectures,	105	149, 171, 194, 218, 230, 268, 292	
Beginning Anew,	294	College, Sonoma, Cal.,	188
		Colleges, Gifts to,	149, 171
		Communion Wine,	233
		Congregational Publishing Socie- ty,	15, 40, 76, 100, 124, 147, 172,
		195, 217, 238, 267, 291	
		Connecticut H. M. Society, . . .	61
		Consecrated Land,	221
		Contrast,	187
		Corrected his Mistake,	85
		Crawford, Rev. Wm., Article by, .	81
		Cushing, Chr., D.D., on Supply of Ministers,	151
		Dakota Indians,	92
		Death,	167
		in Missionary Homes,	42

	PAGE		PAGE
of Missionaries,	20	Hollister, Cal.,	10
Decease of Rev. Dr. Barstow, 41;		Holmes, Samuel,	104
Rev. T. K. Bixby, 20; Rev.		Home and Foreign—One Work, . . .	174
E. O. Burnham, 167; Mrs. L.		Home Missionary Wood,	192
W. Chaney, 48; Rev. H. S.		Hopes Realized,	260
Clarke, 104; Rev. Dr. Cleave-		Hour of Darkness,	197
land, 41; Rev. G. R. Ellis,		How Fill the Ranks of the Minis-	
208; Miss Emerson, 48; Rev.		try? (Prof. Smith),	103
D. H. Gould, 20; Charles			
Hampton, 48; Mrs. A. C.		Illinois,	64
Lathrop, 42; Rev. Dr. Lea-		Statistics,	243
vitt, 18; Dea. L. H. Nelson, . . .	297	Improved Navigation,	288
Dedication,	188	Improving,	264
Despondency,	181	Indiana,	64
Devotion to the Church,	258	Indians, (Dakotas),	92
Disloyalty,	12	(Warm Springs, Or.),	187
Doe, Rev. F. B., Article by, . . .	79	In Patient Hope,	282
		Instability,	283
East and West — Gifts to Col-		In the Lead Regions,	144
leges,	149, 171	Iowa,	68
Eastern Men in Western Woods, . .	271	Statistics,	243
Ellis, Rev. G. R., Decease of, . . .	208	Irrepressible Conflict,	95
Emerson, Rev. O., Article by, . . .	114		
Englishman's Experience,	287	Joy of Harvest,	119, 286
Evangelical Alliance,	284		
Every Man Counts,	188	Kansas,	70
Exploration,	190		
Exploring,	167	Lathrop, Mrs. A. C.,	42
		Leaf from Memory,	198
Feast of Ingathering,	86	Leavitt, Rev. Dr. Joshua,	18
Financial,	127	Letters from Missionaries: E.	
Flying Appointments,	140	Adams, 127; H. Adams, 191;	
Fort Sill, Ind. Ter.,	102	E. H. Alden, 12, 148, 258; E.	
Forty-Seventh Anniversary,	19	Andrus, 264; L. Armsby, 257;	
From Another Veteran,	104	J. M. Ashley, 141, 190; I.	
Frontier Funeral,	270	W. Atherton, 10; G. H. At-	
Fruit at Last,	88	kinson, 165; A. E. Bald-	
		win, 289; J. T. Baldwin,	
German Gratitude,	98	166; D. R. Barker, 288; J.	
Germs of Churches,	153	S. Barria, 286; N. H. Bell,	
Glad Tidings of Great Joy,	257	214; L. D. Boynton, 286; E.	
God's Purpose to Christianize Our		Branch, 263; L. Bridgman,	
Country, (Dr. Roy),	229	168; H. Bross, 284; L. T.	
Go Forth and Reap, (poetry), . . .	177	Burbank, 216; W. R. Butcher,	
Going Ahead,	142	38, 282; N. M. Calhoun, 160;	
Good-Bye,	260	L. W. Chaney, 48; J. B.	
Good Example,	214	Chase, 190; W. J. Clark, 283;	
Good News,	264	G. S. Codington, 11, 120, 190,	
Good Opening for Work,	119	288; C. N. Coulter, 215; M.	
Good Tidings,	264	S. Crosswell, 188; G. Davies,	
Gould, Rev. D. H., Decease of, . . .	20	84; B. A. Dean, 87; G. M.	
Grandeur of the Work,	37	Dexter, 166; F. B. Doe, 288;	
Grateful Household,	245	E. C. Downs, 121; A. Dres-	
		ser, 213; M. Eells, 33, 117,	
Hard Field,	94	167, 284; O. Emerson, 43,	
Hard Times,	97, 289	114; R. B. Foster, 35; H. N.	
Helpers—or Hinderers?	215	Gates, 142; R. Gaylord, 96;	
Help From the Lord,	258	German, 98; F. R. Girard, 95,	
Help Wisely the Worthy,	152	138, 189; A. F. Hale, 257;	
Hindrances,	212	C. A. Hampton, 143; L. S.	
His Home,	190	Hand, 144; A. F. Hitchcock,	
Holding On,	212	167, 212; G. A. Hood, 36; R.	

INDEX.

PAGE	PAGE
Hovenden, 262; J. Hurlbut, 192; I. Jacobus, 213; H. Jones, 142; J. P. Jones, 87; L. H. Jones, 118; O. P. Jones, 188; T. W. Jones, 235; J. Keep, 261; A. C. Lathrop, 42, 191; P. Litts, 143; J. E. Lowes, 140; C. N. Lyman, 214, 260; H. Lyman, 264; M. M. Martin, 262; W. C. Merritt, 117; H. A. Miner, 144, 192; E. A. Mirick, 35, 169; J. M. Mitchell, 289; A. Morse, 36; H. G. March, 264; S. Nelson, 264; R. Nurse, 121; B. G. Page, 145; J. A. Palmer, 212; J. W. Pickett, 104; A. J. Pike, 170; G. A. Pollard, 122; T. Pugh, 118; R. Quaife, 122; A. L. Rankin, 94, 212, 283; W. M. Richards, 215; A. M. Richardson, 97, 235; G. Rodgers, 287; S. R. Roshoro, 284; A. W. Safford, 214, 286; J. Scotford, 119; C. Seccombe, 168; S. Sessions, 262; C. S. Shattuck, 96; E. W. Shaw, 145; S. Sheldon, 34, 168; W. Spell, 288; O. A. Starr, 259; C. C. Stevens, 146; J. Strong, 11, 117, 189; J. G. Taylor, 12; W. A. Tenney, 138, 211; O. A. Thomas, 257; A. M. Thome, 145; N. Thompson, 140, 189; J. D. Todd, 97; E. B. Tuthill, 95, 233, 284; E. Walker, 187, 282; J. H. Warren, 10, 138; J. S. Webber, 259; F. Wheeler, 264; W. B. Williams, 209; J. T. Wills, 167; S. G. Wright, 119.	Modesto, Cal., 10 Money Needed for the Summer, . . 19 More Fruit, 212 More Good Tidings, 262 More Pioneer Experience, 11 Morris, Rev. E., Article by, . . . 193 Must Leave It, 96
Life of Trust, 143 Light in Darkness, 264	Nebraska, 70 Nebraska Storm, 140 Need of Pastoral Care, 235 Nelson, Dea. L. H., 297 New Departure—Thus Far, 25 New Experience, 259 New Hampshire Miss. Society, . . 58 New Haven, Ladies' H. M. Soc., . . 221 New Year's Offering, 219 No Answer Yet, 174 North, Miss Eliza, 222 Norwegian Kings, 170 Not Fast Enough, 44
McKinney, Rev. S., Article by, . . 297 Maine Missionary Society, 58 Massachusetts H. M. Society, . . . 60 Meeting-House Wanted, 122 Memphis, Tenn., 289 Michigan, 66 Advance in, 27, 110 Statistics, 248 Ministers, Salaries of, 209 Minnesota, 69 Missionary Boxes, 19, 244 Missionary Chicken, 127 Missionary in Nebraska, 234, 285 in the Northwest, 163 in Wisconsin, 289 Miss North's Legacy, 222 Missouri, 65	Obstacles, 95 Off for Japan, 139 Ohio Home Miss. Society, 63 Open House, 118 Openings for Young Men, 189 Open Letter, 295 Oregon, 73 Our Autumn and Winter's Work, . . 109 Our Father's Kindness, 285 Our New Financial Year, 294 Our New Haven Helpers, 221 Our Obligations to Home Missionaries, 31 Our Place of Prayer, 262 Our Whole Country, 151
	Palmer, Dr. Ray, 44 Parker, Rev. A. J., 104 People Rather Mixed, 35 Pestilence, (Memphis, Tenn.), . . 289 Phelps, Prof. Austin, D.D., Article by, 277 Pickett, Rev. J. W., 104 Pilgrim Fathers, 153 Pioneer Work, 114 Plenty of Work, 84 Porter, Rev. Jeremiah, 102 Post-Office Address, 270 Practical Sympathy, 270 Presb. and Cong. Home Missions, 176, 242 Purified by Fire, 117 Putting Off the Harness, 236
	Quickened, 36, 144 Rainy Season, 141 Reminiscence, 191 Reminiscence of Winter, 122 Renting Pews, 189

	PAGE		PAGE
Retrospect,	145	"The Heathen Chinese,"	117
Revivals: Burlington, Kan., 119;		The Home Missionary,	17, 222
Capioma, Kan., 257; Cawker		The Iowa Band,	191, 199
City, Kan., 286; Cheyenne,		The Meeting-House,	141
Wyo., 11; College Springs,		The Situation, (Cheyenne),	139
Ia., 288; Depeyster, N. Y.,		The Treasury,	79, 241
264; Eureka, Kan., 257; La-		Too Much Water,	213
mar, Mo., 264; Lawrence,		Too Much Whiskey,	213
Mich., 145; Leon, Wis., 122;		Thirty-Three Converts,	289
Monona, Ia., 143; Nashua, Ia.,		Through Deep Waters,	213
236; New Lisbon, Ia., 289;		Thurston, Rev. S., D.D.,	152
North Lawrence, Kan., 235;		Transplanted Pilgrims,	169
Orion, Mich., 262; Poik City,		Tried by Fire,	10
Ia., 144; Potosi, Wis., 289;		Turned to Joy,	121
Rio Vista, Cal., 167; Rose		True Plan of Home Missions,	88
Creek, Minn., 36; Triangle,		Twenty Converts,	37
N. Y., 264; Troy Mills, Ia.,		Two Years at the Front,	214
121.			
Revived,	143, 264	Unsectarian Labor,	118
Rhode Island H. M. Society,	61	Vacation,	188
Right Kind of Men for Home Mis-		Vermont Domestic Miss. Society,	59
sionary Work,	157		
Roughing It,	120	Wants a Helper,	259
Roy, Rev. Dr., Article by,	229	Ward, Rev. Joseph, Article by,	92
"Missionary Geography,"	175	Warming Up,	122
		Warren, Rev. J. H., Article by,	205
Salaries of Ministers,	209	Waste and Destitute Places,	263
San Mateo, Cal.,	10	Waterloo, Miss.,	198
Seeking the Lost Coins,	79	Weekly Giving,	97
Shut In,	123	Weekly Offerings,	43
Sickness,	167	Well Done!	145
Smith, Rev. C. S.,	153	What Answer?	150
Smith, Prof. Judson, Article by,	133	What He Wants,	95
Southern California,	138	White Day,	233
Sow to Reap, (poetry),	245	Who Will Help?	216
Special Offerings,	242	Wide Field,	142
Starting Anew,	97	Williams, Rev. W. B., Article by,	209
Statistics,	138	Wisconsin,	67
Stevens, Rev. C. C., Resignation,	146	Wisconsin Home Missions,	175
Still another for Japan,	166	With a Meeting-House,	168
Stone, Rev. A. L., D.D.,	153	Without a Meeting-House,	168
Stray Pilgrims,	233	Woolsey, Rev. Dr., Sermon by,	88
Student's Work,	260	Word to Young Ministers,	80
Sunday School Work,	284	Words of Cheer,	220
Supply of Ministers,	151	Work on the Frontier,	163
Susanville, Cal.,	138		
Swedes and Danes,	234	Year's Work in California,	205
Sympathizing Helpers,	128	Yet Another to the A. B. C. F. M.,	214
		Yet More Good Tidings,	257
Tacomah, Wash. Ter.,	165	Young Men for the Ministry,	44
Temperance Revival,	38, 233	Young Octogenarian,	193
The Territories,	71		
The Germans,	215		

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . *Rom. x. 15.*

Vol. XLVI.

MAY, 1873.

No. 1.

SKETCH OF DR. BADGER'S LIFE AND WORK.

IN THE HOME MISSIONARY for April, we announced the decease of our late beloved associate, and gave a brief account of his sickness and the public services at his funeral. It is due to his memory, and we are sure it will be gratifying to the friends of this Society, which he so long and so faithfully served, that we should make some record, on these pages, of his early life and his public labors. The leading facts of his history are embodied in the following statement, the substance of which was presented at his funeral by one of his associates.

MILTON BADGER was born, May 6th, 1800, in Coventry, Conn., where his early years were spent. Here, in the year 1816, he was converted to Christ, and made a profession of faith in him. His remarkable talents and promise attracted to him the attention of the Christian people of the place, and through their encouragement, in part, he ventured to enter upon a course of preparation for the gospel ministry. He entered Yale College in 1819, and graduated with distinguished honor, in 1823. After spending a year in the business of instruction in New Canaan, Conn., he commenced his theological studies at Andover, in 1824. Here he spent about two years, when he accepted a tutorship in Yale College. In connection with the duties of this office, he prosecuted his studies for the ministry in the Theological Department of that institution, and completed his course in 1827. He was ordained and installed pastor of the South Church in Andover, Mass., January 3, 1828. Rev. Leverett Griggs, D. D., who was his pupil in Yale College, and resided in Andover during two years of his ministry there, makes the following statement respecting it:

“At Andover he occupied a very important station in the pastoral office—important in itself, and important in its relation to the Theological Seminary. His parish was one of the largest in the State. I think he must have had fully three hundred families under his spiritual care, and none of them were neglected. His Sabbath demanded two sermons, and then a third service as exhausting as any that had preceded. Had not Dr. Badger possessed a vigorous constitution he never could have performed such a vast amount of labor.

“His pastorate was in the period of ‘four days’ meetings.’ His labors were

abundant on such occasions, not only at home, but in many other places. Revival scenes were frequent in his ministry, and there was never greater prosperity in the Old South Church than when Milton Badger was its pastor. Students of Andover in 1831 will never forget the protracted meeting at which Beecher and Wisner preached, and the Judgment Anthem was sung. It was in Dr. Badger's pulpit that Charles G. Finney was introduced to New England. Dr. Beecher took him up from Boston, anniversary week, and ministers from all parts learned that the revivalist from Western New York was something more than 'sounding brass and a tinkling cymbal.'

Dr. Badger was elected an Associate Secretary of the American Home Missionary Society, May 25th, 1835, and entered upon the duties of his office in the following November. His official connection with the Society, therefore, covers a little less than thirty-eight years. He had looked upon the pastorate as his appointed sphere of labor; he had entered upon its duties with his characteristic ardor and devotion, and God had crowned his ministry with signal success. He had the confidence and affection of his people, and he was warmly attached to them. His parish, embracing, as it did, the Theological Seminary, was one of the most attractive in the country. His intimate relations to the eminent men who presided over that institution, his opportunities of access to its library and of intercourse with its students, contributed to bind him to that post of labor. But, at the call of Providence, as interpreted by those who knew him best, and in whose judgment he confided, he cheerfully relinquished his chosen work, his favorite studies, his delightful field, to enter upon the untried duties to which he had been invited. In these, as in everything that he undertook, he did what his hand found to do, with his might. Fully persuaded that God had called him to this post, he dismissed all thought of further change, and till the hour when he was stricken down by disease, he gave himself, with singleness of purpose, and with all the energy of his nature, to the task before him. He repelled every effort to divert him from it. He was often urged to resume the duties of the pastorate, which he so much loved; he was frequently pressed to engage in remunerative literary labor, the avails of which would have been a welcome relief; positions of high honor and great usefulness in institutions of learning were proffered to him; but his invariable and instant reply, uttered with an emphasis which cut off all debate, was: "THIS ONE THING I DO."

And the work he had undertaken called for all his effort and devotion. The American Home Missionary Society, after nine years of prosperity, was now launched upon a sea of trouble. That memorable conflict was waxing fierce, which, a year and a half afterward, resulted in the disruption of the Presbyterian church and the abandonment of the Society by the principal part of that denomination. The chief questions at issue in this controversy related to the principles on which the Society was based, and the manner in which it was conducted. At the same time the heaviest financial storm that this country has ever experienced, was at its height, wrecking the fortunes of tens of thousands, and crippling all institutions of benevolence. In the midst of these troubles, Rev. Dr. Peters, the first Secretary of the Society, resigned his office, and Dr. Badger and Dr. Hall became co-ordinate Secretaries for Correspondence. Though so large a portion of the Society's patrons had turned their gifts into another channel, though multitudes of its wealthiest and firmest friends had been reduced to poverty, though the

eminent man who had conducted its operations so successfully from its origin had retired from its service, yet its prosperity was not seriously checked, and its revenue was but slightly diminished. This result was largely due to the confidence which the churches, especially those of New England, reposed in Dr. Badger, and to the wisdom and efficiency with which he administered its affairs. As a successful pastor, he had become widely and favorably known to the Christian community; and as his associate was physically disqualified for field service, he was, for many years, the sole representative of the Society before the public. Advocating its claims before churches, ecclesiastical bodies, missionary conventions, and auxiliary societies, visiting its missionary fields in different parts of the country, canvassing the Theological Seminaries for recruits to fill the ranks of its missionaries, at the same time conducting its correspondence, managing its finances as its acting Treasurer, projecting, expounding and defending its policy, he performed an amount of labor which few men could have endured. He seemed not to need, and he steadily declined to seek, the periodical relaxation from labor which others require. He never visited foreign countries, and seldom traveled in his own except in the service of Home Missions. Thoroughly convinced that there was no greater work, desiring no other, he gave himself wholly to this, not only through all the months of the year, but, we may almost say, through all the hours of the day and the night. He fixed his residence near to his office, that he might be at his desk early and late; and often, when his burdens were unusually heavy, or when perplexing problems pressed upon him for solution, driving slumber from his eyelids, he would rise a great while before day, and committing to paper the results of his reflections during the night watches, he would be prepared to submit them for consideration when his associates came refreshed to their morning work. They never ceased to wonder that he could bear up, for so many years, under such constant, various, exhausting toils. Their wonder increased when his burdens fell from his shoulders and rested upon theirs.

In regard to his pre-eminent fitness for the post he occupied, and the manner in which he performed its duties, we need say but a word. On these points the voice of the whole Christian community, the entire history of the Society for almost forty years, and the grand results it has achieved bear most impressive testimony. He had a strong, comprehensive, well-balanced, logical mind; a sound and discriminating judgment; a penetrating insight into individual character; a modest deference to the views of others while reaching his conclusions, but an immovable firmness in adhering to them, after they had been formed; remarkable fertility in inventing, sagacity in selecting, and energy in executing plans for the accomplishment of his work; a carefulness and caution which saved him from serious mistakes, without checking his enthusiasm; an unwearied patience with the details of his daily tasks, and yet a comprehensiveness of view which embraced all the grandeur and far-reaching issues of the enterprise, as a whole. These were the leading traits that blended in the formation of his solid, symmetrical, noble character, and which constituted his rare qualifications for the work which God gave him to do.

But his highest endowments, those which ennobled all the rest, were spiritual. He was eminently conscientious and devout. No one could spend an hour in his society, or listen to a sermon or missionary address from his lips, or read his correspondence, even on matters of business, without discov-

ering that he was a man who walked with God. He had early consecrated himself to the work of the ministry, and he believed that, in the service of Home Missions, he was exercising his ministry as truly as in the pastoral office, and on a far wider field. The same spiritual fervor, the same love for souls which he brought from the revivals of Andover, glowed in all that he did. He carried his religion into every branch of his business. His religion *was* his business, his pleasure, his meat and his drink. The missionary field was his parish; the missionaries and their households were his parishioners. To many thousands of these faithful soldiers on the outposts of our Zion, his letters imparted instruction, comfort and encouragement. They loved him with a truly filial affection. With great gladness they welcomed his visits among them, and listened to the words of eloquence and wisdom that fell from his lips. Many of them have testified their affection by the inquiries, full of tender solicitude and sympathy, with which they have followed him during his long illness, and when they hear that God has taken him, they will exclaim, "My father, my father, the chariots of Israel and the horsemen thereof"!

Respecting the results of his labors, we must speak very briefly. When he was elected a Secretary of the American Home Missionary Society, it had been in existence for nine years, but its labors had been confined, principally, to the Eastern and Middle States. In the Western States and Territories, which soon became the principal theater of its operations, its work had scarcely begun. Indeed, most of those great States were then in their infancy, or had not been born. Michigan was a Territory. Wisconsin had not even a Territorial government. The vast region now occupied by Iowa, Minnesota, Dakota, Kansas and Nebraska, was embraced in Missouri Territory, and large portions of it were known, or *described*, as "The Great American Desert." From the Rocky Mountains to the Sierra Nevada, the country was unexplored. Oregon and Washington were claimed by Great Britain. California belonged to Mexico. A few Presbyterian churches had been gathered in Illinois and Missouri; and in the former State, four or five Congregational churches had just been planted. This was all that had yet been done, by these denominations, to plant gospel institutions between the Western shore of Lake Michigan and the Pacific Ocean. Less than two years had elapsed since a Home Missionary had gathered a Christian congregation and organized a church within the walls of Fort Dearborn, where now stands the city of Chicago; and while Dr. Badger was considering the question of his acceptance of his appointment, the first missionary in Wisconsin Territory began to labor at a little settlement of 200 or 300 people, which they called "Melwalkie." In all the rest of that Territory, and in all the region lying between it and the Pacific Ocean, not a solitary laborer among white men was to be found.

It was at this stage of the Society's history that he was called into its service. Since that time what changes have been wrought! The population of the free States west of New York has increased from 5,000,000 to more than 15,000,000; and though four of the five denominations, then acting through the Society, have withdrawn their support, the number of missionaries in that part of the country has increased from 150 to nearly 600. More than 1,200 Congregational churches, and nearly an equal number connected with other denominations, have been planted there through the agency of this institution. Its annual revenue has increased from \$88,000 to \$294,000. It has col-

lected and disbursed in this period more than \$6,000,000. It has planted not less than 3,000 churches, and maintained the stated ministrations of the Word at about 6,000 stations. Under its direction, 27,000 years of ministerial labor have been performed in 42 States and Territories, and more than 200,000 souls have been gathered by its missionaries into the Christian fold. It has extended the wings of its missionary corps northward to Lake Superior and southward to the mouth of the Rio Grande, while the line of its advance has moved across the continent, and now extends, along the Pacific coast, a distance of more than 1,000 miles.

But, in estimating the result of Dr. Badger's labors, it is not enough to trace his agency in the sending forth of missionaries, the planting of churches, the conversion of souls. Through them he has made his influence felt in the shaping of all the social, educational and political foundations of those great commonwealths to which I have referred; in their institutions of learning, benevolence and reform; in the Christian ideas embodied in their constitutions and laws; in the growing refinement and culture of the people; in the increasing prevalence of a pure and elevated public sentiment; in the effectual barriers erected against error and crime; in all that constitutes the pride and glory of these imperial States, which are to hold, forever, the scepter of dominion on this continent.

We would not unduly magnify his agency in accomplishing these results. Others have wrought with him and through him, and will share in the honors and rewards of these achievements. But this, at least, is certain, and should be said: in the enlistment of recruits for missionary service; in the raising of funds for their support; in assigning their posts and directing their labors; in diffusing missionary intelligence and keeping alive the missionary spirit; in establishing the principles, forming the plans, and determining the action of the Society itself; in commending it to the confidence of the churches for which it acts; in whatever has contributed to render it, for almost half a century, the most effective instrument for the propagation of the gospel on this continent, he has had a larger influence than any other man. What a work, then, has he accomplished for the present and for future generations, for the country, for the world, for Christ! "He rests from his labors and his works do follow him." We shall see his face and hear his voice no more; but, by the lips of hundreds of God's ambassadors who, through his influence, are preaching the gospel all over this land; and by the lips and lives of other multitudes whom they have won to the service of Christ, he being dead yet speaketh. With what joy does he look down from the heavenly heights upon these fields of his earthly toil, waving with harvests from the seed which he has helped to sow! He has heard the gracious words: "Well done, good and faithful servant." May his mantle rest upon those whom he has left behind him!

RESOLUTIONS OF THE EXECUTIVE COMMITTEE.

At the first meeting of the Executive Committee after Dr. Badger's death, held on the 10th of March, 1873, the following Minute and Resolutions were read and unanimously adopted:

Since the last stated meeting of this Committee, the Rev. MILTON BADGER, D.D., for nearly thirty-eight years one of the Society's Secretaries for Correspondence, has been removed by death. His bereaved associates in office desire to place some memorial of their sorrow and of their appreciation upon the pages of the Committee's Records and of that Periodical of the Society from which is forever withdrawn the hand that did so much to enrich them with spiritual fervor, noble sentiment and Christian thought.

Dr. Badger entered the service of this Society and the intimate fellowship of its Executive Committee in 1835. Of the members of the Committee for that year there is now but one survivor (Rev. Dr. William Patton), and through a change of residence he is no longer connected with it. Of the entire Board of Officers for that year, comprising more than ninety names—many of them among the most distinguished and influential in the land—there are but six left on earth. Young, enthusiastic, vigorous, when he thus officially entered that goodly fellowship, Dr. Badger grew old in the service.

Having seen that Board once and again renewed, as death changed its membership, he has himself at length—after passing beyond the “threescore years and ten”—been gathered to his fathers, having finished his course and kept the faith, and is now gone, we doubt not, to receive a crown of righteousness.

We have thus adverted to this length of service, to give emphasis to the statement that, tried to the utmost amidst every variety of testing emergency, he has never failed to stand among these his official associates as a man of noblest character, of purest spirit, magnanimous temper, sterling integrity, strong grasp and clear views; patient, untiring, self-sacrificing; one on whose sagacious counsels and intrepid courage it was always safe to lean. Rarely is one found so to abide the test of such intimacy, through so many years of varying and often most difficult duties. He has gone from us. We shall no longer be blessed with his help. The hand of God has taken him, and to that we bow.

The life of Dr. Badger has been one of the widest influence, and his death is a great public loss. A pastor before his connection with this Society, he never ceased to be a minister of Jesus Christ, preaching the great mysteries of the faith with convincing power. But in the Home Missionary work he first found the field truly adequate to his great abilities. Here was a congenial breadth of plan and movement open to him. He delighted to grasp the mechanism and to co-operate with the spirit of a Society that took a whole continent into its arms. He went forth among the churches—the stronger and the weaker—as an apostle, breathing through them impulses to greater sacrifices and grander thoughts for the kingdom of Christ.

All his acquisitions—in early life as a student and teacher in Yale College, then as a pastor in Andover, Mass., and later in his unceasing mental application to the great themes of Christian beneficence, missionary expansion,

and a world's conversion to its king—were employed from first to last, with a fidelity that nothing could impair, to the grand ruling purpose of his life. He was consecrated to the work of presenting this land in all its length and breadth to Christ Jesus the Lord. He gathered up his energies with a wonderful concentration, and poured their wealth into the American Home Missionary Society. Its honor, its hold on public confidence, its resources, the place it should have in the heart and the prayers of the church of God; the good name of its missionaries, their welfare and success; the growth of the feeble churches, the planting of the waste places, the Christianizing of the incoming masses from other lands—to these things he brought his strength, his love, his boundless zeal, his faith, his unceasing and fervent prayers.

And now that this life on earth has ended, we desire to point to it as one for which not his friends only, but the whole church of God, should give thanks. Be it therefore

Resolved, 1. That the foregoing paper be recorded in the Minutes of the Executive Committee, and published in *The Home Missionary*.

Resolved, 2. That a copy of the same be transmitted to the family of Rev. Dr. Badger, with a suitable expression of this Committee's sincere sympathy with them in their loss of so wise and loving a husband and father; and of our prayers that they may be comforted by the memory of his long and godly life, successfully devoted to the noblest Christian work, and by the assurance that through the Divine grace in which he trusted, he has gone to be forever with the Lord.

MINUTE OF THE NEW YORK AND BROOKLYN ASSOCIATION.

At the stated meeting of the New York and Brooklyn Association of Congregational Ministers, held in the Conference Room of the Church of the Pilgrims, Brooklyn, on Wednesday, April 2, 1873, the following Minute, offered by the Rev. R. S. STORRS, JR., D.D., was unanimously adopted and entered upon the records:

It having pleased God to remove from our Association, by death, the Rev. JOSHUA LEAVITT, D.D., and the Rev. MILTON BADGER, D.D., two of the most beloved and honored of its members, we who for a time tarry behind in the service of our Master in his church on earth, desire to make mention of our high and affectionate esteem of these brethren, and of our sense of the greatness of the services which they have rendered to the kingdom and cause of our Divine Lord. Each of them might have said with the truth and almost with the emphasis of the great apostle to the gentiles: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Each had been trained for the signal work appointed to him by the best influences of New England, domestic, literary, and religious. To each was given an eminent service to be accomplished in connection with the evangelization of the country, and the advancement of Truth, Liberty, and Righteousness in it. By each the duty so assigned him was performed, through many years of patience and of labor, with singular fidelity, industry and ability, and with a success at which they were themselves amazed, and in which they devoutly recognized the providence and Spirit of God. To each it has been granted, in the fullness of a ripe old age, after a life

rounded to unusual completeness, to enter on his rest in the presence of the Master.

We rejoice in the remembrance of all the years in which they have been present with us. We devoutly thank the Heavenly Father for his great goodness manifested to them, and for his richer grace revealed within them. And we wait in hope for the coming of the hour when we shall also be called up higher, to see with them the things which are to be hereafter.

MR. BEECHER ON HOME MISSIONS.

[In connection with the recent annual collection of his church for this Society, Rev. HENRY WARD BEECHER preached one of his very best sermons—thoughtful, timely, evangelical. Under the title, “The Spread of Christian Manhood in America,” it is published in Ford & Co.’s *Plymouth Pulpit*, for March 29, 1873. For the sake of such of our readers as may not see it there, we hope to give hereafter some of its most striking thoughts. For this issue we select a few paragraphs growing out of his early experience, as recalled by his recent Western trip. We thank him for his hearty tribute to our Home Missionary brethren, of whose personal worth and successful labors he speaks from actual observation.]

In our own case, the reasons why Christianity should be diffused upon this continent and throughout this nation are of the most pressing and urgent character. We are a people dwelling under a sky and upon a soil such as have never before been known. The enterprise, the thrift, the wealth-producing power of this nation, is something almost past one’s conception. In this vast domain the constructive ingenuity of men plays upon elements which for universality and for value are beyond measure.

Ah! none can know these things from hearing a sermon or reading a book. One must travel; one must take the cars and sweep all day and all night through fields every acre of which is deep, beyond the plow’s touch, with fertile soil; one must cross the prairies, and cross the great river, and cross the prairies again, and the mountains, and the plains beyond these, and so on by almost continued weeks of traveling, before he can begin to have any conception of the outstretch of the three thousand miles which lie between ocean and ocean, and which is almost one vast cultivatable field. One must thread the mountains, and count their seams; one must plunge down deep into the earth, and know its depths of gold, and resources of metal; one must fly from north to south, and from east to west, and in wide circuits all round about, to form any conception of the foundation of the vast material wealth which is laid up in the building of this continent. And one must see how all nations are sending their young men and their capital hither, to have any adequate idea of the great developments which have taken place in our land.

Thirteen years have so changed the West that during my late visit there I hardly knew my old home. Time so changes Territories and States that, on returning after an absence of a few years, one scarcely recognizes them. Where I once traveled for days in forests almost without an opening, the trees are all gone, and the fields are all open. I rode from Indianapolis, when I first came here, twenty-five years ago, on the first car that ever left that capital; to-day the whole State of Indiana is threaded with railroads

as the body is with nerves. When, thirty years ago, I went through the State of Illinois, there was not one mile of railroad in that State: to-day there are more than 6,000 miles of railroad in Illinois. There are only seven counties that have not railroads, while there are over a hundred counties that have them. Such are the changes which take place within the brief section of one man's lifetime. The up springing of improvements, the out-cropping of minerals, the development of resources in this country is truly wonderful. Material wealth throughout the nation is progressing with strides of which we have no conception until we see it with our own eyes—and then we will not believe it.

Now, upon this vast industry, upon the great materializing tendency, there must come a spiritualizing, refining, sanctifying influence, or we shall become a nation of mere materialists, mere matter-workers, seeking for physical thrift and for outward comfort.

This morning's sermon is leading more and more rapidly to the contribution baskets. I am attempting to argue before you the indispensable necessity of sending out a true and pure gospel throughout the whole length and breadth of this land, for the sake of humanity; for the sake of the household; for the sake of those great developments which are so important to us; for the sake of abating those dangers which thrall us on every side.

Why should we, then, send out the Home Missionaries?—for it is for the Home Missionaries that I am pleading to-day. I know them. My life began among them. In so large a number as that which has gone forth over the continent, there will be some chaff among the wheat, there will be some poor material among the mass; but, as a body of men, I do not believe the sun ever rose on a thousand ministers more humble, more devoted, more wise, or more sacrificing than the Home Missionaries who have been sent to the West on the continent of America.

In pleading for Home Missionaries, I plead for men whose shoes' latches I am not worthy to unloose: not for men who stand in conspicuous places, and are God's heroes; not for men who reap their renown in our day; but for men who are likely to have the highest glory in heaven. I know men whose chances of glory in the other life, I had almost said, I would give my blood to have—men unknown, poor, sick, going from house to house, preaching in school-houses, and in the dripping woods, summer and winter, spending and being spent, for those who can neither pay them nor thank them. Through scores of years they are building foundations which one day will bear noble structures; but they will be dead and gone, and nobody will remember that they did the hard and homely, the coarse and rude work. Nobody? Yes, God and heaven will remember it!

What we need is such men, asking for nothing but leave to die in the field. Of such men we have scores and hundreds. And for myself, I feel that there can be no service more acceptable to God, more becoming to you, and more agreeable to me, than that we should stand in the midst of our abundance, and pour liberally into the Treasury of that Society which is preaching in all the vast outlying States, and in all the Territories clear out upon the very lip of the farther ocean, the unsearchable riches of the gospel of Jesus Christ.

While, then, in ten thousand places, to-day, they gather in twenty, fifty, a hundred men, and preach to them Christ and him crucified, shall we, in this

great congregation, with our joy, with our social sympathies, with our homes that await us—shall we, in the abundance of our privileges, remember our brethren, or shall we forget them, and despise God?

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. J. H. Warren, Superintendent.

Hollister, San Mateo, Modesto.

This month I have traveled over 1,700 miles, putting my four Sundays into Hollister, San Mateo, Modesto and Tulare. Hollister is the second town in Monterey county in population, and hopes to be some day the seat of a new county to be called Benito. It is at the end of the S. P. R. Railway, that branches off at Gilroy. We have had occasional preaching there, and a few of the elect have been stirred up to come together as a church. Their leader I have known for many years as a man of large property and liberal heart. He has consecrated himself to the upbuilding of "the excellent way." I preached to them in a little school-house three miles out of town, because there was no room for us in any of the inns. It is not their intention to call a pastor for several months, but to keep up meetings, themselves, every other Lord's Day, and to build as soon as may be.

After careful consultation and work, the church of San Mateo sees the way clear to assume its own support after May first. It adopts the monthly envelope system, which has worked well so far. The church in Benicia has also come into the line of self-support.

At Modesto I assisted Rev. Mr. Hubbard to dedicate the neatest, completest little chapel that I have seen for many a day. It is the first church edifice

built in M., and will seat comfortably about 200. Mr. Hubbard knows every stick in the building, having worked early and late, carrying hod, driving nails, shouldering lumber and rolling wheelbarrow, until the whole was completed.

*From Rev. I. W. Atherton, Riverside,
San Bernardino Co.*

Tried by Fire.

You know of our sad misfortune. At about half past five in the morning, we were roused from our slumbers by the crackling of flames. Springing from our beds and snatching a few things as we passed out, providentially we escaped unhurt. All the rest went — house, furniture, library, sermons, everything, — tumbling into ruins in about twenty minutes. How the fire originated we cannot tell. All the usual precautions had been carefully employed. Passing through the house at bed-time, all seemed safe; yet a fearful destruction awaited us. How little do we know what a day or an hour may bring forth!

As stripped of everything except faith and hope, we stood shivering in the cold morning air, kind friends opened their arms to receive us, and took immediate measures for our relief. The whole community moved in the matter as one man; furnishing us a small cottage home, snug and comfortable, and something beside, where-with to set up housekeeping again and

start life anew. All thanks to our fellow citizens of Riverside, and other friends, who have indeed done nobly. As for the rest, "Jehovah Jireh." We have an abiding faith in the promises, "many, exceeding great and precious." We never fully know how precious until we are thrown right upon them only as our entire resource. Thank God for them, and for the boundless love lying back of them, and out of which they spring!

DAKOTA.

From Rev. G. S. Codington, Medary, Brookings Co.

More Pioneer Experience.

I fully believe in the Society's policy of sending the missionary with the very front rank of settlers. It will pay financially as well as spiritually in the end, though it does involve a heavy outlay to begin with. The people here now tell their friends and acquaintances who think of coming West: "We have a minister here, and are talking about schools." Your policy is the true one: not to let a new settlement *get into the habit* of doing without Christian worship and Christian influences. To keep the gospel up with the advance of immigration, may be safely reckoned as a work of hard personal experience, of privation and exposure. The pioneer missionary is compelled to travel much, and may often be caught out in cold and stormy winter weather. This is of less account when he is alone, as I have usually been; but one pleasant day last January, I took my wife with me to the meeting at Flandreau, fifteen miles distant. Starting for home at evening, there came up a snow-storm, and with not a house between Flandreau and here, we lost our way in the dark. We could only steer by the wind, and strike for the river, which we

were fortunate enough to gain, and getting on the ice we followed the windings of the river as our only guide. Our horse was nearly exhausted, pulling through deep snow-drifts for many miles, but we finally reached home.

I have now regular appointments, once in four weeks at Dell Rapids, and for the present divide the remaining three Sabbaths between Medary and Flandreau. There is another settlement, Wicklow, about fifteen miles south-west of here, which needs to be visited, and which I propose to visit as soon as I can safely venture across a trackless prairie. The moral tone of these settlements is generally good. There are very few evil-minded men. The necessities of life crowd on nearly all, but not to destroy moral sentiment. All are anxious to have schools started as soon as possible, and we are planning for them. Many are hungry for the gospel, and I have never, when preaching to a full church, felt that my words were so greedily taken in, as when I have stood behind a rude table, and spoken to a few who have heard no preaching for months, and indeed had come almost to feel as though churches and worship belonged only to certain favored places.

WYOMING.

From Rev. J. Strong, Cheyenne.

Awakening.

I am happy to report more than usual religious interest. It began with the week of prayer, observed by the churches here in union. The meetings were the best attended of any in the history of the town, and the interest was such as to warrant their continuance. As a result there were a few conversions, several backsliders were reclaimed, and Christians were warmed up. We did look for a general interest,

but the sickness of the other clergyman in the place, and the difficulty of receiving other assistance, compelled us to discontinue the meetings.

Their fruit however was not limited to what then appeared. Many seemed to come to themselves sufficiently to realize that they were feeding on husks, whom I am expecting to see arise and return to their Father. Since then our congregations have been better than ever before, and the Word seems to be taking more effect in correcting the morals of the place. We are beginning to think that our labors are not in vain in the Lord, and are encouraged to work on.

NEBRASKA.

*From Rev. J. G. Taylor, Nebraska City,
Otoe Co.*

Disloyalty.

One thing that tries us, laborers in the West, is the fact that so many of our Christian brethren from the East go into the strongest and most popular church, leaving the weaker, though it be *their own*, to struggle for its life. Wherever a Congregational church is really needed, surely Congregationalists ought to stand by it, and not go elsewhere simply that they may have less responsibility to share. This kind of loyalty don't amount to much for us. Does it argue great things for the Christian influence of those who so shirk their duty?

MINNESOTA.

*From Rev. E. H. Alden, New Ulm,
Brown Co.*

Building under Difficulties.

Last autumn, by persistent begging, money was raised to warrant the starting on a house of worship in Marshall. The lumber was ordered in October from Winona, 250 miles off. The

Assist. Sup't. of the road, a noble son of Massachusetts, promised cars as soon as possible, at greatly reduced freight, besides giving largely from his own purse; as had also the Superintendent — God bless them! We waited anxiously for the lumber, day after day, but it did not come. Then we hear that it is on a side track sixty miles away, and will be here on the next train. Volunteers with teams are hurrying in from the county to unload and haul it to the site. It does not come, and the men return disappointed. After a few days it comes—*only one car*; the other two not heard from.

We are anxious. The beautiful October weather is almost gone. Winter is at hand. The road has more than it can do to haul material for the seventy miles yet to be built. Engines and men are taxed to their utmost. Ninety tons of iron for each mile of track, must come from Chicago; bridge timber from Winona, 275 miles; ties and piling from the big woods, 150 miles. Night and day they drag their immense loads, carrying back 35,000 bushels of wheat daily. What if they cannot bring our lumber at all! We go eastward eighty miles, and find one car. "Can you ship the car for our church to-night?" "Very doubtful; we are obliged to leave here several car-loads that have been waiting for days."

After dark, in the rain, with a lantern we see our car coupled to the westward train, and return with a light heart. How it poured, all that night, the next day and the next night, a steady torrent! but our lumber arrived. Shortly it was framed, raised, and partly sheeted. A day or two after came the first great snow-storm of the season, to be followed by others unprecedented for severity and numbers in the history of the State. The house, though held with extra braces, could not stand the fearful gale. It was prostrated and soon buried by the

drifting snow. What can be done? The road is blockaded, all the trains but one snowed in, the engines dead. One conductor walks twenty-five miles, and telegraphs to the Supt., who hastens to the rescue with snow-plow, car-loads of provisions, and several hundred men with shovels. In time they dig their way to Marshall.

We go by the next train. The weather is beautiful and we move rapidly for seventeen miles. The snow-plow comes to a drift; the men ply their shovels; the sky is suddenly overcast; the wind rises, the mercury falls, and in thirty minutes all must take refuge in the cars. We are "snowed in." The next morning your missionary vies with the rest in the use of the shovel. We make seven miles that day. The train can go no further; no team can be found; we dare not try forty miles on foot over that desolate waste; so we return with the train only to be snowed in again, and find our way to New Ulm (thirty-two miles) as we can—most of the way on foot. Nothing daunted, we take the next train, several days later, reaching Marshall at night after a four days' journey, and visit the church-site. A few boards are seen on the foundation; the rest is covered by deep snow, hard enough to bear a loaded team. Can it be dug out and raised again? The carpenter says "yes;" so says a young lawyer, promising to work his subscription all over again; so say others, and I say "amen!" Soon the spot is thronged with willing volunteers, shovel in hand, and in two days or so we have the building about where it was before the gale, and pass it over to the contractor for completion. Of course the disaster made us great additional expense, which we have not the means to meet. We need \$300 at once to complete the house. Will not individuals and churches in the East help us?

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

THE CONTRIBUTIONS OF CONGREGATIONAL CHURCHES. — There are six national causes indorsed and commended by the National Council at Oberlin. They are the great Christian enterprises for which our denomination is solely held responsible, and upon which the prosperity of our denomination depends. They are the following (arranged alphabetically): Am. Board, Am. Cong. Union, Am. Home Miss. Society, Am. Miss. Association, Cong.

Publishing Society, and Ministeria Education.

All these Societies are straitened for means; some of them sadly embarrassed. Why is this? Analyzing the contributions of an active and enterprising church in Massachusetts, we find that it gave last year to these six causes \$819.52, and during the same period, to local and miscellaneous causes \$2,784.62—not including the parish expenses.

Analyzing the contributions made in 1871, by twenty-eight churches embraced in one Consociation in Connecticut, we find that they gave to these six causes \$4,358.01, and to local and miscellaneous causes \$6,227.52. Of these 28 churches, 24 gave to the Am. Board; 20 to the Am. Miss. Associa-

tion; 18 to the Am. Home Miss. Society; 9 to the Am. Cong. Union; 1 to the Am. Education Society. None gave to the Cong. Publishing Society or to the Society for the Promotion of Collegiate Education. *

One church in this Consociation gave, to help a Methodist church build a house of worship, more than half as much as the whole twenty-eight churches contributed to the Am. Cong. Union!

Such facts as these may well receive serious attention. While our churches pursue such a course as this, can they wonder that our denomination does not make more rapid progress? Shall they blame the benevolent societies of our denomination for not accomplishing a greater work? It may be amiable and generous to give to strangers, but it is not meet to rob our own children of their bread. We would not advocate the restricting of our contributions to denominational causes. Narrowness would ill become our polity or our faith. But we would urge upon our churches the *paramount* claims of our *Congregational co-operative Societies*. Charity begins with them; and unless their claims are more fully recognized by our churches generally, and that speedily, we shall have fresh cause for humiliation as we appear among the ranks of Israel.

PASTOR'S LIBRARIES.—It is but little, comparatively, that the Congregational Union has been able to do as yet to meet the wants of pastors almost destitute of books. The aid granted has been chiefly in the way of furnishing the most valuable quarterlies. We shall gladly receive and appropriate any donations given us specially for this purpose by those who appreciate the condition of a pastor on the frontier without a library. The following note received from a faithful laborer may serve as a specimen of many received by us:

"I am very much obliged to you for noticing my letter, and especially for recording my name, as an applicant, for whatever you may please to give, in order to add a little to my small library. Our church is doing now better than ever before for their minister, and that is only \$550 a year. Considering that my salary is so small, and my family large (six children), you can see that I cannot afford to purchase many new books."

The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, Sec., 62 Bible House, New York.
SAMUEL HOLMES, Treas., 255 Pearl St., New York.

The Consulting Committees of *The Society for the Promotion of Collegiate and Theological Education* regard this as a favorable time to make a brief exposition of the principles that guide the Society's action.

These facts are premised: there is, in their judgment, a strong tendency, in the young States of the West, to plant too many colleges. But while this is true, it is equally true that *some* colleges ought to be planted, and that our friends in those States are justified in looking eastward for timely and judicious aid.

Who is to decide how many colleges should be planted? For thirty years this Society has been carefully studying the field and filling the delicate office of umpire. We believe the duty has been discharged to general satisfaction. If a mistake has been made, it is not that of having encouraged too few colleges. The Oberlin Council has commended the Society to the confidence of the churches.

Five years ago, in retrospect of twenty-five years' experience, and in prospect of having the work increase upon their hands, the Directors unani-

mously decided to aid henceforth "one and but one" college in a State.

I. "One."—This does not mean that we are to push on blindly, regardless of time and favoring circumstances. The rule has this scope: when the time is ripe, and our friends in a given State need a college, and ought to have aid, that aid shall be given.

II. "But one."—This limitation is not meant to foreclose the question, whether our friends in a given State may not finally need a second college. We may say simply this: for years one college will meet all their normal wants and be far better than two; and in view of this fact it is manifestly improper for us to call upon Eastern givers to aid a second college. At the same time, we do not wish to conceal our opinion that, in most cases, one college to a State will be sufficient to meet the wants of the denomination.

The application of these principles is obvious. We are aiding *Iowa College*, centrally situated in Iowa, and we are very sorry that our friends are planting a second college in that State. We are aiding *Washburn College*, in Kan., and *Carleton College*, in Minn., both wisely located; and we do not expect our friends in either of those States to bring a second college to our notice. The unity that seems to characterize the college enterprise in Nebraska we hope will continue. Wherever our friends unite and pour all their energies and resources into one institution, our course is plain and easy. In short, *our policy is to encourage in no State the planting of a second Congregational college*. Our reasons may be thus briefly put:

1. Because, in the very States concerned, a majority of our friends, as we judge, heartily agree with us, and do not want a second college;

2. Because, we are thoroughly convinced that a second college is not

needed, and will not be needed for years, if it ever be;

3. Because, to plant an unnecessary college is an obvious waste of money;

4. Because, to plant an unnecessary college tends to bring college education itself into contempt;

5. Because, to plant an unnecessary college divides endowments, libraries, cabinets and students, that ought to be united, and thus injures the interests of the highest Christian education.

Our friends at the West can greatly aid us by striving, through local and general Associations, as well as through other means, to create a public opinion in accordance with these principles.

Our friends at the East can lessen the many difficulties besetting our work by steadily declining to aid, or to commend, institutions that have failed to receive our commendation.

The Consulting Committee in New York:

A. S. BARNES, RAY PALMER, H. M. STORRS, SAMUEL HOLMES, DWIGHT JOHNSON, GEORGE B. BACON, E. N. TAFT.

The Consulting Committee in Boston:

H. M. DEXTER, CHARLES THEO. RUSSELL, E. B. WEBB, J. W. WELLMAN, C. CARLETON COFFIN, JOHN FIELD JOHN O. MEANS.

Congregational Publishing Society.

Rev. ASA BULLARD,
Rev. WM. BARRROWS, D.D., } Sec's.
MOSES H. SARGENT, Treas., Corner
Beacon and Somerset Streets, Boston.

NEW PARISHES.—Our frontier line, on the east of the Rocky Mountains, is 1,800 miles long. It runs irregularly from Southern Texas to our British border on Northern Dakota. It bends and stretches with a westward trend here and there, as a railroad or river, a better valley or prairie, or some timber or mines may tempt the line of immigrants to step forward out of the ranks. Along this entire line there is

an annual westward movement of sixteen miles. The old Roman day's march of an army is our year's march of the nation. It is a grand, sublime sight. It is suggestive of the six creative days when God said: "Let there be." De Tocqueville well speaks of this westward movement of our nation. "This gradual and continuous progress of the European race toward the Rocky Mountains has the solemnity of a providential event. It is like a deluge of men rising unabatedly, and daily driven onward by the hand of God."

This new belt of border land, annually taken by our army of immigration, is equal to 800 townships, six miles square. It is equal to 115,200 farms of 160 acres each. It is equal to three States like Massachusetts and three-fifths of another. This is the annual addition to our settlements.

Here are the new parishes for our young ministers. For the last three years the Congregational denomination has made an average gain of forty-four ministers a year. That is all, and here is the annual gain in parish field.

MINISTERIAL CALLS. — Suppose we cut up this new field of 1872 among our annual net gain of forty-four ministers. Each minister would have a parish a little more than twenty-five miles on a side. That would be equal to fifteen or twenty New England towns — a field territorially large enough for the most ambitious Congregational bishop. So much is new field each year, and would thus use up all our annual net gain of ministers.

Last year we built 7,618 miles of railroad, and much the larger portion of it was in our new country, among the scattered, and spiritually needy population. Were we to locate our forty-four additional ministers on this new railroad, they would be 173 miles apart, following the track. So much new field. and so few new men. And

all this, without taking into account the so poorly supplied new belt of the year before, and the one before that, and so on back till one comes east as far as Ohio, and even to central New York.

PAUL'S QUESTION. — I wish the Apostle could go before our churches, and put that question, in his way of putting it: "How shall they hear without a preacher?" "Can the gospel be made to reach this vast and scattered people without a sermon and a pulpit and meeting-house and parsonage?" I should be tempted to interrupt Paul, by asking him to visit the new quarters of our Publishing Society in the Congregational House. Could he see there our 40,000 *Wellsprings*, and the boxes of Sunday school libraries, with the many packages of tract literature, marked for the new fields where there are no preachers, he would have a lively answer to his question. Then what an argument he would make for a printed gospel and for Sabbath schools! An oration of St. Paul on the printing press, as a means of bringing men to Christ! What a theme for the Apostle, or any good man to wax warm in! While the theological seminaries do so fail us in a supply of preachers, we must utilize for Christ the paper mills.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 15 Cornhill, Boston.

For some time past there has been, in certain quarters, a disposition to raise doubts and throw obstacles in the way of educating men for the ministry, by beneficiary funds. It is, of course, no new question that is thus discussed. It has been under vigorous discussion for more than half a century, though at times the waves of debate roll higher and then partially

subside. About the year 1840, and on country, in connection with the Presbyterian and Congregational churches, for two or three years, the controversy has been brought forward by beneficiary aid. On this subject was more animated and widely extended than it is likely to be again for a long time to come. Every churches and individuals. On a aspect of the question was most thoroughly considered, and the result of a broader estimate we may say, what has often been said, that we have no the whole debate was, that the American Education Society could not be others, who have not received beneficiary assistance in their course of education. But we speak now of aid spared; that it was doing a vital and over and above this, and he would be fundamental work for the churches a bold man, who should dare to say, and the world. All the incidental and after fully understanding the facts, necessary evils of the system were carefully weighed and set over against the good, and the verdict was, "destroy it, that the portion of our ministry that not, for a blessing is in it." received this *direct* assistance, is not

Those who raise doubts and throw fully equal, in all the elements of vigor obstacles in the way of a work like and success, to the rest. this, have this immense advantage on The American Education Society is their side, that they do it amid the now nearly fifty-seven years old. There plenty secured by the very agencies has never been a day since its organization which they oppose. When showers are in 1816, when it has not en- frequent and copious, it is very easy to countered some measure of this same decant on the injury done by rain, but opposition to which we have referred the injury does not seem quite so forcible above. It has never inherited the ble in a time of long and severe woe pronounced upon those of whom drought. If all that the Education, "all men speak well." But it seems, Society has done to supply the churches by this time, to have earned for itself with ministers and the missionary the right to live and prosecute its fields with wise and faithful laborers—work. If "fire tries every man's work if all this could be taken out of the of what sort it is," this has been tried, way, and we could look on the land and it seems to be the indication of and the world, just as they would appear after this withdrawal, perhaps Providence, that the Society shall live the objectors might not have quite so for some years to come. After all discussion, it is found, as a matter of fact, much wisdom and courage, as they that its roots dip down and draw their now seem to possess. If the ground nourishment, from the natural sources could be thus cleared of all impediments, we should be quite willing that of life. It is not kept in existence by any artificial stimulants, to fade and their experiment should be tried. die, as soon as those are withheld, but

As a simple matter of fact, fully one-half of all the ministerial force in this ed "in a natural soil.

MISCELLANY.

The Home Missionary.

This number introduces the forty-sixth volume of *The Home Missionary*. From the beginning it has had but the single function which its name imports: it is a *Home Missionary* periodical.

cal, and that alone. Such it will continue to be. It will still aim to set forth the importance, instruments, methods and hindrances of the work of evangelizing America for the sake of the world; specially as that work rests upon those churches of Christ which act through this Society. It will aim to discuss in a candid, Christian spirit the practical questions connected with Home Missions; from time to time giving to its readers the best thoughts on these subjects, not only of those directly engaged in the work, but of the wisest ministers and laymen in our Eastern and Western churches. By selections from the letters of the missionaries, it will still seek to give a true picture of *actual* Home Missionary life and labor, both on the frontier and in the fields that have been longer tilled. It will record, for the honor of the Master, the steps already gained; and will point out those that should be taken that he may be yet more honored. Thus it would draw toward the Home Missionary field the prayerful attention of Christian young men laying out their plans of life, and asking what the Lord would have them do. By facts, argument and appeal, it would arouse and keep alive the interest, and secure a large place in the affections, benefactions and prayers of those who desire the religious well-being of our land.

Experience has taught us to expect small contributions and little aid of any sort, from quarters where *The Home Missionary* is not read. With no collecting agents, the Society depends on the pastors to urge its claims; and they will find this a comparatively easy office with those who *understand* the Society's aims and methods. We now circulate 18,500 copies, and shall be glad to double the number on the liberal terms named upon the cover. Will those pastors and friends who already love the cause, and would have

others love it, aid us by seeking to increase the number of our readers—say, by a few words at “the monthly concert of prayer for the conversion of *the world*,” reminding those who sometimes seem to forget it, that America is no small part of that “world” which is to be prayed for, and for which our Redeemer died.

Rev. Dr. Badger.

Our brethren in the field will ask no apology for the fact that, in this issue, so large a portion of the space usually filled with words from them is given to memorials of our dear friend and theirs. All who knew DR. BADGER will agree that DR. COE's address at his funeral does not overstate the varied excellencies of his mind and heart, nor the extent and beneficence of his influence on the religious welfare of our country.

There is a mournful pleasure in the linking, in the Minute of the New York and Brooklyn Association, of his name with that of the equally revered and honored DR. JOSHUA LEAVITT, one of the founders of this Society, and to the last its faithful friend.

•In that Minute and in notices in the religious press, written by men who had ample opportunity to observe, from the outside, DR. BADGER's life and deeds, it is pleasant to see how closely the general impression made by his life-long consecration to this work, agreed with that made upon his most intimate associates. A mind so clear, a heart so true, a spirit so devout, bent for a lifetime upon “one thing,” with such single aim, conscientious fidelity, self-sacrificing zeal, and believing prayer as his, could not leave men in doubt as to what manner of man he was.

Every lover of Christ's cause in America will feel the loss that cause

has sustained. But who can know the loss to us! The void his departure leaves in our official circle—we find that even his four years' sickness had but poorly prepared us for it. How often in our counsels do we feel the need of his sterling sense, his varied experience, his practical wisdom, his cheerful temper, his tireless patience, his dauntless faith in God and the sure triumph of his cause! But his chair is vacant, his busy hand is still, his voice and smile cheer us no more in the rough paths where duty sometimes leads us. The great burdens he laid down we must try to lift without him. God help us to do our part—if not with the ability, yet with something of the spirit of him whose fragrant memory will be, henceforth, one of the most cherished treasures of our lives.

Forty-Seventh Anniversary.

THE ANNIVERSARY SERMON of the American Home Missionary Society will be preached by Rev. THEODORE D. WOOLSEY, D.D., President of the Society, on Sabbath evening, May 4th, 1878, in the Broadway Tabernacle Church, corner of Sixth Avenue and Thirty-Fourth Street, New York.

The Annual Meeting will be held at the Rooms of the Society, in the Bible House, on Wednesday afternoon, May 7th, at four o'clock.

Money Needed for the Summer.

This number goes to press before the forty-seventh year's work can be summarized, but it is plain that the forthcoming Report will not record that "advance all along the line," for which the officers and friends of the Society have been hoping and working. Since the Boston fire, the wide-spread depression of business, and the falling-off of receipts in the autumn, it has

been clear that little costly *new work* could be thought of, and that only the greatest prudence could ward off the necessity of calamitous retrenchment. The most urgent appeals have only brought in funds sufficient for meeting promptly the pledges already made. The receipts will probably fall nearly \$27,000 below those of the previous year. The necessary reefing of sails could be better borne during the storms of winter; but now the spring breezes are blowing, and shall we not begin to unfurl? The advance guard of the thronging thousands of whom we spoke in our issue for March (page 266), are already landing—hundreds, alas! as we write these words are finding watery graves almost within a stone's throw of the shore where they had thought to make their homes. But thousands more will press on none the less eagerly; and *what shall we do for them?* We commence the new financial year with not one dollar in the Treasury, with more than \$120,000 of pledges steadily maturing, with the drought of summer just before us, and a cry of "hard times for money" sounding out, both at the East and the West, more ominously than it has been heard for many years. Need we say more, to rouse the friends of this Society to special efforts, gifts and prayers in its behalf? "Save, Lord; let the KING hear us when we call!"

Missionary Boxes.

The "Missionary box" has long been one of the prized helps of this Society's work. Thousands of the mothers and sisters in our churches have for many years been so ministering to the comfort of distant missionary households. In thus showing their love for the Master by serving his brethren, they have been working better than they knew. Aiming to supply

temporal wants, they have cheered the heart, roused the Spirit, and kept alive the faith of many a burdened worker far from the aids and comforts common to the lot of the poorest Eastern pastor. In new and remote fields, surrounded by so many of the indifferent or hostile, with very few to offer the kind word or helpful act, worn with hard, ill-paid and unappreciated labor for souls, his wife enfeebled by unaccustomed work and exposure, his children growing up without the facilities and influences which he regards as essential to their best welfare, one must needs be more or less than human, whose heart does not sometimes sink beyond the uplifting power of almost everything but prayer. Lonely, depressed, tempted to go where the comforts to which he and his have been accustomed can be had for the going, "the box" with its accompanying letter comes to his door. This ocular proof that he and his are affectionately prayed for and cared for by those in whose stead he toils, nerves him to perseverance and new sacrifices. The part these gifts have borne in the Home Missionary work will not be fully known here. We earnestly hope that they will be continued and multiplied; and this, though the *present* results looked for shall not in every case be realized. Men equally worthy and equally grateful may not have experiences equally romantic, nor may their letters be equally touching or pleasing. The work is worth doing for its own sake: it surely is well worth doing for the Master's sake.

That the ends desired alike by the Society and its helpful friends may be best secured, we beg to call the attention of these to the suggestions printed upon the cover of this issue. Changes have been made in them, growing out of the improved facilities for forwarding, etc., and we beg our friends to believe that there are good reasons for

all the suggestions and requests we have made, and that we shall be doubly obliged if they shall be carefully complied with.

Applications For Aid.

We call the attention of the Superintendents, Missionary Committees and churches asking aid of this Society, to the Form of Application printed upon the cover of *The Home Missionary*. It has been changed somewhat from that heretofore in use, for the purpose of securing such items as the Executive Committee need for an intelligent decision in the cases brought before them. To secure uniformity, each Superintendent will supply the aided churches of his district with the blank, on demand, as the time of making or renewing their application draws near. The Executive Committee have good reasons for desiring answers to ALL the questions proposed in the form, and churches will understand the cause of delay, if defective applications are not acted on until the missing items are supplied. Time will be saved, if the Superintendents see that in every case the forms are properly filled before forwarding them to the office.

Death of Missionaries.

Two more of the Home Missionary band have fallen at their posts—Rev. DAVID H. GOULD, at Schroon Lake, N. Y., and Rev. THERON K. BIXBY, at Rockford, Iowa.—Mr. GOULD died, February 16th, of lung fever, after about two months' sickness. He had served that church less than two years, but during the time its membership had more than doubled, and the courage of the people was greatly revived. His loss is felt as a severe blow to all Christian activities in the region. He

leaves a widow, who had been his efficient helper in every good work.

Mr. Bixby died, March 13th, after an illness of only one week. He had been in the ministry but a single year—"the happiest year of his life," as he often said in his last sickness. Formerly a teacher, he gave the three years before his ordination to arduous work for the Sunday school cause—the first year traveling 1,700 miles on foot, with his bag of books in hand, and the next year riding more than 3,000 miles in his buggy. The day

after his death a generous "missionary box" from the Old South Church, Boston, reached his home "a valuable and mournfully timely relief to his bereaved widow and six children, from three to sixteen years of age."

Superintendent Adams writes: "I feel his death deeply. So well was he developing that I counted much on his future work. I had an appointment with him for next Sabbath, to stir up his church to self-support. Now I go to sympathize with a stricken people and a bereaved widow."

APPOINTMENTS IN MARCH, 1878.

Not in commission last year.

Rev. Adam L. Rankin, Tulare City, Cal.
Rev. Charles S. Harrison, York and out-stations, Neb.
Rev. Aaron H. Annis, Russell, Kan.
Rev. William B. Bachtel, Stuart and Grand River, Iowa.
Rev. Charles Dame, Quasqueton, Iowa.
Rev. Luther Clapp, Salem, Wilmot and out-stations, Wis.
Rev. O. C. Clark, Hancock, Mich.
Rev. Phineas A. Beane, Chandlerville, Ill.
Rev. Morris E. Davies, Chicago, Ill.
Rev. Henry Marsh, Bloomfield and Solsberry, Ind.
Rev. William C. Sexton, Mercer, Pa.
Rev. U. T. Chamberlain, East Stockholm, N. Y.
Rev. Alexander B. Dilley, Philadelphia and Burrville, N. Y.

Re-commissioned.

Rev. William A. Tenney, Astoria, Or.
Rev. William J. Clark, Saratoga, Cal.
Rev. John N. Hubbard, Modesto, Cal.
Rev. Milton B. Starr, Rocklin, Penryn and out-stations, Cal.
Rev. Edward B. Tuthill, Georgetown, Col.
Rev. Samuel C. Dean, Steele City and out-stations, Neb.
Rev. James W. Kidder, Norfolk and out-stations, Neb.
Rev. Perley M. Griffin, Parsons, Kan.
Rev. Albert M. Richardson, North Lawrence and Grant Township, Kan.
Rev. John Scottford, Cottonwood Falls, Burlingame and vicinity, Kan.
Rev. Robert M. Tunnell, Independence and Sycamore, Kan.
Rev. Robert S. Armstrong, Hamilton, Grand Meadow and out-stations, Minn.
Rev. Edward Brown, Medford and Clinton Falls, Minn.
Rev. Francis L. Fuller, Saratoga and Cravath, Minn.

Rev. Alfred Morse, Guilford and Rose Creek Minn.
Rev. Asa S. Allen, Clear Lake, Forest City, Concord and Ellington, Iowa.
Rev. John Allender, Prairie City and Mound Prairie, Iowa.
Rev. Benjamin M. Amsden, Strawberry Point, Forestville and Golden Prairie, Iowa.
Rev. Ariel A. Baker, Garden Prairie, Iowa.
Rev. George Bent, Otho and Tyson's Mills, Iowa.
Rev. Thomas Bayne, New Hampton, Iowa.
Rev. Henry S. Clarke, Williamsburg and Genoa Bluffs, Iowa.
Rev. Hermann Ficke, Dubuque, Iowa.
Rev. Richard Hassell, Kellogg and Burnett's, Iowa.
Rev. Addison D. Kinzer, Union and New Providence, Iowa.
Rev. Sidney B. Demarest, Leeds, South Leeds, and Leeds Center, Wis.
Rev. Henry A. Gould, Hammond, Wis.
Rev. Robert Sewell, Stoughton, Wis.
Rev. Adin H. Fletcher, Frankfort, Mich.
Rev. John G. Bailey, Windsor and Green Ridge, Mo.
Rev. Holland B. Fry, Carthage, Joplin and out-station, Mo.
Rev. Enoch Jones, Valley and New Cambria, Mo.
Rev. James M. Van Wagner, Sedalia, Mo.
Rev. George W. Williams, Bevier and Summit, Mo.
Rev. William E. Catlin, Saunemin and Sullivan Township, Ill.
Rev. James W. West, Crescent, Ill.
Rev. S. J. Donaldson, Jamestown, Ind., and East Gilead and Bethel, Mich.
Rev. Marshall W. Diggs, Pisgah, Ohio, and Libber, Ind.
Rev. George S. Anderson, Niagara City, N. Y.
Rev. Olney Place, West Carthage and Deer River, N. Y.
Rev. Edward N. Raymond, Harford, N. Y.

RECEIPTS IN MARCH, 1878.

The following statement includes the amounts paid directly into the Treasury, together with those reported by Auxiliaries, as expended in their fields during the last missionary year.

The sums expended by Auxiliaries within their bounds are marked (*).

MAINE—

Maine Missionary Society,

* \$16,508 44

East Machias, Z. V.,	5 00	Second Cong. Ch., by E. Learned,	
Skowhegan, Cong. Ch. and Soc., by G.		Treas.,	1,450 00
W. Woodbury,	25 50	Plainfield, Cong. Ch., by D. Avery,	
		Treas., to const. L. W. Cleveland a	
		L. M.,	36 80
		Stanwich, W. Brush,	50 00
NEW HAMPSHIRE—			
New Hampshire Missionary Society, *	8,721 42	NEW YORK—	
Received by L. D. Stevens,		Received by Rev. J. C. Holbrook, D.D.:	
Treas. N. H. M. Soc.:		Lawrenceville, Cong. Ch., by	
Concord, A Friend,	\$5 00	L. Hulburd,	\$15 00
South Cong. Ch.,	4 96	Maine, Cong. Ch., by Rev. W.	
Franklin, Rev. W. F. Sav-		S. Hayward,	14 50
age, to const. him a L. M.,	30 00		
	39 96		
VERMONT—			
Vermont Dom. Missionary Society, *	10,079 10	Albion, Mrs. H. L. Benjamin,	30 50
Berlin, On account of Legacy of Rev.		Brooklyn, Rev. Joel Mann, \$10; D. B.	5 00
T. Perrin, by S. F. Nye, Ex.,	224 32	E., \$5,	15 00
West Haven, H. K. Hunt, \$25. (Erroneously acknowledged in April.)		Buffalo, William G. Bancroft,	25 00
		Castle Creek, Fanny Dimmick, \$9.50;	
		D. Silly Dimmick, \$1,	10 50
		Crown Point, First Cong. Ch. and Soc.,	
		by J. Howe,	60 00
		Mrs. Foster Breed,	10 00
		East Pharsalia, Cong. Ch., by Rev. E.	
		N. Ruddock,	6 00
		Gaines, First Cong. Ch., by L. A. San-	
		ford,	34 72
		Gulford, Rufus and Chester Ives, by	
		C. D. Whittemore,	15 00
		Homer, Cong. Ch., bal. of coll., by G.	
		W. Bradford, Treas.,	205 85
		Lebanon, Cong. Ch., by Mrs. B. C.	
		Bristol,	6 00
		Little Valley, First Cong. Ch., by Rev.	
		C. L. Mitchell,	9 28
		Mannsville, A Friend,	2 00
		Montague, C. M. G.,	5 00
		Morrisville, Cong. Ch., by J. E. Smith,	6 75
		New York City, Broadway Tabernacle	
		Ch., by J. H. Washburn, Treas., (in	
		part), of which from William Henry	
		Smith \$200; C. Abernethy, to const.	
		H. C. Abernethy a L. D., \$100; J.	
		Talcott, to const. Mrs. C. S. Talcott	
		a L. D., \$100; A. H. C., to const. M.	
		Raymond Whitney a L. D., \$100; S.	
		Case, to const. Carrie A. Case a L.	
		M., \$50; L. Hazeltine, Jr., to const.	
		him a L. M., \$20,	1,915 21
		Mrs. Mary Parker, \$100; D. B. C.,	
		\$50; A Friend, \$10,	160 00
		Norfolk, First Cong. Ch., by Rev. G.	
		B. Rowley,	25 00
		Oriskany Falls, Cong. Ch., by Rev. C.	
		S. Newhall,	4 50
		Perry Center, Cong. Ch., to const. F.	
		Taylor a L. M.,	31 78
		Rensselaer Falls, Rev. G. A. Rockwood,	20 00
		Rochester, Mrs. Sally Gillette, by T. G.	
		Jerome,	30 00
		Rushville, First Cong. Ch., by S. N.	
		Blair, Treas.,	12 00
		Saugerties, Cong. Ch., by Rev. J. Dan-	
		ielson,	10 00
		Union Falls, Francis E. Duncan, \$10;	
		Mrs. Fanny D. Duncan, \$10,	20 00
		Warsaw, Sabbath School of the Cong.	
		Ch., by L. H. Humphrey, Treas.,	21 83
		Wellville, First Cong. Ch., by C. H.	
		Fisher,	10 66
		Westbrook, Plymouth Cong. Ch., by	
		Rev. S. N. Robinson,	6 69
NEW JERSEY—			
		Bloomfield, M. E. C.,	5 00
		Chester, Cong. Ch., by Rev. B. F. Brad-	
		ford,	18 22
		Elizabethport, First Cong. Ch., by Rev.	
		S. B. Rossiter,	22 00
		Newark, Elizabeth J. Roll,	20 00
PENNSYLVANIA—			
		Philadelphia, J. M. Van Harlingen,	50 00
		Spring Creek, First Cong. Ch. and	
		vicinity, by Rev. S. Rowland,	20 00
MARYLAND—			
		Baltimore, First Cong. Ch., by M. Haw-	
		ley,	283 68

WEST VIRGINIA—

Huntington, Cong. Ch., by Rev. C. S. Walker, 10 44

ALABAMA—

Shelby Iron Works, Mrs. Walter Crafts, \$100; E. T. Witherby, \$5, 105 00

EAST TENNESSEE—

Pleasant Hill, Cong. Ch., \$48; U. W. S., \$10, by Rev. U. W. Small, 58 00

KENTUCKY—

Berea, Cong. Ch., mon. con., by H. F. Clark, 9 30

OHIO—

Ohio Home Missionary Society, *2,529 77
Hudson, Western Reserve College Ch., by Rev. H. L. Hitchcock, D.D., 10 00
Rome, First Pr. Ch., Mrs. F. Walkley, by G. F. Benjamin, 5 00
Toledo, First Cong. Ch., by M. Brigham, 101 05
Warren, Miss Ellen A. Darling, 10 00

INDIANA—

Hart Township and Montgomery, Cong. Ch., by Rev. L. Wilson, 10 00
Jamestown, Cong. Ch., by Rev. J. S. Donaldson, 2 30

ILLINOIS—

Albion, Mrs. M. Skeavington, 5 00
Enterprise, Hillsdale, Joslyn and Rock River Junction, Friends, by Rev. C. Machin, 35 00
La Harpe, Cong. Ch., by Rev. D. Gore, to const. T. J. Campbell and S. S. Tuttle L. Ms., 75 00
Lamotte, Cong. Ch., 9 00
Lyman, First Cong. Ch., by Rev. H. G. Pendleton, 21 25
Mendota, Cong. Ch., to const. Rev. E. H. Baker a L. M., 30 00
Oak Park, Cong. Ch., by W. F. Turnbull, Treas., 13 35
Ottawa, First Cong. Ch., by J. G. Nattinger, 51 98
South Chicago, Cong. Ch., by Rev. R. Robinson, 8 00
Sublette, Cong. Ch., by L. P. Strowbridge, Treas., 23 50

MISSOURI—

Bever, Cong. Ch., by Rev. G. W. Williams, 5 50
Breckenridge, Cong. Ch., \$25; Kingston, Cong. Ch., \$10, by Rev. O. Brown, 35 00
Fairmount, First Cong. Ch., by Rev. C. S. Callihan, 3 00
St. Catharines, Cong. Ch., by Rev. E. B. Turner, 10 00

MICHIGAN—

Received by Rev. L. Warren:
Almira, Cong. Ch., \$5 00
Newaygo, Cong. Ch., by Rev. P. F. Warner, 13 00
Solon, Cong. Ch., 3 00

Received by Rev. W. B. Williams:
Alamo, Cong. Ch., \$14 00
Cooper, Cong. Ch., 3 00
Olivet, Young Men's Chris. Assoc., 35 00

Banks, Cong. Ch., by Rev. C. N. Coulter, 13 35
East Saginaw, First Cong. Ch., bal. of coll., by Rev. W. D. Love, 180 00
Essex, Cong. Ch., by Rev. E. T. Brauch, 7 00
Glen Arbor, First Cong. Ch., by Rev. G. A. Poillard, 5 00
Grand Lodge, Cong. Ch., \$15; Oneida, Cong. Ch., \$5.75, by Rev. N. D. Glidden, 20 75

Grand Rapids, Second Cong. Ch., by Rev. R. Hovenden, 6 00
Grass Lake, Joseph Swift, 15 00
Hancock, Cong. Ch., by Rev. P. H. Hollister, 177 00
Ithaca, Cong. Ch., by Rev. N. L. Otis, 10 00
Jackson, Bela Turner, 5 00
St. John, Cong. Ch. and Soc., by G. Ballinger, Treas., 5 00
Vicksburg, First Cong. Ch., by Rev. J. J. Bunnell, 2 50

WISCONSIN—

Brodhead, First Cong. Ch., by Rev. H. Foote, 20 00
Koskonong, Cong. Ch., by Rev. T. G. Colton, 13 06
La Crosse, First Cong. Ch., by W. W. Jones, 83 05
Leon, First Cong. Ch., \$5.75; R. Q. a Thank-offering, \$5, by Rev. R. Quaise, 10 75
Muscoda, Cong. Ch., by Rev. J. Jameson, 12 50
New Chester, First Cong. Ch., by Rev. J. W. Perkins, 6 69
Prairie du Chien, Cong. Ch., by Rev. C. F. Clapp, 12 00
Sharon, First Cong. Ch., \$7.21; A. A. Y., \$12.50, by Rev. A. A. Young, 19 71

IOWA—

Received by Rev. E. Adams:
Marion, Cong. Ch., \$57 45
McGregor, Woman's Miss. Soc. of the Cong. Ch., 5 00

63 45

Bloomfield, Cong. Ch., by Rev. M. Steckel, 3 75
Fairfield, Cong. Ch., by D. Webster, 20 00
Fort Atkinson, First Cong. Ch., by Rev. J. Hurlbut, 20 00
Hickory Grove, Cong. Ch., \$7; Rome, Cong. Ch., \$18, by Rev. L. T. Rowley, 25 00
Hillsborough and Salem, Cong. Ch., bal. of coll., by Rev. J. S. Barrie, 1 25
Inland, T. M. Curtis, Jr., 1 00
Lansing Ridge, German Evan. Cong. Ch., bal. of coll., by Rev. H. H. Sallenbach, 6 10
Monona, First Cong. Ch., by Rev. P. Litte, 12 50
Mount Pleasant, Cong. Ch., by Rev. J. W. Pickett, 22 80
Muscatine, German Cong. Ch., by W. Hein, 20 00
Nora Springs, Cong. Ch., \$2.75; Plymouth, Cong. Ch., \$9.55; Rock Falls, Cong. Ch., \$2.20, by Rev. D. Mason, 14 50
Oskaloosa, Cong. Ch., by R. Kissick, Treas., 90 00
Ottumwa, Cong. Ch., in part, by Rev. H. Bros, 6 00
Pelk City, First Cong. Ch., by Rev. L. S. Hand, 23 45
Prairie City, First Cong. Ch., by Rev. J. Allender, 21 20
Staceyville, Cong. Ch., by Rev. C. Hancock, to const. Miss B. Decker a L. M., 30 60
Tipton, First Cong. Ch., by Rev. G. S. Blacoe, 24 15
Wilton, Cong. Ch., by Rev. M. Smith, 9 50

MINNESOTA—

Received by Rev. R. Hall:
Cottage Grove, Cong. Ch., \$15 80
Northfield, Cong. Ch., mon. con., 7 06

23 86

Lake City, Mrs. C. Robinson and Miss Emily S. and Mary J. Robinson, 18 00
Mankato, First Cong. Ch., bal. of coll., by Rev. L. W. Chaney, 7 75
Minneapolis, Plymouth Cong. Ch., by W. Chaney, Treas. Minn. H. M. Soc., 16 09
Waseca, First Cong. Ch., by Rev. E. C. Starr, 8 15

KANSAS—

Cottonwood Falls, Cong. Ch., by Rev. J. Scotford,	4 62
Oswego, First Cong. Ch., by Rev. F. A. Armstrong,	8 00
St. Mary's, First Cong. Ch., \$5; W. P. E., \$5, by Rev. W. P. Esler,	10 00
Vienna, Cong. Ch., by Rev. L. E. Sikes,	10 00
Wauashara and Wilmington Township, First Cong. Chs., by Rev. J. Phillips,	8 25

NEBRASKA—

Fairmount, Cong. Ch., by Rev. A. Maxwell,	13 00
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DAKOTA TERRITORY—

Springfield, Cong. Ch., by Rev. G. M. Binks,	2 00
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WYOMING TERRITORY—

Cheyenne, Cong. Ch., by Rev. J. Strong,	50 10
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CALIFORNIA—

Atlanta, Cong. Ch., by Rev. W. C. Merritt,	12 00
Lockeford, First Cong. Ch., \$4.50; Mokenlume, Cong. Ch., \$2, by Rev. O. A. Ross,	6 50

HOME MISSIONARY,

Expended during the year by the auxiliaries named,	\$71,710 43
Received at this office in March, 1873,	17,059 70
	\$88,770 13

Donations of Clothing, etc.

Ansonia, Ct., Ladies' Soc. of Cong. Ch., by Mrs. C. J. Hill, a box,	180 00
Bridgeport, Ct., Ladies of the South Ch., by Mrs. Edward Sterling, a barrel,	110 29
Ladies of the North Cong. Ch., by Mrs. S. M. Cate, a box,	352 58
Enfield, Ct., Ladies of Cong. Ch., by Mrs. S. A. Eggleston, a barrel,	
Florence, Mass., Ladies' Soc., by Rev. E. G. Cobb, a box,	60 00
Galesburgh, Ill., Ladies' Home Mis. Soc., by Mrs. H. S. Hurd, a barrel and bundle,	
Geneva, Ill., Ladies of Cong. Ch., by Mrs. H. W. Brewster, a box,	60 00
Lawrence, Mass., Ladies of the Lawrence St. Cong. Ch. and Soc., by James H. Easton, a barrel,	100 00
Milwaukee, Wis., Ladies' Benev. Soc. of Plymouth Ch., by Mrs. J. P. Rogers, Sec., a box,	234 25
New Britain, Ct., Ladies of the South Cong. Soc., by Jennie Case, a barrel,	185 75
New Haven, Ct., Ladies' Home Mis. Soc. of First Ch., by Miss H. A. Tucker, Sec., three boxes, a communion service and bundle,	1,142 10
New York City, A. S. Barnes, Sabbath Hymn Books,	54 00
Norton, Mass., Mrs. T. Atkinson, a bundle,	
Norwalk, Ct., W. B. E. Lockwood, a barrel,	100 00
Portsmouth, N. H., Ladies' Home Mis. Soc. of Cong. Ch., by Mrs. E. P. Kimball, two barrels,	215 50
Providence, R. I., Ladies of Benef. Cong. Ch., by Mrs. James W. Taft, a box,	182 24
Winchendon, Mass., Ladies of the North Ch., by Rev. Davis Foster, a barrel,	115 00

Receipts of the Massachusetts Home Missionary Society, in March, CHARLES DEMOND, Treas.

Athol, Cong. Ch. and Soc., by C. C. Bassett, Tr.,	\$138 52
Auburndale, Ch. and Soc.,	425 62
Boston, Central Ch. and Soc.,	1,812 37
Park St. Ch. and Soc.,	50 00
Vine St. Ch. and Soc.,	27 00

Walnut Avenue Ch. and Soc.,	390 95
F. B. P.,	10 00
E. A. Vinton,	5 00
Boylston West, First Ch. and Soc.,	13 00
Braintree, First Ch. and Soc.,	22 00
Cambridge, E. W. Haynes, to const. E. Maria Lee a L. M. of A. H. M. S.,	30 00
Centerville, Ch. and Soc.,	15 50
Cherryfield, Me., John W. Coffin,	50 00
Deerfield South, Charles Arms, to const. Mrs. Julia M. Foster and Hattie E. Arms L. Ms.,	60 00
Missionary Society of the Sab. School, to const. Rev. C. S. Birkens and A. M. Rice L. Ms.,	62 28
Douglas East, Ch. and Soc., add'l.,	1 00
Enfield, Ch. and Soc., by W. B. Kimball, Treas.,	40 00
Franklin, Mrs. Chloe B. Metcalf,	5 00
Mrs. C. Metcalf,	5 00
Gloucester, Ch. and Soc.,	100 00
Haverhill, Miss Caroline Merrill,	5 00
Hawley East, Home Mis. Soc.,	5 00
Hinsdale, A. Friend,	5 00
Lancaster, Ch. and Soc.,	97 45
Leicester, Ch. and Soc., by C. C. Denny, Treas., to const. Mrs. Horace Waite,	
Joshua Murdock, A. H. Howe, Louisa H. Lamb, Robert Watson, Theo. E. Woodcock, Daniel A. Craig, William N. Pierce, Ada Warren and Walter J. Denny L. Ms.,	819 50
Leominster, Evangelical Ch. and Soc.,	26 00
Mitteneague, Ch. and Soc.,	17 00
Mansfield, Ch. and Soc.,	18 23
New Salem, Ch. and Soc.,	10 00
Newton, Elliot Ch. and Soc.,	62 26
Pittsfield, German Ch. and Soc.,	30 00
Raynham, First Ch. and Soc.,	34 00
Sandwich, Ch. and Soc.,	61 93
Shirley Village, Ch. and Soc.,	4 26
Sudbury, Ch. and Soc.,	14 05
Sutton, Ch. and Soc.,	71 20
Tewksbury, Ch. and Soc.,	70 15
Townsend, Ch. and Soc.,	22 30
Van, Turkey, A. Friend,	10 00
Ware, East Ch. and Soc., by Wm. Hyde, Treas., to const. Edward C. Merriam,	
Henry P. Perkins, Marvin L. Snow, Mrs. Luther Chapin, Mrs. Stephen E. Newton and Mrs. Joseph Cooley L. Ms.,	688 42
Watertown, Phillips Ch., by Abiel Abbott, Treas.,	75 63
Wellfleet, Ch. and Soc.,	30 75
West Roxbury, Widow Kingsbury,	10 00
Worcester, Central Ch. and Soc., to const. Frances W. Sweetser a L. M.,	30 00
A. Friend,	2 00
Wrentham, Cynthia Hawes,	10 00
Home Missionary,	11 50
	\$5,014 97

Receipts of the Connecticut Home Missionary Society, in March, JAMES L. CHAPMAN, Treas.

Bridgeport, Olivet Ch., by F. Warren, Treas.,	9 00
Lisbon, Cong. Ch., by Jedediah Lovett,	4 25
Naugatuck, Cong. Ch., by F. T. Perkins,	142 12
North Canaan, Cong. Ch., by A. A. Lawrence, Treas.,	38 30
North Manchester, Jennie A. Bidwell,	10 00
South Norwalk, Cong. Ch., by Stephen G. Ferris, Treas.,	100 00
Stanwich, Cong. Ch., by J. L. Husted, Treas.,	11 15
Trumbull, Cong. Ch., by Rev. N. T. Merwin,	21 30
Warren, A. Lady,	3 00
Westford, Cong. Ch., by Chauncey Whiton,	6 00
Westminster, Abigail Baker,	6 00
Westport, Cong. Ch., by Chas. S. Wakeman,	35 57
	\$395 69

THE Home Missionary.

MAY, 1873.

CONTENTS.

	PAGE		PAGE
SKETCH OF DR. BADGER'S LIFE AND WORK.....	1	MINNESOTA.—From Rev. E. H. Alden.— Building under Difficulties....	12
RESOLUTIONS OF THE EXECUTIVE COM- MITTEE.....	6	AMERICAN CONGREGATIONAL UNION.....	13
MINUTE OF THE NEW YORK AND BROOK- LYN ASSOCIATION.....	7	THE COLLEGE SOCIETY.....	14
MR. BEECHER ON HOME MISSIONS.....	8	CONGREGATIONAL PUBLISHING SOCIETY....	15
CALIFORNIA.—From Rev. J. H. Waiten.— Hollister, San Mateo, Modesto	10	AMERICAN EDUCATION SOCIETY	16
From Rev. I. W. Atherton.—Tried by Fire.....	10	THE HOME MISSIONARY.....	17
DAKOTA.—From Rev. G. S. Codrington.— More Pioneer Experience.....	11	REV. DR. BADGER.....	18
WYOMING.—From Rev. J. Strong.—Awak- ening.. ..	11	FORTY-SEVENTH ANNIVERSARY.....	19
NEBRASKA.—From Rev. J. G. Taylor.—Dis- loyalty.....	12	MONEY NEEDED FOR THE SUMMER.....	19
		MISSIONARY BOXES.....	19
		APPLICATIONS FOR AID.....	20
		DEATH OF MISSIONARIES.....	20
		MISSIONARY APPOINTMENTS.....	21
		ACKNOWLEDGMENT OF RECEIPTS.....	21

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

Recd. April 25, 1873.

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at the *earliest possible day*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS, AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired, *also*, to furnish the following particulars, viz.:

- Population of the place.
- Names of the church or churches, and preaching stations.
- Number of communicants.
- Average number of attendants on public worship.
- Denomination and size of contiguous congregations.
- Names and distances of the nearest Congregational churches.
- Minister's full name and post-office address: Town, County, State.
- Whether he resides on his field of labor.
- Whether he has any other calling than that of the ministry.
- Whether he is now, or is expected to become the **pastor of the church.**
- His credentials.
- The number of persons composing his family.
- Total amount of salary proposed.
- Amount pledged by the people, and how secured.
- Whether the minister has, also, the use of a parsonage.
- Whether aid is expected from any other source.
- The least amount that will suffice from the A. H. M. S.
- The amount received from the A. H. M. S. last year.
- Whether a less amount will probably be needed next year.
- Amount contributed to the A. H. M. S. last year.
- Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledges for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its *Reports* and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions:

Boxes for Designated Families.

Let the association or individual proposing to prepare a box write to the Secretaries, at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is not desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing it intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLVI.

JUNE, 1873.

No. 2.

THE NEW DEPARTURE—THUS FAR.

The object of the movement which, since the Oberlin Council, has been familiarly called "the new departure in Home Missions," was to lay more of the responsibility of supplying men and money for the Western States where it belongs—upon the pastors and churches of those States. [See *The Home Missionary* for April, 1872, page 277.] This object has been partly gained. The movement is not rapid, but it is motion *forward*, and we look to see the momentum increase year by year.

Of the significant outcome thus far we should name as the most marked feature, a wider and truer apprehension at the West of the greatness and difficulty of the work this Society has in hand. Brethren have been reminded of what—absorbed each in the work of his own section, and seeing only its great and pressing needs—they sometimes seemed to forget—that theirs is but one of a score or more of similar bodies with like needs and equal claims on the Society. They have taken a wider survey of the immense area to be cared for, and speak in more serious tones of a work so far-reaching, and in which they are coming to feel that they should be actors and not mere receivers. They have learned far more of this Society, as well as of its work. They find that it not only welcomes the advice of its friends to whom experience has given wisdom, but, not turning from those who have neither experience nor wisdom, it is ready to profit by strictures to which a chronic censoriousness may have given only sharpness. They see that while the Society cannot adopt proposed plans that cross each other in vital points, it none the less attends to their suggestion, since it is partly by combining the special views of many local observers that its own comprehensive survey is made up and its plans are decided. Hence there has come to be less of criticism and more of counsel. All can see how easy it was to carp at methods which too many had taken little pains to understand, and to insist that success could come only in certain ways that over and over again had been tried and found wanting. And when, instead of all this, good men came to put methods old and new to the test of use, with a sense of personal responsibility for results, the conviction was born—and is growing—that to plant our simple spiritual churches all over a land so vast and so diversely peopled, and to supply those churches with godly, wise and efficient pastors, is not a pastime for novices.

Again: this practical dealing with a problem found to tax the energies of their best minds and hearts has roused Western Christians to a juster sense of the debt they owe to their Eastern brethren. The younger among them, and perhaps others here and there—have come to estimate more truly the cost of the work which Christians of the East have been doing through this Society for half a century. They see that it is not simply money that has been given—six and a half millions of it—nor only men and women that have been sent out—countless as is the value of such gifts to forming commonwealths. They are seeing, also, how much of practical wisdom has been shared with them; the wisdom that comes by sore experience, by prayer, and by the informing Spirit. They are seeing what a wealth of love, too, has gone out with the gifts that have busied the hands, and the prayers that have burdened the hearts, of godly Eastern women ministering year after year to the disciples, for their Master's sake. They are reckoning up the lives that have been consecrated to toil and prayer for their well-being. They are appreciating such self-sacrifice as that of our sainted Father, just gone to his well-earned rest, after almost forty years devoted to the organizing and supply of the churches that are now blessing them and their children. They are holding in higher honor the memory of Christian heroes who left home, comfort, preferment in the East, for the rude cabins, the coarse fare, the wearing toil, the unmarked grave of the pioneer. They are thinking oftener and more worthily of the Fathers yet living in the ministry and the churches of the older States—men whose best powers have been given to the cause of Home Missions, and whose honored names have been identified with it through more than an ordinary lifetime.

And along with this has naturally been growing in the minds of Western churches a stronger sense of obligation to do their very utmost toward their own support. In the early years of Home Missions nobody found fault because New England was looked to for the men and money needed for carrying her principles and institutions to the new homes of so many of her wandering children. This was in the order of nature. But it is no less in the order of nature that the child shall come to be of age, and that this infantile dependence shall cease with his majority. So for years, in both sections, the conviction had been growing that the older, stronger West, not over reticent as to its numbers, wealth and resources of every kind, was making no special haste to take on its young and lusty shoulders a worthy share of the support of its own churches and pastors. There were hints that the weight of this young giant was beginning to weary the arm of good mother New England, called meanwhile to special care and outlay in behalf of the children still around the homestead. Western men interested in the spiritual welfare of their old homes pondered the annual statistics of New England churches, and were grieved to find it true of a large part of them that emigration is yearly taking from their membership as many as faithful labor is adding; that not a few are growing positively weaker year by year, as the native population around them gives place to an alien element, hostile to all that has made New England's glory. Honest ministers and members of many aided Western churches looked very thoughtful as from time to time they read such statements as this, from *The Advance*, written by one who, they well knew, had the facts and stated them correctly:

“Many old churches in the East, especially in New England, that used to

be strong, have grown very weak—are growing weaker every year. Many of them are in grim struggle for life, and expect to be able to fight off death only for a little. The streams for manufactory power are down in the valleys. Railroads run beside them. Educational and social facilities spring up in these new centers of business, and the populations are flowing down from the churches of the hill-tops, leaving them weak and struggling. Yet to save the remnant left, and to redeem the foreign population, which, to a very considerable extent, is taking possession of the homesteads of our fathers, is a work of immense importance. These hills and out-of-the-way towns have been, and are yet able to be, springs of new blood for the towns and enterprises of the future. It must be kept a clean and Christian blood. So we make great outlay of Home Missionary efforts and funds upon these decaying churches. They used to give grandly for Christian work, now they must receive largely on the present system, or die. So considerable a fact is this, that some of the New England States expend on themselves more money than they raise for Home Missionary purposes; very many counties consume more than they furnish of these precious funds."

Under the stimulus of such facts urged upon Western Christians by some of their own writers and by the voices of visiting brethren from the East, the pressure of undertaking greater things at home has been gaining intensity year by year. It found earnest expression in stirring "Resolutions," at the annual meetings of the Western Associations. It culminated in the action of those bodies in the spring and autumn of 1872. New York and Ohio then took upon themselves the responsibility of self-support and organized Auxiliaries to the American Home Missionary Society. The older Western Associations formed co-operative Societies, and the younger remoulded and put new life into their local Missionary Committees, all to the end that a fresh impulse should be given to the work, and far more money should be raised within their bounds for the cause of Home Missions. Michigan, though declining to organize a State Society, entered with singular enthusiasm into the movement; voted to do its very best to raise \$8,000 for Home Missions within the year;—its average for five years had been \$2,950—on the spot allotted to each local Association its share, and set about raising the money with a system and zeal, the results of which entitle those brethren to the "canonization" promised them if they should match their words by deeds. With the aid of a legacy of \$2,000 they have gone beyond their pledge by more than \$900, and more than trebled their average for the five years, '67 to '71.

The results thus far of the new departure in the raising of money for Home Missionary work, will appear from a glance at the following table, in which the contributions of eleven States for the financial year just closed are compared with those of the preceding year, and both of these with the average annual contributions for the five years ending March 31, 1871. In the fourth column are given the appropriations voted to the several States in the twelve months, ending March 31, 1878—not including the amount pledged on commissions voted earlier and later, which cover a part of these twelve months, and would materially swell the appropriations for which the Society was responsible.

STATES.	CONTRIBUTIONS.			APPROPRIATIONS, Voted in year ending March 31, 1873.
	Year ending March 31, 1873.	Year ending March 31, 1872.	Annual average for five pre- vious years.	
Indiana.....	\$436	\$641	\$494	\$2,686
Illinois.....	8,541	7,746	7,076	12,823
Missouri.....	1,007	886	1,066	13,205
Michigan.....	8,912	2,750	2,950	17,506
Wisconsin.....	3,346	2,587	3 425	16,435
Iowa.....	3,573	3,278	3,087	23,577
Minnesota.....	1,344	1,184	723	18,720
Kansas.....	1,254	825	644	28,485
Nebraska.....	817	320	156	15,140
California.....	1,902	1,404	1,677	15,487
Oregon.....	308	133	150	3,250
	\$30,940	\$21,706	\$21,448	\$167,314

Thus it appears that the total contributions from these States exceed those of the previous year by \$9,234—\$6,162, or two-thirds of this gain being in Michigan alone—and the annual average of the five years before that, by \$9,492: that two States fell behind their contributions for the previous year; and that three fell behind their average for the five years, '67-71. We may have occasion to refer again to these figures. For the present we commend them to the consideration of the Western brethren at their coming annual meetings. Congratulating them on the progress made in systematizing the work within their bounds, in awakening a new interest in it at home, and in the aggregate of their collections for the cause, we refer to them these questions:—whether this gain in contributions fairly represents the advance of their States in pecuniary prosperity and ability; whether something like the advance made in Michigan is possible in other States; and whether anything more can and should be done at the West in aid of the Society's Treasury, taxed to the utmost to sustain the work already in hand, while new fields on every side are calling for men who cannot be sent until there is reasonable prospect that the pledges for their support can be redeemed. Our advanced guards are in these new fields; they are calling for the supporting columns. Fires, depressed business and severe financial stringency have weakened our helpers in the older States. They call upon the younger, fresher spirits of the West to fill up the thinned ranks. With intense anxiety we wait for the response; for on it heavily hangs the decision of the question, whether our Home Missionary work shall stand still or to go forward.

MR. BEECHER ON HOME MISSIONS.

[In our last number we gave a few extracts from MR. BEECHER's recent sermon in behalf of the Home Missionary cause, and promised our readers further selections. Without seeking to give the outline of the discourse, or to preserve its symmetry, we present the following thoughts, timely and valuable in themselves—as so many of Mr. Beecher's sayings are—even when torn from their place in his argument.]

He who carries to nations a true and vital gospel, carries to them seed-forms of a universal civilization. Sometimes men have said, "If you would expend your missionary forces in teaching men a better agriculture and a better industry in shops and on ships, you would then, from that side, work up a condition on which religion could be engrafted." But what is the office of religion? What do we want when we go among men? We want to stimulate the inward life and nature of men. Then that inward stimulation will develop itself into forms of industry and civilization. We want a motive-power first. I do not say that there cannot be auxiliary elements: there are; but the primary force, the grand cause of causes, is that vitality which comes from the brooding and the living of the Spirit of God in the human soul. True religion, then, will take into consideration every human good. I do not say that all preaching produces all civilization; I do not say that all the forms which Christianity has assumed have given truth to this declaration; but I do say that the essential, intrinsic idea of Christianity is the vitalization of the human soul by the power of God's life and soul. I do say that this is the mother-head of all civilization, and that out of it will flow every conceivable excellence. Christianity is vitality in the soul. First, it employs, as auxiliaries, the church and ordinances; then it employs, as methods of instruction, the Book, or preaching; but the thing itself is life-giving power. It is divine in origin, but human in development. This, being central, and being made pre-eminent above everything else, develops civilization, and unfolds all the auxiliaries which are required for this life.

The difference in moral result, between civilization as a substitute for Christianity, and civilization as the product and auxiliary of Christianity, will appear from this statement: that a civilization which is built up from the outside, from the human side purely, materializes; while a civilization which is the outworking of spirituality, from the divine inspiration of the human soul, tends to spiritualize, and to lift men away from the physical. In one case civilization becomes the end and aim of life; but in the other it is only its fruit and product. There can be no humanity without spirituality; and there can be no spirituality without divine inspiration. No civilization acts harmlessly, beneficently, which does not spring from that higher, that loftier nature of men, which comes only from the immediate contact of the divine Spirit. Christianity should be diffused because it carries with it everything that is valuable to the individual man; because it carries with it everything that is stimulating and inspiring to each individual in the growth which he seeks; because it carries with it that latent nature which purifies the social relations of men; because it carries with it those influences which invariably develop into all enterprise, activity, and material improvement.

Out of the bosom of Christianity, out of these few essential elements of it—not necessarily out of its dogmas, whatever their service may be—come those elements which are demanded by human conditions. The essential spirit of Christianity is the compassion of God on account of man's sinfulness and need. The revelation of the essential power of love; the revelation that this power is diffusive; the revelation that it is a medicine, and not a merciless punishment of the universe; the revelation of a God who fills the heavens with a glory and brightness in which are truth and justice, and in which they are enforced by the vitality of divine compassion and love—such a revelation is true. The immortality of every human being, and the love and pity and compassion of God for men, is true. This is the reason why we should spread true Christianity over the continent. For, look at the vast immigration which is going on. Ship after ship, vessel after vessel, is bringing human freight to our shores. Europe is coming over here to see us, and to stay with us; and she is welcome. There is room enough—room enough for the good and the bad. Many of them, by ventilation, will be better than they were at home. Many of them, under better laws, will be unprovoked, and will make good men. Many will fail—no spring ever came that there were not more apple blossoms than brought forth fruit; many will perish and go down; but still, let them come.

We need the diffusion of true Christianity to equalize the conditions of men on this continent, and enable us to meet those great responsibilities which God has rolled in upon us. We must also have the diffusion of Christianity throughout this continent on account of the rising forces which are about to enact a vast drama in the midst of us. We are threatened by a golden Samson without eyes. Gigantic, corporate wealth is but just beginning its career. Whether it will shake down the temple of our government and our liberties, we know not. There must be a spirit roused up in this nation to meet wealth, which is God's almoner; which is a universal bounty; which can assist Christianity; which can lay the foundations of civilization; which, like snow, if evenly diffused over the country, is good, but is evil if it is drifted, leaving some parts bare and others heaped up. The accumulations, the consolidations of wealth in a few hands, in the hands of vast corporations, are threatening the liberty of the individual, the integrity of the State, the purity of the court, the very existence of popular legislation; and nothing but the true spirit of religion will ever enable this nation to meet its coming struggles—for we are going to have struggles. . . .

We should send out our Home Missionaries, because the preaching of the gospel on missionary ground in our own land goes into neighborhoods where the population has been streaming, and where, for various reasons, the gospel will not go with them, or cannot be supported among them. In the first place, the great bulk of people who go to the wilderness to found new villages and towns and cities, go with material ends in view. They have not much heart for the work of moral evangelization. And if they had—as some have—the work which they must do is such as renders it impossible for them to keep up with the requirements of religion and civilization. When you were born, the roads were all made. In old Litchfield, when I was born, the old house was built, the barn was built, the garden was in operation, the fences were made, the bridges, such as they were, were laid down, and the whole community was organized. That part of

construction was done, and all that was required was now to superinduce the schools and churches, and to support them, which required only a comparatively small outlay.

But in these new States, the roads are to be made; and the fences are to be built. (If I could have my way, there would be no fences on the continent; they are all waste; but I suppose they are a part of political economy!) The houses are to be built; the implements are to be bought; and the men have to earn the bread by which they live. They have such a pressure of material wants that it is almost impossible for them to do anything for the promotion of education and religion. Such is their condition that to keep the body in health and strength is the prime necessity. And then come other things in their turn. The great mass of the emigrants that go West have not the power to build school-houses and churches, nor the power to support teachers and ministers of the gospel.

Now, by virtue of the fact that if one member suffers, all the members suffer; and by virtue of another fact, that the older and more prosperous should take care of the younger and less favored—by virtue of these two facts the long-settled communities should extend their sympathy and bounty to the younger States of the West. We cannot afford to have the Great Valley population material, brutal. We cannot afford to have New England ignorant and degraded. We cannot afford it in the Middle States. We cannot afford it anywhere. There is not a State in this Union that we can afford to have barbarous. There is not a single State in this great nation that is not connected, by social and moral and political ligaments, to every other State. We are all joined together, not in an absolute unity, but in a unity in which one depends upon the others for its leave to go up. The prosperity of a part depends upon the prosperity of the whole. . . .

The immense industries, the enormous prosperities of this nation, demand that there shall be more and more potently preached, everywhere, that gospel which has unity: not sectarian divisions; not animosities springing from philosophical problems, handled by discordant parties, that throw them back and forth at each other as so many munitions of war; but that essential spirit of religion which unites God to man, and man to his fellows, and makes him minister and master at one and the same time of all the material products of the globe, sanctifying the world, and calling it his Father's house, he being the child and the possessor. Otherwise, men are but oxen, asses, draught-horses, and other animals of burden. Men should control the earth; and in order to do this they must be in possession of that spiritualizing life which comes only through the life that is revealed by the manifestation of the Lord Jesus Christ.

OUR OBLIGATIONS TO HOME MISSIONARIES.

By Rev. WILLIAM CRAWFORD, of Green Bay, Wisconsin.

The work of evangelizing the world is one in which all Christians have a common interest. But while we deem it our duty to send the gospel to China and Japan, we count it a prior duty to carry it to our neighbors, our townsmen, and our country. He that careth not for "his own" is worse than an infidel. The sparsely settled districts in our newer States, the infant vil-

lages upon the frontier, have a special claim upon our charities. The Home Missionary is *our representative*, to break the ground and sow the good seed of truth; and having sent him forth, we are bound to give him our prayers, sympathy and support. He is tilling a hard and rocky soil, not for himself, but for humanity; he endures a campaign in which is much hardship, and little glory, for the church; and we who sit at ease in our comfortable homes, should sustain him in labors by which we purchase freedom. This Home work involves many sacrifices which do not belong to the Foreign. It may require a high pitch of consecration to exile one's self from home, and to spend one's life with a rude and barbarous tribe; but he who does this knows that he will obtain an ample support for himself and household, and when he returns to his native land he will be hailed as a Christian hero, and treated to a prolonged ovation. The Home Missionary, on the other hand, is always obliged to practice economy and is often in straits; must sometimes incur debts from which he sees no way of escape, must wait for his appropriation if the treasury is empty, and often finds himself worn out and prematurely old, with no provision for old age.

For this state of things the Home Missionary Society is not chiefly responsible. The newer churches are often in communities which are making a struggle for existence—whose houses, roads, fences, bridges, schools, must all be built at once; where the outlay is great and the return small; where the sense of pecuniary responsibility is not well developed; and it is not always possible to raise the salary which has been pledged. It is usually figured down to the lowest living sum, and generally falls below that. The Missionary must scrimp and shift in order to make both ends meet, and when he has worked in one field as long as he can live there, he forgives the debt, and removes to another.

It is not simply his personal comfort and culture which are affected; but he is hampered in the whole business of preaching. No man can give his whole mind to the ministry, if he is compelled to do something else for a subsistence, nor can he be bold and outspoken if he is kept a medicant, at the point of starvation. The minister does not expect to be rich, but he likes to be independent, and he must be so if he is to be fearless in the midst of the drunkenness, and profanity and Sabbath-breaking of the newer settlements. We ought not to send him on a warfare at his own charges, but should provide him with an honorable competency, so that he may look the whole world in the face.

Most of our Home Missionaries are men of culture and refinement, who need books, papers, and other means of intellectual growth, and who covet for their children a good education; and it is cruel for us to send them to do our work, and withhold from them these reasonable advantages.

We ought to send them re-enforcements. Nothing more sorely tries them than to see new and promising fields into which they cannot enter for lack of men or means. If we send them no succor, what can we expect but that they will retreat from a contest where they see no hope of victory?

The tide of immigration is now large, and in all our Western Territories, cities and villages are springing up in a day. Civilization travels on the swift car, and the gospel must go with equal speed. It is economy to plant churches at once and to give them the means of vigorous growth. We can afford to do this, too, having received so much aid ourselves in our former

days. We owe a debt of gratitude to the Home Missionary Society which is "the mother of us all."

The burden of the Home work, owing to the depletion and impoverishment of many rural churches in the East, must be gradually shifted to the growing ones of the West. Population there is flowing toward the great centers, and the young and vigorous are many of them coming hither to cast in their lot with us. The soil washes down, and the valley is enriched at the expense of the mountain; the wave lifts the vessel and carries it toward the sea, and leaves another upon the sand. We have received freely from the East, and it remains for us to freely give. The question which has been discussed, whether money should be borrowed to pay our Missionaries when the treasury is empty, should never be allowed to rise again. Let our contributions be so large that it shall not, through our fault!

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. W. R. Butcher, Albany,
Linn Co.*

Fruit, at Last.

In some respects this has been the most interesting quarter of my labors here. For the first time in its history of twenty years, Albany has been visited by a reviving of the churches and the blessing of converting influences. We united with the Presbyterians in observing the week of prayer. The Methodists came in, and union meetings followed. After two weeks of prayer, we varied our services by a short sermon with prayer and conference meeting before and after it. The results are not yet all gathered in, but I feel that my labors here have not been in vain. Owing to difference of opinion on the part of parents and relatives, we shall perhaps not receive to membership all who have been converted in our Sunday school and congregation. We received at our March communion five members (making our number twenty-two), two on profession and three by letter. One of those by letter was, however, almost as much the fruit of the revival as though but newly a Christian. We hope to receive more next month. We count,

besides those who have united with us, persons who worship with us, and consider themselves as at home in our congregation, and who have confessed Christ in our meetings. O for Christianity enough to welcome all Christ's followers as his! I long for the time when we can at least shake hands on equal terms, and sit together at the Lord's table in spite of denominational lines.

I still keep up my "fourth Sunday" services — here in the morning, at Marion station in the afternoon, and at Jefferson in the evening. In those two places my work is truly casting bread upon the waters; it may satisfy (by the grace of God) some hungry soul, but I shall probably not know it here. I think of the Turkish proverb, "Do good and throw it into the sea, and if the fish do not see it, Allah will." I will try to preach the truth as it is in Jesus, and leave results with him.

IDAHO.

*From Rev. M. Eells, Boise City, Ada
County.*

Temperance Revival.

Our temperance work still goes on. The way having been prepared, a

able lecturer from California came here, and after three addresses, effected an organization which now numbers 120 members. A gradual reform has been going on for some time. Two years ago at "new year's calls," much wine was drunk; one year ago it was placed on very few tables, and this year on hardly one. Several prominent men, who used to drink "a little," had stopped entirely, feeling that the influence was injurious. They have nearly all united with the organization, and the cause is stronger than ever before.

Our legislature last winter also gave to our county a Sabbath law. In this God carried the work ahead of our faith. When we began to circulate the petitions, we supposed that the saloons must be allowed to be open, for we feared that the attempt to close them would kill the bill in the legislature, when all other business men were in favor of it; but to our surprise a *saloon-keeper* offered to circulate the petition amongst those of his own class, and all but four or five signed it! These, however, determined to contest the law, and, the supreme court being in session, it was by mutual consent carried to it immediately. The court sustained the law, and now all submit with evident good-will.

DAKOTA.

*From Rev. S. Sheldon, Vermillion,
Clay Co.*

Church Building.

We have been much absorbed in church erection. After getting up the frame, it was prostrated by a severe wind, and for a time we feared for the result. On consulting, and seeking aid of God, we determined on important changes and went forward, so that what seemed a calamity proved a blessing. Already the wood-work is completed, with the exception of seats, and we only wait suitable weather, for

painting and plastering, expecting in a few weeks to finish and dedicate.

We were driven from the whole to a part of a hall, which was afterwards partially filled up with merchandise, crowding us into so close quarters that we had to abandon the hall, for a building in an out-of-the-way place, which in turn we had to give up for a worse spot. We now occupy a large store, finding room between the counters for our movable seats, organ, library, etc. So you see that instead of converting the house of the Lord into a house of merchandise, as of old, we turn the house of merchandise, on the Sabbath at least, into the house of the Lord. Our experience as to a place of worship, is a common one here at the front, and shows how closely the work of the Congregational Union, is identified with that of Home Missions.

NEBRASKA.

*From Rev. G. Davies, Syracuse, Otoe
County.*

Plenty of Work.

The labors of this season have been somewhat arduous. Besides service and Sabbath school at Syracuse, my head-quarters, every Lord's day, I have preached occasionally at these five school-houses:

1. *Baker's*, six miles west of Nebraska City, where from twenty to sixty persons have from time to time listened to the gospel, not without interest and good results. Dunbar, four miles further west, on the M. P. R. R., I have not yet been able to overtake, except when the weather has been too cold for folks to turn out. There are good school-houses at both these points, capable of seating 100 to 150 persons, and Sabbath schools are conducted at each place by Christian people.

2. *Conger's*, in the Nemaha valley, eighteen miles south-west of Nebraska

City, a beautiful location, where on a few hours' notice, I had thirty hearers, though for miles you see only a few houses. It has no other preaching or Sabbath school, but I cannot hold it on account of the press of work in my own region.

3. *Green's*, on Muddy creek, twenty-five miles west of the city. I have labored here nearly two years, and three members have been added to our church.

4. *Eaton's*, three miles south-west of *Green's*. A Sabbath school is organized, and it would be a promising place if I could fill it regularly. The house was packed with eager and attentive listeners, but I can only reach it occasionally.

5. *Warner's*, ten miles north-west of this, and two from Syracuse, I have made a regular appointment, and fruit begins to appear; but spiritism has its stronghold in this neighborhood. A "Lyceum" is often held on the Sabbath. This is one of the hardest points on my field.

At Syracuse our new church stands out invitingly, and all seems hopeful. The Central Church of Philadelphia recently gave us a very beautiful communion set. May the Lord prompt some liberal heart to send us a good church bell. Its sound would reach nearly 170 families with no other church accommodation, or about 700 souls in a region of ten miles square.

KANSAS.

From Rev. R. B. Foster, Osborne City, Osborne Co.

People rather "Mixed."

This country is not yet two years old as far as real settlement is concerned. There are probably 3,000 people, mostly scattered on homesteads. The town has perhaps 100 inhabitants, and the first number of a paper will be published to-morrow. There is a great diversity of religious sentiment. In

my rounds I have met members of *twenty-six different denominations*, viz.: Congregational, Presbyterian, United Presb., Free Church of Scotland, Southern Presb., Campbellite, Moravian, Methodist Episcopal, Prot. Methodist, Prot. Episcopal, United Brethren, Lutheran, Reformed (Dutch), Universalists, Hicksite Quaker, Jews, Second Advent, or Soul-Sleepers, Dunkards, Mennonites, Evangelical Association, Baptists, Free-Will Baptists, Unitarian, Spiritist, Mormon, Roman Catholic.

The real Congregational element is very weak. My church is made up from eleven different denominations, and my first question is: Can these elements be unified in spirit and effort? After a nine months' experience, I begin to think the prospect is favorable. The people treat me with respect and candor, although I have spoken with frankness every thought that seemed true and needful. Our greatest need is a house of worship. We meet in a store, whose proprietors are kind but not pious men. Most of the people are poor homesteaders who cannot give much, either for preaching or building.

It may seem discouraging, but this day of small things must not be despised. I am planting the seed. If in ten years a self-sustaining, intelligent, earnest Congregational church shall grow up here and take the lead in all moral, religious, and intellectual work, will it not pay?

From Rev. E. A. Mirick, Elk Falls, Howard Co.

Corrected His Mistake.

My field is in a rough newly settled county, three years ago ranged by the Osage Indians. Now upon the streams and in some instances back from them, every quarter-section is held by actual settlers whose whole capital, in many instances, was the \$200 paid for the

land. The houses or shanties built and occupied, to fulfill the land-office conditions, are usually wretched affairs. The people are poor, and the "hard times" have made many homes wretched. I could name many persons who have been kept from meetings because their one coat was so ragged and patched. Next season they expect better things when the land begins to yield some return. I intend to stay upon this field if possible, for I know of but one or two men that would take it if I left, and it does seem as if something might be done here, by patience and perseverance.

When I came here your Superintendent strongly urged my marrying, but I was afraid of the expense and did not. I found that he was wiser than I, for it is a fixed fact that people in this part of the country will help a minister with a family where they will do nothing for a single man. So I have corrected my mistake, and hope soon to report a fair subscription.

MINNESOTA.

From Rev. A. Morse, Austin, Mower Co.

Quickened.

At Rose Creek we had hoped to have our little chapel fit for use during the winter; but we have had to resort to the little school-house, remote, exposed to piercing winds. Yet the people have come together, with the sure evidence that the Lord was hearing prayer. As we were about to close one of our meetings, the good deacon suggested that we hold a short season of prayer. I had gone forth to my appointment with a heavy heart, but now a change came over my feelings. The Lord was in the place and I knew it not. The meeting took its own course, for it seemed that the Spirit was leading each mind and heart. All were humbled; all hearts were full. All over the room believers

witnessed for Jesus. Some church-members who had gone far off with the world have come back confessing sin, — expressing deep sorrow that they had forsaken the Lord their God. Others are hopefully converted and mean to lead holy lives. Nearly all the young people of the neighborhood seem to be awakened.

Our chapel is inclosed, the windows are in, but we have gone to the extent of our money, have no seats, and the house is not plastered. Yet we believe that in some way we shall be carried through. That good man of New London, Conn., R—— C——, may God bless him! has sent us twenty new hymn books.



*From Rev. G. A. Hood, Fergus Falls,
Otter Tail Co.*

Feast of Ingathering.

Yesterday was a happy sacramental day with us, a feast of ingathering, the result of two months' work. We admitted eight persons—three on profession of their faith and five by letter. More are nearly ready to come. The Presbyterians received six the Sabbath before—fourteen in all—from a town of 500 inhabitants: the result in part of the meetings which were held for three weeks in January. As our week of prayer was interrupted by the great storm, we held union meetings to finish the programme, and finding the Spirit with us we continued. This with the pastoral visitation incident thereto has been my work. The effect of the meetings was rather to sow seed, than to gather fruits; the fruits are coming gradually. There is much thoughtfulness and some are earnestly seeking.

Among the new members are valuable accessions. Our editor and his wife, joined on profession. Struck by the work of the Spirit in the heart of his wife, he was wretched under conviction, then fearful of being deceived,

now for weeks happy in being a changed man.

Among those who come to us by letter is a son of the founder of Carleton College, with his wife. He has surprised and delighted us at our Sunday school concert, by showing himself an adept in the art of interesting children. Another was an old saint nearing his home, whose prayer of faith we have already learned to think a powerful weapon in our armament. His wife and daughter, and the wife of the minister, complete the number.

ence of the church, and yet without God we are useless here. None of the denominations have yet risen to the breadth and grandeur of this work in the vast Interior. The religious strength in the Mississippi and Missouri valleys (outside of the cities and large towns), cannot effect the material and spiritual independence of these churches, it seems to me, for fifty years to come. Tell the churches not to be impatient for immediate results. When the victory is won it will be a glorious victory for Christ!

IOWA.

From Rev. B. A. Dean, Sibley, Osceola County.

Grandeur of the Work.

When I think of what needs to be done here, and what the Society expects of me, I know my inadequacy for the task, and feel that in due time some one ought to follow me, doing the work which I cannot. The wisest and best ministers are needed for these new counties. This vast Home Missionary work is one that calls forth a man's best energies and gives scope for the expression of the real piety of the East. When the millions of property in Boston were burned, the consecration of our churches was not burned out, but it was tested. We at the front will deny ourselves: but we cannot come down from this work. In this new country the ministry is almost absolutely essential to the exist-

From Rev. J. P. Jones, Georgetown, Monroe Co.

Twenty Converts.

It seems like a delightful dream—that on our next communion we hope to give the right hand of fellowship to *twenty hopeful converts* to Christ, who during the last two or three months have given satisfactory evidence that they are truly his. Some of the young converts certainly give good promise that the Spirit of God has some important work for them to do. The church here is increasing, not in numbers only, but new Christian elements are infused into it. The people seem to be awakened to the great reality and importance of religious faith and life, and that without the least effort to create any excitement, but only by an earnest aim to proclaim the plain truths of our common faith.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

SYSTEM VERSUS SLACKNESS.—There are churches which take a considerate

view of the great Christian enterprises of the day, reach a deliberate decision as to their own responsibility in regard to them, and make definite arrangements for the discharge of their duty. They select those benevolent causes which it is their duty to sustain, and fix upon the month, or the very day,

when they will take up a contribution for their aid. When the month or day comes the contribution comes.

There are other churches which have no system as to their benevolent contributions. It is all hap-hazard. If anything specially calls their attention to a given Society or its operations, they contribute to its treasury; otherwise the matter is neglected. Sometimes for months they will take no contribution, and then, as if suddenly aroused to a sense of their obligation, will make several contributions within a few weeks: which offerings will be small, first for the want of the habit of giving, and then because the different objects are crowded together.

Some such churches often illustrate the adage that "any time is no time;" and this, not so much from want of Christian principle or of genuine benevolence, as from mere shiftlessness.

SYSTEM VERSUS "PUSH."—There are some benevolent causes which are so identified with the life of the churches as to depend upon the settled convictions of giving Christians to see that their wants are not neglected. There are other causes much more remotely connected with our church life, which depend upon an appeal to the *humane* sentiments of the community, and are carried on by Union organizations or by individual enterprise. They may have a singing band to help them play upon the feelings, or they may give impassioned descriptions of the moral degradation and the social wretchedness which they seek to relieve. They may give extravagant representations of the good which they accomplish. They urge their claims with vehemence. The ministers and churches which have little or no system in their benevolent operations yield to importunity. Hence causes which aim less at permanent results, and often those which are conducted in a less judicious manner, and by agencies more irresponsible, by

mere "push" obtain a hearing and get the money.

It may be that our regular church causes sometimes do not evince sufficient enterprise in urging their claims; but the churches themselves, and the pastors should feel that they have a prominent part in the responsibility as to these enterprises with which the very life of the churches is identified.

To the success of the co-operative Congregational Societies it is essential that our churches should put these causes on the schedule of their benevolent operations, and so give to them *systematically*.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 15 Cornhill, Boston.

We are closing another year of labor, in which we have been more than usually prospered. At the time of the great fire in Boston, last autumn, "men's hearts failed them for fear," and it was but natural, that persons connected with the benevolent Societies should have some gloomy apprehensions, as to the results of this terrible disaster upon their work. But we are not aware that the cause of benevolence has suffered at all, because of this calamity. We remember a sagacious remark of one who has long been closely connected with these benevolent enterprises: that times of public distress are not always the worst times for raising money to supply the treasury of the Lord; that in a period of high and universal prosperity, men are apt to forget their obligations in this respect, while in the time of adversity they consider. Our income for the last financial year, closing April 30th, has been larger than for many years, and our work has also been larger.

We have given aid to 361 young men in colleges and theological schools,

in their work of preparation for the ministry. It may interest the reader to see how the young men under the care of this Society distribute themselves among the institutions of the land; for in this respect they exercise their own choice. In *Theological Seminaries* we have given aid as follows:

In Andover, to	65	In Oberlin,	12
Yale,	69	Union,	7
Bangor,	31	Pacific,	3
Hartford,	23	Lane,	3
Chicago,	20	—	—
Total,		233	

In the *Colleges*, the record stands as follows:

In Amherst, to	32	In Wheaton,	3
Harvard,	3	Olivet,	6
Williams,	5	Beloit,	1
Brown Univ.,	3	Ripon,	2
Bowdoin,	7	Univ. of Wis.,	1
Dartmouth,	18	Iowa Coll.,	4
Middlebury,	11	Iowa St. Univ.,	1
Univ. of Vt.,	1	Tabor,	3
Yale,	15	Lincoln Univ.,	2
Hamilton,	2	Howard,	2
West. Reserve,	2	Lookout Mt.,	2
Oberlin,	4	Cornell,	1
Heidelberg,	6	Wesleyan,	1
Illinois,	1	—	—
Total,		139	

In Seminaries, 233, in Colleges, 139—372; deduct, twice counted, 11;—total in Theological Seminaries and Colleges, 361.

The amount appropriated to these young men from our Treasury has been nearly \$28,000, while the amount they have earned for themselves, as returned upon the quarterly schedules, has been \$41,260, showing that we help those who try to help themselves. It has been true for many years, that the earnings of the young men have exceeded the amount appropriated to them, but in no year has so large a sum been returned under the head of earnings, as in the year just drawing to a close.

The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, Sec., 62 Bible House, New York.

SAMUEL HOLMES, Treas., 255 Pearl St., New York.

THE MITE.—A significant contribution has recently come to this office. It stirs many a thought and preaches many a sermon. It comes from the Congregational churches in De Soto and Viroqua, Wis., and amounts to sixty-two cents. It is our share, as we understand, of what they have raised for the co-operative Congregational Societies.

The sum is not large. Our eight beneficiary institutions will not be writing and asking what their several shares will be. The residents of Beloit and Ripon will not be jealous at seeing so much money leave the State. But small as it is, it holds a principle. The facts show some things pretty clearly:

1. These brethren must have considered the whole field, which is "the world." A part of their money drops into the colleges that are raising up ministers and missionaries and teachers; a part goes to educate these ministers; a part goes to support them in the Home field; a part goes to help them put a house over their heads; a part helps them to plant Sabbath schools; a part goes to educate the black man; a part goes to enlighten the heathen; and perhaps other parts go to sustain the work we share with other denominations.

2. If they have considered the whole field, they have also considered all the machinery needed to till it.

3. They have evidently tried to discriminate justly. Some causes need more than others. A plow costs less than a mowing machine; but both are needed. The College Society gets sixty-two cents; the Am. Board \$3.50,—more than five times as much. Very well proportioned. While we

need \$100,000 a year, the Board needs \$500,000 or \$600,000.

4. It is pretty clear that their minister has looked after these matters. "Like priest, like people." Where the pastor neglects a cause, expect but little for it from the people; where he opposes the cause, expect nothing.

5. We cannot verify our words, but it is no doubt true that, should every Congregational church in the land do as well according to ability, as these two have, all the normal wants of our Societies would be met. Is there any good reason why any of them should fail to follow this example? Surely poverty is no good reason.

HOW IT LOOKS TO A FOREIGN MISSIONARY.—In a note to the Cor. Sec., the Rev. H. N. Barnum speaks warmly of the increasing number of missionaries the colleges of this Society are sending into the foreign field. He closes with the words: "It is easy to see that the churches of Christ would be in great straits, and that the country would be poor without" these colleges.

A FACT TO BE PONDERED.—"Pastors in M—— told me they could not get their young men into the ministry, if they went to the University."—*Extract from a Letter.*

ANOTHER GENEROUS GIFT.—Miss Susan Willis of Charlestown, Mass., has given \$10,000 to Carleton College, Minn. It need not surprise any one. She is equal to anything, from a Sunday school library to a parsonage, or a professorship.

Congregational Publishing Society.

Rev. ASA BULLARD, } Sec's.
Rev. WM. BARROWS, D.D., }
MOSES H. SARGENT, Treas., Corner
Beacon and Somerset Streets, Boston.

A LOCOMOTIVE GOSPEL.—This is now our great necessity, in the Territories and newer States. Our population, on at least one-half our domain,

is immigrant and emigrant. What town in New England, where Mr. — has not "gone West?" What town east of the Mississippi? Jacob hears "that there is corn in Egypt," and the boys start off from the stumps and rocks and ice of the homestead. By-and-by the wagons of Joseph come back for the old folks. Hence the farms of the East grow larger and leaner, and their corn, compared with that of the West, is the dream corn of Pharaoh," the seven thin ears and blasted with the *East* wind." Wagon life, camp life, cabin life, pioneer and frontier life, is making a heavy drain to-day on the best blood of the older States.

Then Europe is uneasy for an emigrant ticket to America. Bismarck finds it easier to handle a French cabinet and army and city, than a Prussian village that has the emigration fever. Despite all his energy, Germany last year gave us about five-twelfths of our 400,000 foreign increase. The Austrian farmer wants more than his twelve and eighteen cents a day for winter and summer work. Three hundred Saxon families are expected this current April in one section of Michigan, and ambitious Iowa is publishing her immigration documents in German, Swedish and Norwegian. The fact stimulates her that Chicago has 43,000 Scandinavians. The average English farm hand, taking his thirty cents and board for his day's work, strolls into London of an evening and reads the placard: "London to Chicago, £6 8s." Why should not he and his continental cousins land at Castle Garden, New York, 1,800 a day, as on January 1st, 1873, or 20,000 a day, as in May, 1872? Just now the advance column of an immense English colony, under the Rev. George Rogers, has been filing through St. Paul to Yeovil, a settlement, twelve miles by fourteen, in the valley of the Red River. From most of the leading

ports of Europe steam and sailing vessels, loaded with emigrants, are striking out, and they converge on the United States. Even 40,000 Israelites in Roumania and vicinity, with a paid capital of a million and a half of dollars, are inquiring for land and homes in America, and our land office is answering.

It is this continental pressure from abroad, and the home pressure from the East, that have been crowding our center of population westward seven miles a year for the last thirty years, and is now carrying our entire front of 1,800 miles sixteen miles west every year. Evidently no traditional and stereotyped processes for giving the gospel are adequate to this state of things. The meeting-house system will follow, but it cannot go to the front. As well stretch the red tape of West Point

across the "lava beds" to catch a Modoc Indian.

And there is a sadness in the inexorable impossibility of meeting this emergency by the process of ordination, pulpit and pew, when we regard the mournful deficiency in the number of ministers. The churches should energize this Congregational Publishing Society with a ten-fold power to scatter its Christian tracts and volumes in all the frontier paths of immigration, so that he who runs may read. And where the hamlets and villages are starting, the Society should be enabled by our Congregational Christians to plant its Sabbath schools—the germs of the coming Congregational churches. This Society is furnishing what the times demand in our Territories and newer States—*A Locomotive Gospel*.

MISCELLANY.

Decease of Rev. Dr. Cleaveland.

Two of Dr. Badger's life-long friends and fellow-laborers in the cause of Home Missions, were closely joined with him in the time of their departure—Rev. Dr. Z. S. Barstow, of Keene, N. H., dying on the same day with him, at the age of 83; and Rev. Dr. J. P. Cleaveland, of Newburyport, Mass., following them six days later, March 7th, aged 73. Both were long and intimately connected with this Society—the former as a Director, the latter as a Vice-President.

Dr. Cleaveland's special interest in the work was intensified by his twelve years' residence in the West, commencing with his settlement in Detroit, when Michigan was a Territory with a population of only 50,000, its churches few, young and feeble, and its educational institutions yet wholly unformed. "At the age of thirty-five, with a

young family just gathering round him, he turned his back upon the comforts, the culture and the pleasant intercourse of New England, to share the hardships and toil of moulding a Christian State." "It was during this period," says Rev. Dr. Spalding in his funeral sermon, "that he became thoroughly acquainted with the Home Missionary work. He was among the earliest to suggest aid to missionary families by means of boxes of clothing, and articles necessary to their comfort. He made his house in Detroit a depository for the same, and the good men and women would gather there from all the surrounding stations to be made glad with the benefactions of their Christian brethren and sisters in New England. The love of the Home Missionary work thus early developed, remained with him to the close of his life. When afterward settled in Rhode Island, he made his house at Provi-

dence as he had made it at Detroit, the headquarters of the Home Missionary force."

For several years after his return to the East, Dr. Cleaveland served as President or Secretary of the Rhode Island Auxiliary, whose missionaries he warmly loved and gladly aided with a zeal like that he had shown in the forming of churches at the West—"in weariness often, traveling at times until midnight in a country which thirty-five years ago was sparsely settled, often with no other guide than blazed trees, the unseen hand directing his course." "His labors in Rhode Island," truly testifies its eldest pastor, "were most valuable to the cause of Christ, and will never cease to be appreciated in its ecclesiastical history."

Coming to the close of forty years of earnest labor for Christ, he often expressed his hope that he should "die in the harness." And his wish was granted. Though for some time relieved from the cares of a settled pastor, he wrote and preached to the last, and was on his way to arrange for future service when he was stricken down. "After ten days' illness," writes his sorrowing widow, "during which he was at his life-work—preaching and conducting prayer meetings—he entered into that 'glory inexpressible' which was so abundantly manifested to him, and with the utterance of those words closed his long and useful life."

Some of our readers saw the acknowledgment, in the January number, of seven dollars—the product of Dr. and Mrs. Cleaveland's "missionary pear-tree"—a garden favorite, the fruit of which they had devoted to missions. It is a characteristic and touching incident that, a few weeks before his decease, the doctor and his like-minded wife had arranged to send to the Treasury of this Society the contents of a purse belonging to his little daughter, who died in Michigan *about* *twenty years ago*—a death that was to

him a life-long sorrow. The identical silver coins that the dear child treasured are before us as we write, each carefully laid in its fleecy nest: a beautiful clearly cut Spanish "quarter," of 1791, an English shilling and sixpence, and four American dimes. Every bereaved parent knows only too well how it was that the right day for deciding to part with them was so long in coming. And now, standing in our dead friend's place, we know not how to sell them into the hands of strangers. Their money value shall go into the Treasury. He who sits over against it has already recognized the love and will answer the prayer that came with them from the heart so soon to thrill with the meeting of that little one in glory.

Death in Missionary Homes.

Before us lie letters from several bereaved brethren telling of the shadow of death in their homes—shadow in each case tinged by rays from the world beyond. We have been hoping for space in our "Missionary Intelligence" for extracts from these letters, making reverent mention of departed worth, testifying to the covenanted grace of God that sustained the departing and consoles the surviving. But we must here compress into a few lines the record of events which have changed the whole aspect of life in these afflicted households, while they have added to the number and the joy of the waiting family above:

Mrs. Stella D. Lathrop, wife of Rev. A. C. Lathrop, of Glenwood, Minn., mother of Rev. S. E. Lathrop, of New London, Wis., and daughter of Dea. Phineas and Mrs. Desire C. Hough, of Meriden, Ct., died in Glenwood, at the age of sixty—after having shared with her husband the varied experiences of Home Missionary life and toil for nearly thirty-four years. Baptized in infancy and early renewed, she conse-

crated herself and, in turn, her five children to the service of Christ. Two of these children the parents gave to the country in its hour of need; one never to return; the other, after many battles and two imprisonments in rebel hands, rejoiced their hearts by following his father's steps in the Home Missionary work.

Her husband describes her as "a strict Puritan, of even, calm, patient, cheerful temper, always ready to help the good cause when and where she could." "Much worth living for in this world is buried in the grave with her—my helpmeet, adviser and comforter; yet our deep, sad loneliness is lightened by our hope for her and for ourselves."

Rev. Oliver Emerson of Sabula, Iowa, —like Mr. Lathrop, long known to our readers—writes of the death of his daughter, at the age of twenty-two—"after having developed a character of unusual energy and amiableness, with deep piety and established reputation as a teacher." Her father, now himself in impaired health, writes in touching terms of the irreparable loss, at the time of "prospective need, in the decline of life, of just such sympathy and help as she would lovingly afford."

Rev. L. W. Cheney, of Mankato, Minn., mourns the loss of his wife, for the sake of whose health he had gone to Minn., from Northern New York. He says, "Such were her intense sufferings that we were made willing even to see her die; and that is much for husband and children to say. She herself did not shrink from the dark waters. The burden of her prayer was, 'Come quickly, Lord Jesus!' Remembering this and the beautiful consistency of her life, we sorrow not as others who have no hope."

His sorrow has been tempered, also, with the joy of God's renewing presence among the people. In a series of union meetings, from forty to sixty

persons have expressed a religious interest, most of whom appear to have found Christ.

And now writes our younger brother Rev. C. A. Hampton, of Princeton, Minn., of the death of their "dear little fair-haired two-years-old Charlie." After great sacrifice, the church had joyfully dedicated their new, sanctuary, and on the very next Sabbath came this heavy blow. "The second time our sweet-toned bell rung out on the Sabbath air, it tolled for the death of the light and hope of our household." "We bow our heads submissively—but oh, how sadly—to this bereavement. I never before felt so forcibly what a sacrifice Mrs. H. makes in coming away from father, mother, and *all* old friends, to this frontier field. We never felt so much the value of that large, intelligent Christian sympathy which we left at home. We know, however, that we have yours, and that of many other warm Christian hearts in the East, for which we are devoutly thankful."

To these "many warm Christian hearts" among our readers, we commend each of these mourning households. Shall not such sufferers, in such a work, be borne with peculiar affection on the arms of our prayer to the great Consoler?

Weekly Offerings.

The subject of systematic giving for the support and spread of the gospel is receiving more and more the attention of all Christian denominations in our country. We have watched the new movement—specially among the churches of our own order—with deep interest, hoping to gather facts that shall be useful to our Home Missionary churches, concerning the working of various schemes on which brethren are experimenting — for thus far all is really experimental. Of these diverse methods we propose to speak more at

length, when time and use shall have tested a little further their relative value. Meantime we are not without hope that facts are developing, which may go far toward solving some of the vexed problems of our Home Missionary administration.

Of the plans thus far proposed, that of "weekly offerings" in some form—either by use of envelope or otherwise—seems to meet with readiest and most general approval; and we are glad to know that there is now fair prospect for a trial of it on a large scale, near home, and among congregations diversely made up and situated. Rev. Dr. Holbrook, Secretary of the New York Home Missionary Society, has issued, in behalf of the Trustees of that Society, an elaborate circular on "church sustentation," addressed to the Congregational churches of the State. This circular warmly advocates a trial of the weekly subscription and envelope plan, substantially that of Mr. Fredk. Treadway, whose office is with Nesbitt & Co., corner of Pearl and Pine Streets, New York City. Though addressed to the churches of this State, the circular seems to be "adapted to any latitude." It explains the practical working of the plan commended, and by well stated argument and facts certainly makes out a strong case in its favor.

The Secretaries of this Society have examined Mr. Treadway's plan and commended it for trial, not as being certainly the best, but as obviously a good plan, well worth putting to the test of practical working. The conviction is general that there is some better method for sustaining the ministry and providing the sinews of church work at home and abroad, than those which most of the churches are using: some method more just, more equal, and—by calling in the aid of *all* worshipers, young and old, rich and poor, according to their several ability—vastly more effective.

All plans may not be equally successful everywhere. Let all that promise good for the good cause be tested, and let the results be frankly stated; for we believe the churches are seeking light on this matter, and were never more ready than now to profit by each other's experience.

Not Fast Enough.

Though many of our churches show a steady and healthful interest in the planting of Christian institutions in our vast opening regions, they are plainly not moving vigorously enough to keep up with the tide. From the older States the migration westward is constant, and New England seriously feels the yearly drain upon her strength. It would be hard to keep pace, in our Christian work, even with the natural increase and spread of our own people. But in the last year there poured from abroad nearly 400,000 souls into the new States and Territories. So the tide of life rises and sweeps on. We cannot be indifferent spectators while the future character and destiny of our country is being decided. Personally or in our children we are to share in the joy, or woe, the honor, or the shame which may be now in preparation for us. If there be ministers and churches not awake to this great matter, and not aiding to plant the Christian sanctuary with its ordinances among these swelling numbers, we beg them to reflect on the certain consequences of *not moving fast enough*, in wise efforts to evangelize our land.—Rev. Ray Palmer, D.D.

Young Men For the Ministry.

The appeal must be made to the heroic element in our young men. That element is in them. The pulpit as well as the battle-field invites it. Let our Christian young men feel the reality of the interests at stake, and they will respond. It was "not because a

soldier's pay was great and his comforts many," that they crowded the army when the nation wrestled with the rebellion. They believed that the nation was in extreme peril, and that prompt action alone could save it. On the field and march—in the camp, hospital, and terrible prison pen, they gave proof of the intensity of their conviction. A like devotion will be shown in entering the ministry and resolutely encountering its foes and obstacles, when they feel a like demand and occasion for more sacrifice. But here is the fatal lack. That conviction is wanting. Theoretically the peril of the soul out of Christ is admitted. Practically it is not felt. Down deep in their hearts men doubt, waver, and let go easily. The class that graduates from the theological seminary is small, because the class that is enthralled in practical skepticism is so large. The unpleasant features of the ministry, and the attractions of secular callings have been well considered. The self-denials of the first and the pleasing possibilities of the last have, doubtless, had a vigorous influence. But the difficulty does not lie either in the obstacles of the one or the attractions of the other, but in a wide-spread, feebleness of moral conviction. Change this; awaken an intense conviction that the soul is in danger of eternal ruin; that a holy God will be true to what he has spoken, and that through their ministry the lost may be saved, and there will be both men enough and money wherewith to educate and sustain them.—W. F. D., in *The Advance*.

APPOINTMENTS IN APRIL, 1873.

Not in commission last year.

Rev. Thomas Yates, Jalapa and Maple Creek, Neb.
 Rev. Alexander D. Stowell, Hersey, Mich.
 Rev. Lucius H. Higgins, Lanark, Ill.
 Rev. George Bowers, Warren and out-station, N. J.

Re-commissioned.

Rev. John J. Powell, Cloverdale, Cal.
 Rev. Henry Bates, Plymouth and out-stations, Neb.
 Rev. Hiram A. Brundidge, Great Bend and out-stations, Kan.
 Rev. Robert Furness, White City and vicinity, Kan.
 Rev. William P. Esler, Milford and out-stations, Kan.
 Rev. Isaac Jacobus, Junction City, Kan.
 Rev. Harvey Jones, Neosho Falls, Geneva and Cherry Creek, Kan.
 Rev. Nahum W. Grover, Mantorville, Minn.

Rev. E. H. Alden, Stations on the Winona and St. Peter Railway, Minn.
 Rev. Alfred C. Lathrop, Glenwood, Lake Amelia and White Bear, Minn.
 Rev. Isaac F. Tobey, Brownsdale and out-stations, Minn.
 Rev. Emerson G. Wicks, Glencoe and Getchel, Minn.
 Rev. William P. Avery, Chapin and Chapin Station, Iowa.
 Rev. Loveland T. Rowley, Wayne, Crawfordsvill and Hickory Grove, Iowa.
 Rev. Mortimer Smith, Wilton, Iowa.
 Rev. Hiram Foote, Brodhead and Albany, Wis.
 Rev. Timothy Jones, Delafield and Bark River, Wis.
 Rev. William W. Jones, Wonewoc, Kildare and Lyndon, Wis.
 Rev. Oliver Brown, Breckenridge, Kingston and vicinity, Mo.
 Rev. Henry H. Dodd, Fiery Fork, Linn Creek, Mack's Creek, Osage Iron Works, Dry Glaze and Wet Glaze, Mo.

RECEIPTS IN APRIL, 1873.

MAINE—

Skowhegan, E. H. Y., \$5 00

NEW HAMPSHIRE—

New Ipswich Miss. Assoc., by W. D. Locke, 3 00
 Pelham, Mrs. F. Gage, by C. Demond, 10 00
 Plymouth, Silas W. Davis, M. D., to const. h'm a L. M., 30 00
 Richmond, Legacy of Mrs. R. M. Sprague, by A. A. Ware, Ex., 5 00

VERMONT—

Benson, Ezra Strong, 2 00
 St. Albans, Ladies of First Cong. Ch., by Mrs. A. J. Samson (freight), 5 00

St. Johnsbury, South Cong. Ch., by S. Jewett, 72 20
 West Addison, K. S. Merrill, 3 00
 West Charlestown, Sabbath School of Cong. Ch., by Rev. W. T. Herrick, 8 50

MASSACHUSETTS—

Mass. Home Miss. Soc., by C. Demond, Treas., 5,000 00
 Hadley, Ladies' Sewing Circle, by Mrs. Edwin Smith, to const. Mrs. D. F. Moore a L. M., 45 00
 Hampshire Miss. Soc., by E. Williams, Treas.,
 Granby, Cong. Ch., to const. G. Carver, A. Ferry and S. M. Cook L. Ms., 106 70

Haverhill, Miss A. M. Eastman,	5 00	Flushing, Cong. Ch., by S. F. Gooding,	24 30
Hopkinton, Ladies of Cong. Ch., by		Lima, Mrs. Mary Sprague,	10 00
Mrs. George H. Ide, (freight),	50	Livonia, On account of legacy of Mary	
Lawrence, Central Cong. Ch., by T. M.		Herrick, by W. Smith, Ex.,	335 00
Victor,	88 90	New York City, Mrs. Julia F. Noyes,	
Monterey, Cong. Ch., by Dea. J. Town-		\$100; E. West, \$10; J. S. Holt, \$5;	
send,	14 50	W. C. Hunter, \$5,	120 00
Newburyport, Mrs. A. L. Marsh, \$10;		Patchogue, Cong. Ch., by Rev. F. Mun-	
Mrs. S. C. Hale, \$10, by Joshua		son,	10 80
Hale,	20 00	Rochester, Ashman Beebe,	5 00
Rockport, First Cong. Ch., J. Bartlett,		Southport, Miss E. Helme,	5 00
by Z. A. Appleton,	5 00		
Sheffield, First Cong. Ch., by J. N.		NEW JERSEY—	
Dickson,	6 00	Bloomfield, On account of Legacy of	
Springfield, "Unabridged,"	500 00	Zenas Baldwin, by N. O. Baldwin,	
H. M.,	260 00	Ex.,	260 00
West Boylston, Legacy of Miss Esther		East Orange, Grove Street Cong. Ch.,	
Fairbank, by D. C. Murdock, Ex.,	201 13	by R. D. Weeks, Treas., to const.	
Williamstown, Williams College, by		Mrs. M. E. McKay a L. M.,	56 13
Pres't. P. A. Chadbourne,	41 18	Newark, Belleville Avenue Cong. Ch.,	
Worcester, Union Cong. Ch., by E.		add'l, to const. George E. Sickels	
Whitney,	216 13	a L. M.,	36 93
		Mrs. Farnham,	2 00
RHODE ISLAND—		Rahway, Thomas Morris,	5 00
Central Falls, Cong. Ch. and Soc., by J.			
Wood,	91 88	MARYLAND—	
CONNECTICUT—		Baltimore, From a Missionary Box, by	
Conn. Home Miss. Soc., by J. L. Chap-		S. D. Metcalf,	3 25
man, Treas.,	144 64	LOUISIANA—	
Received by F. T. Jarman:		New Orleans, Sabbath School of the	
Cheshire, Cong. Ch.,	\$60 00	First Cong. Ch., by E. E. Adams,	
Guilford, First Cong. Ch., A		Treas.,	10 00
Friend,	10 00		
Madison, Cong. Ch.,	30 00	OHIO—	
New Haven, Dwight Place		Litchfield, Miss S. S. Button,	10 00
Cong. Ch.,	127 00	Strongsville, Free Cong. Ch., by C. S.	
Mrs. E. Heaton,	1 00	Cady,	5 00
	228 00	Toledo, First Cong. Ch., bal. of coll.,	
Bridgeport, First Cong. Ch. and Soc.,		by M. Brigham, Treas.,	38 50
by R. B. Lacey, to const. H. S. Curtis			
a L. M.,	69 30	ILLINOIS—	
East Haddam, A Friend, by Rev. S.		Received by Rev. M. K. Whittlesey:	
McCall,	1 00	Beardstown, Cong. Ch., bal.	
Enfield, Ladies' Sew. Soc., by Mrs. S.		of coll.,	\$5 00
A. Eggleston, (freight),	4 00	Mendon, Miss Sarah Heuston,	10 00
Griswold, Cong. Ch., by Rev. F. E.		Pekin, Rev. S. D. Bell,	5 00
Fellows, to const. H. Tyler and D. R.		Pittsfield, Cong. Ch.,	51 20
Kelgwin L. M.s.,	63 50	Toulon, Cong. Ch.,	36 54
Milford, First Cong. Ch., bal. of coll.,			107 74
by E. B. Platt, Treas.,	16 00	Received by Frank W. Tracy,	
Plymouth Cong. Ch., by W. B. Bris-		Treas. Ill. H. M. Soc.:	
tol,	106 00	Concord, Cong. Ch., by L.	
New Haven, Howard Avenue Cong.		F. Joy,	\$54 00
Ch., by G. W. Hazel, to const. Joel		Rosemond, Cong. Ch., by Rev.	
F. Hubbard a L. M.,	55 00	C. T. Deering,	32 45
Yale College Ch., by H. C. Kingsley,	342 72	Roseville, Cong. Ch., by J. A.	
New Preston, Rev. Henry Upson and		Gordon, Treas.,	90 00
friends, (freight),	5 00	Sandoval, Cong. Ch., by D.	
Norwich, Second Cong. Ch., bal. of		C. Beaver,	16 22
coll., by E. Learned,	4 00	Springfield, First Cong. Ch.,	185 00
Norwich Town, Mrs. M. A. Williams,	30 00	Wataga, Cong. Ch., by Rev.	
Plainville, M. H. Tyler,	5 00	W. W. Wetmore,	30 00
Roxbury, Second Cong. Ch., by A. W.			397 67
Fenn, Treas.,	23 96	Avon, Cong. Ch., by Rev. J. D. Wyck-	
Sharon, On account of Legacy of Harry		off,	2 50
Cowles, by R. Smith, Ex.,	143 75	Brighton, Cong. Ch., by L. P. Stratton,	30 00
Unionville, First Cong. Ch., by J. P.		Cambridge, Cong. Ch., by Rev. J.	
Chamberlin,	26 83	Grant,	20 00
Watertown, B. De Forest, \$100; J. De		Canton, Cong. Ch., by H. L. Wright,	
Forest, \$100,	200 00	Treas.,	98 00
Wethersfield, Rev. J. T. Marsh,	4 00	Chesterfield, Cong. Ch., by Rev. E.	
Woodstock, First Cong. Ch. and Soc.,		Loomis,	80 55
by W. D. Carroll, Treas., to const.		Chicago, New England Cong. Ch., to	
Miss Lizzie Beach a L. M.,	30 00	const. Dea. A. S. Coe a L. M.,	51 75
		E. Woolley Root,	5 00
NEW YORK—		Coal Valley, Welsh Cong. Ch., by J.	
New York Home Miss. Soc., W. H.		M. Bowen,	10 00
Smith, Treas.,		Dixon, Cyrus A. Davis,	5 00
Candor, Cong. Ch. and Soc., by Dea.		Fremont, Cong. Ch., by M. Gray,	57 80
J. B. Hart, to const. Dennis Booth		Galesburgh, Legacy of Mrs. Martha	
a L. M.,	30 00	Williams, by E. P. Williams, Atty.	
Berkshire, First Cong. Ch., by C. S.		for Ex.,	200 00
Manning,	27 44	Geneva, Cong. Ch., bal. of coll.,	1 00
Brooklyn, L. M. T. B.,	5 00	Kewance, Cong. Ch., by M. Doty,	
Buffalo, Mrs. E. A. Eames,	95 00	Treas., A thank offering for a revival,	
Cayuga Co., Anonymous,	50 00	to const. Rev. James Tompkins a L.	
Copenhagen, Cong. Ch., by Rev. E.		D.,	
Perkins,	11 25		

Morris, Cong. Ch., by Rev. W. A. Smith,	55 00	IOWA—	
Lewis Pierce,	5 00	Amity, First Cong. Ch., by Rev. D. R.	
Lawn Ridge, Cong. Ch., by M. Perkins,	12 45	Barker,	57 00
Lee Center, Cong. Ch., by Rev. J.		Anita and Avoca, Cong. Chs., by Rev.	
Brewer,	17 75	C. D. Wright,	10 00
Morrison, Rev. Edwin G. Smith,	10 00	Bloomfield, Cong. Ch., add'l., by Rev.	
Payson, Cong. Ch., by D. Robbins,		H. Brosse,	2 00
Treas.,	16 35	Cincinnati, Cong. Ch., by Rev. A. S.	
Providence, Cong. Ch., by Rev. D.		Elliott,	14 65
Todd, to const. B. G. Dexter a L. M.,	45 00	Dubuque, Miss Callista C. Rogers,	5 00
Rockford, A Friend,	400 00	Eldora, First Cong. Ch., by Rev. C.	
Sandoval, C. N. Rockwell,	10 00	F. Boynton,	5 00
MISSOURI—		Fort Dodge, Cong. Ch., by Rev. T.	
Cambria, Valley Welsh Cong. Ch., by		Douglass,	15 00
Rev. G. Griffiths,	2 50	Garden Prairie, First Cong. Ch., by	
Memphis and Union Grove, Cong. Chs.,		Rev. A. A. Baker,	11 75
by Rev. A. M. Thome,	15 00	Glenwood, Cong. Ch., by Rev. J. W.	
Neosho, First Cong. Ch., by Rev. H.		Pickett,	40 00
D. Lowing,	12 50	Hampton, First Cong. Ch., by Rev. O.	
Paulinville, Cong. Ch., \$8.50; Wells-		D. Crawford,	6 00
ville, Cong. Ch., \$8.50, by Rev. J. S.		Onawa, Rev. C. N. Lyman,	5 00
Rounce,	17 00	Polk City, First Cong. Ch., by Rev. L.	
St. Louis, First Trin. Cong. Ch., by F.		S. Hand,	3 00
Whitney, Treas.,	85 65	Winthrop, First Cong. Ch., by Rev. L.	
Pilgrim Cong. Ch., by L. E. Snow,		W. Brintnall,	30 25
Treas.,	163 26	Yankee Settlement, Cong. Ch., by Rev.	
Windsor, Cong. Ch., by Rev. J. G.		L. P. Mathews,	10 00
Bailey,	40 00	MINNESOTA—	
MICHIGAN—		Received by W. Cheney, Treas.	
Received by Rev. W. B. Williams:		Minn. H. M. Soc.:	
Atherton, Cong. Ch., \$ 50		Onoka, Cong. Ch.,	\$5 57
Delta, Cong. Ch., 7 50		Minneapolis, Plymouth Cong.	
Jackson, First Cong. Ch., 300 00		Ch.,	26 11
Oliver, Cong. Ch., coll. in part, 70 00		Audubon, Cong. Ch., by Rev. H. N.	31 68
Waconia, Cong. Ch., 10 00		Gates,	18 28
	388 00	Detroit, Cong. Ch., by Rev. H. N.	
Benzonia, First Cong. Ch., by Rev. O.		Gates,	20 00
B. Waters,	2 71	Duluth, Pilgrim Cong. Ch., by J. Kim-	
Bronson, First Cong. Ch., by Rev. J.		ball, Treas.,	15 42
R. Bonney,	34 00	Glencoe, Cong. Ch., by Rev. E. G.	
Dexter, J. E. Field,	10 00	Wickes,	16 00
Easton, First Cong. Ch., by S. Wood-		Hebron, Cong. Ch., by Rev. P. Pere-	
bridge,	6 20	grine,	4 25
Goodrich, Cong. Ch., by Rev. A. San-		Minneapolis, Vine Street Cong. Ch., by	
derson,	1 00	Rev. H. Bumstead,	8 84
Leslie, Cong. Ch., by Rev. J. W. Allen,	25 00	Wabasha, Cong. Ch., by Rev. W. E.	
Sherman, First Cong. Ch., bal. of coll.,		Honeyman,	6 25
by Rev. J. Denton,	2 50	KANSAS—	
WISCONSIN—		Received by H. W. Chester, Treas.	
Received by Rev. F. B. Doe:		Kansas H. M. Soc.:	
Eldorado, Sabbath School,	\$15 86	Lawrence, Plymouth Cong. Ch.,	98 45
Rosendale, Cong. Ch.,	47 47	Kanwaka, First Cong. Ch., \$7; Mrs.	
Sabbath School of Cong.		J. W. Fox, \$2, by Rev. J. W. Fox,	9 00
Ch.,	10 50	NEBRASKA—	
Waupun, Cong. Ch.,	50 00	Blair, Cong. Ch., bal. of coll., by Rev.	
	123 33	M. Tingley,	2 75
Allen's Grove, Cong. Ch., by Rev. H.		Hastings, Cong. Ch., by Rev. J. F.	
M. Case,	6 60	Clarkson,	4 25
Beloit, Miss. Soc. of Beloit College,	7 50	Lone Tree, Rev. L. H. Jones, \$1; Dea.	
First Cong. Ch., add'l., by Rev. D.		Campbell, \$1; W. H. Persons, \$1;	
Clary,	43 85	Mrs. L. J. Miller, \$1.50; J. Miller,	
Black Brook and Lincoln, Cong. Chs.,		50c.; Mrs. Kate Comstock, 50c., by	
bal. of coll., by Rev. C. W. Hinman,	8 00	Rev. L. H. Jones,	5 50
Bloomer, First Cong. Ch., by Rev. A.		Plattsmouth, First Cong. Ch., by F. P.	
Wentz,	4 00	Todd,	3 50
Boecobel, Cong. Ch., by Rev. W. Stod-		Plymouth, First Cong. Ch., by Rev. H.	
dart,	50 00	Bates,	11 00
De Soto, First Cong. Ch., \$1.25; Viro-		DAKOTA—	
qua, First Cong. Ch., \$1.46, by Rev.		Canton, First Cong. Ch., by Rev. J. A.	
S. W. Powell,	2 74	Palmer,	5 00
East Troy, Cong. Ch., by Rev. H. Fow-		CALIFORNIA—	
ler,	16 00	Georgetown, Cong. Ch., by Rev. H.	
Keosha, Cong. Ch., coll. in part,		Cummings,	14 75
\$35.23; Milwaukee, Cong. Ch., \$29.57;		Riverside, Cong. Ch., by Rev. I. W.	
Oconomowoc, Cong. Ch., \$19.90, by		Atherton,	10 00
Rev. L. Clapp,	75 00	ENGLAND—	
Markesan, First Cong. Ch., by Rev. J.		London, William S. Lee,	20 00
H. Cameron,	33 10	HOME MISSIONARY,	129 25
Milwaukee Spring Street Cong. Ch.,			\$12,856 73
by L. A. Warren, Treas.,	29 58		
Princeton, Cong. Ch., bal. of coll., by			
Rev. W. M. Richards,	1 00		
Wyocena, Cong. Ch., by Rev. R. W.			
Logan,	8 00		

Donations of Clothing, etc.

Brooklyn, N. Y., Ladies' Ben. Soc. of the South Cong. Ch., by Mrs. M. R. Swift, a box,	\$220 00
Enfield, Ct., Ladies' Sew. Soc., by Mrs. S. A. Eggleston, a barrel,	70 00
Hopkinton, Mass., Ladies of the Cong. Ch., by Mrs. George H. Ide, a barrel,	92 65
Milwaukee, Wis., Ladies' Ben. Soc. of Plymouth Ch., by Mrs. J. P. Rogers, Sec., two boxes,	848 18
New Britain, Ct., Ladies of the South Cong. Ch., by Mrs. W. H. Smith, a communion service,	37 00
New Preston, Ct., Rev. Henry Upson and friends, a barrel,	100 00
Providence, R. I., Ladies' Sew. Soc. of Central Cong. Ch., by Miss R. A. Haskell, Sec., a barrel, three boxes, and cash,	1,125 00
St. Albans, Vt., Ladies of the First Cong. Ch., by Mrs. A. J. Samson, a barrel,	54 00
Stratford, Conn., Ladies' Sew. Soc., by Mrs. R. W. Bunnell, a barrel,	200 00

Receipts of the Massachusetts Home Missionary Society, in April, CHARLES DEMOND, Treas.

Abington East, Third Ch. and Soc., mon. con.,	38 00
Amherst, First Ch. and Soc., to const. Horace Wellington, Thos. Young, W. H. Saxton and G. L. Parker L. Ms.,	182 66
Atkinson, N. H., Rev. C. F. Morse, Beverly North, Mrs. Rebecca Conant,	5 00
Boston, Union Ch. and Soc., by G. H. Davis, Jr., Treas.,	10 00
A Friend,	58 61
Brantree, Ladies' Home Miss. Soc. of First Parish, by Sarah H. Thayer, Treas., to const. Mrs. S. W. Hollis, Mrs. Franklin Shaw, Mrs. S. W. Thorndike and Mrs. Franklin E. Arnold L. Ms.,	25 00
Brookline, Estate of John Heath, by J. M. Pinkerton, Ex.,	1,432 64
Bridgewater, Central Square Trin. Ch. and Soc., to const. Albert G. Boyden L. M.,	42 00
Boxborough, Ch. and Soc.,	8 00
Cambridge, A Friend, by Dr. Barrows,	25 00
Cambridgeport, Stearns Chapel Ch. and Soc.,	12 86
Chelsea, Winniesimmet Ch. and Soc., quarterly coll.,	159 40
Chelmsford North, Second Ch. and Soc., by E. Shaw, Treas.,	28 00
Chiltonville, Ch. and Soc., by Rev. W. W. Cobb,	40 00
Erving, Ch. and Soc.,	9 00
Halifax, Ch. and Soc.,	7 00
Lawrence, W. L.,	50 00
Leominster North, Class No. 25 in Sab. School,	16 00
Leominster, A. G. R.,	15 00
Lynnfield Center, Ch. and Soc.,	4 47
Lynnfield South, Ch. and Soc.,	8 00
Manchester, A deceased friend,	80 00
Mass., A Friend, by Rev. C. L. Woodworth,	250 00
"Welcome,"	60 00
Marblehead, A Friend,	2 00
Monson, A. W. Porter,	300 00
Milbury, F. M. C.,	100 00
Milton, Legacy of Mrs. Lucy Wadsworth, by Dr. E. Alden, Ex.,	300 00
First Ch. and Soc., add'l.,	2 00
Montague, First Ch. and Soc., by E. Demond, Treas., to const. N. C. Brewer, Thaxter Shaw and Joel Shepard L. M.,	134 89
New Bedford, Pacific Ch. and Soc., by G. B. Hathaway, Treas.,	84 98
Newton, A Friend,	25 00
Norton, Trinitarian Ch. and Soc.,	17 00
Mrs. E. B. Wheaton,	100 00
Phillipston, First Ch. and Soc., by P. M. Sanderson, Treas.,	67 40

Plympton, Ch. and Soc.,	5 50
Randolph, Atherton Wales,	100 00
Somerville, Franklin Ch. and Soc.,	142 79
Shrewsbury, mon. con.,	32 75
Templeton, Trinitarian Ch. and Soc.,	18 88
Uxbridge, Ch. and Soc., by W. C. Capron, Treas.,	56 00
Waltham, Miss B. Goodrich,	5 00
Winchester, S. A. Holt, to const. Mrs. M. W. C. Holt a L. M. of A. H. M. S.,	30 00
Westborough, Evangelical Ch. and Soc., mon. con.,	25 60
A Friend,	50 00
West Newbury, Second Ch. and Soc.,	43 50
Worcester, Old South Ch. and Soc.,	47 00
Mission Chapel, mon. con., by Rev. H. T. Cheever, to const. Joseph C. Barrett a L. M. of A. H. M. S.,	88 00
David Whitcomb,	200 00
Home Missionary,	8 50
	\$4,580 88

Receipts of the Connecticut Home Missionary Society, in April, JAMES L. CHAPMAN, Treas.

Bridgeport, Park Street Ch., by F. W. Storrs, Treas., to const. Dea. Chas. M. Minor, M. David Wooster and Mrs. Wm. E. Smith L. Ms.,	90 25
Brookfield Center, Cong. Ch., by Rev. A. C. Pierce,	1 00
Clinton, Cong. Ch., by Wm. Hull, Treas.,	10 00
East Haddam, Cong. Ch., by E. W. Chaffee,	59 07
Glastonbury, First Cong. Ch., by Rev. J. E. Kittredge,	138 75
Hartford, Wethersfield Ave. Cong. Ch., by R. I. Bent,	23 84
A Friend, by E. W. Parsons,	200 00
Litchfield, A Friend,	5 00
Norwich, First Cong. Ch., by L. A. Hyde, Treas., \$30 to const. Mary Anna Hyde a L. M.,	201 03
Plantville, Cong. Ch., by E. P. Hotchkiss, Treas.,	135 41
Preston, Cong. Ch., by Wm. Morse, Treas.,	15 75
Staffordville, Cong. Ch., by Sidney Smith, Sec.,	8 10
Wareham, Cong. Ch., by Rev. S. H. Fellows,	13 00
West Hartford, Mary A. Ellsworth, to const. Miss Anna F. May a L. M.,	30 00
	\$931 20

Receipts of the Ohio Home Missionary Society, in April, F. C. SESSIONS, Treas.

Akron, Cong. Ch. and Sabbath School, add'l., by Miss Clark,	\$3 10
Claridon, Cong. Ch., by H. H. Wells,	26 00
Four Corners, Cong. Ch., by C. B. Cook,	3 00
Lafayette, Cong. Ch., by E. Chapin,	14 00
Lebanon, Cong. Ch., by Rev. E. B. Barrows,	35 50
Lodi, Cong. Ch., by Rev. A. H. Robbins,	25 35
Mesopotamia, Cong. Ch.,	20 00
Oak Hill, Welsh Cong. Ch.,	17 50
Painesville, I. Everett, Treas.,	43 10
Vermillion, Rev. S. Bryant,	6 00
West Millgrove, Rev. J. B. Bleakly,	5 29
	\$196 84

Receipts in coin, of California Agency, by J. W. CLARK, M. D., Financial Agent.

Cherokee, Cong. Ch.,	\$14 50
Grass Valley, Cong. Ch.,	12 50
Oakland, First Cong. Ch.,	212 50
San Francisco, Second Cong. Ch.,	15 00
Santa Cruz, Cong. Ch.,	50 50
	\$305 00

THE Home Missionary.

JUNE, 1873.

CONTENTS.

	PAGE		PAGE
THE NEW DEPARTURE—THUS FAR.....	25	MINNESOTA.—From Rev. A. Morse.—	
MR. BEECHER ON HOME MISSIONS.....	29	Quickened.....	36
OUR OBLIGATIONS TO HOME MISSION-		From Rev. G. A. Hood.—Feast of In-	
ARIES.....	31	gathering.....	36
OREGON.—From Rev. W. R. Butcher.—		IOWA.—From Rev. B. A. Dean.—Grandeur	
Fruit, at Last.....	33	of the Work.....	37
IDAHO.—From Rev. M. Eells.—Temperance		AMERICAN CONGREGATIONAL UNION.....	37
Revival.....	33	AMERICAN EDUCATION SOCIETY.....	38
DAKOTA.—From Rev. S. Sheldon.—Church		THE COLLEGE SOCIETY.....	39
Building.....	34	CONGREGATIONAL PUBLISHING SOCIETY.....	40
NEBRASKA.—From Rev. G. Davies.—Plenty		DECEASE OF REV. DR. CLEVELAND.....	41
of Work.....	34	DEATH IN MISSIONARY HOMES.....	42
KANSAS.—From Rev. R. B. Foster.—		WEEKLY OFFERINGS.....	43
People rather "Mixed".....	35	NOT FAST ENOUGH.....	44
From Rev. E. A. Mirick.—Corrected his		YOUNG MEN FOR THE MINISTRY.....	44
Mistake.....	35	MISSIONARY APPOINTMENTS.....	45
		ACKNOWLEDGMENT OF RECEIPTS.....	45

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

"GO, PREACH THE GOSPEL."

Dec 11, 1883.

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at the *earliest possible*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS, AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired, *also*, to furnish the following particulars, viz.:

Population of the place.

Names of the church or churches, and preaching stations.

Number of communicants.

Average number of attendants on public worship.

Denomination and size of contiguous congregations.

Names and distances of the nearest Congregational churches.

Minister's full name and post-office address: Town, County, State.

Whether he resides on his field of labor.

Whether he has any other calling than that of the ministry.

Whether he is now, or is expected to become the pastor of the church.

His credentials.

The number of persons composing his family.

Total amount of salary proposed.

Amount pledged by the people, and how secured.

Whether the minister has, also, the use of a parsonage.

Whether aid is expected from any other source.

The least amount that will suffice from the A. H. M. S.

The amount received from the A. H. M. S. last year.

Whether a less amount will probably be needed next year.

Amount contributed to the A. H. M. S. last year.

Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledges for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its *Reports* and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *names* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions :

Boxes for Designated Families.

Let the association or individual proposing to prepare a box write to the Secretaries, at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is *not* desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding ; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight ; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing it intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded ; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. DAVID B. COE, D.D.,
 REV. ALEX. H. CLAPP, D.D.,
 REV. HENRY M. STORRS, D.D., } *Secretaries for Correspondence.*

MR. WILLIAM HENRY SMITH, *Treasurer.*

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COMMUNICATIONS

Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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OF THE
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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLVI.

JULY, 1873.

No. 3.

FORTY-SEVENTH ANNIVERSARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

— ♦♦ —

PUBLIC services were held on Sabbath evening, May 4th, 1873, in the Broadway Tabernacle Church, New York.

The devotional exercises were conducted by Rev. WILLIAM M. TAYLOR, D.D., pastor of the church, and a sermon was preached by Rev. THEODORE D. WOOLSEY, D.D., LL.D., the President of the Society, from 1 Corinthians ix. 16: "Woe is unto me, if I preach not the gospel;" and Romans xv. 20: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build on another man's foundation."

—

On Wednesday, May 7th, the Society met at its Rooms, in the Bible House, at 4 o'clock, P. M.

Rev. GEORGE B. BACON, D.D., presided, and the meeting was opened with prayer by Rev. WILLIAM I. BUDINGTON, D.D., of Brooklyn, N. Y.

The Treasurer's Report was read by WILLIAM HENRY SMITH, Esq., the Treasurer of the Society.

An abstract of the Annual Report of the Executive Committee was presented by the Secretaries.

On motion,

Resolved—That the Reports now presented be accepted and published under the direction of the Executive Committee.

On the Report of a Committee of Nomination, the following officers were elected for the ensuing year, and after prayer by Rev. HENRY B. HOOKER, D. D., of Boston, the Society adjourned.

PRESIDENT.

Rev. THEODORE D. WOOLSEY, D.D., LL.D., New Haven, Ct.

VICE-PRESIDENTS.

Rev. GEORGE E. ADAMS, D. D., Orange, N. J.
 Rev. LEONARD BACON, D. D., LL. D., New Haven, Ct.
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
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MEETING OF THE BOARD.

The Board of Directors met on Wednesday, May 7th, at the Society's Rooms, Bible House, Astor Place, and appointed the members who, in connection with the officers designated by the Constitution, compose the

EXECUTIVE COMMITTEE.

Mr. WILLIAM G. LAMBERT, *Chairman*.
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FORTY-SEVENTH REPORT.

In reviewing the history of this Society for another year, our thoughts turn first to the friends and associates who have gone from our fellowship to that of the saints above. Since the last Anniversary, two of the Vice-Presidents, Hon. MARSHALL S. BIDWELL, LL. D., and Rev. JOHN P. CLEAVELAND, D. D., and three of the Directors, Rev. ZEDEKIAH S. BARSTOW, D. D., Rev. JOEL PARKER, D. D., and EDWARD J. WOOLSEY, Esq., have been removed by death.

Mr. Bidwell was elected a Vice-President in 1860; but he had been, for many years, a firm friend of the Society, aiding it by the advocacy of its principles, by generous gifts to its Treasury, and by his professional counsel. Few men have manifested a warmer interest in its welfare, or held in higher appreciation the work it is performing for the country and the world. Dr. Cleaveland, Dr. Barstow, and Dr. Parker, held official relations to the Society for more than thirty years, and during this long period were among its most liberal supporters and its most earnest advocates. Though their names disappear from the list of its officers, their eminent services in its behalf will long be held in grateful remembrance.

Mr. Woolsey was elected a Director in 1859. Though he never took an active part in the administration of the Society's affairs, he kept himself familiar with its operations, and was, for many years, one of the most generous contributors to its Treasury. His loss is deeply felt by many kindred institutions of benevolence which have shared in his benefactions.

A heavy bereavement has fallen upon the Society, and especially upon the Executive Committee, in the removal by death of Rev. MILTON BADGER, D. D., the senior Secretary. He died in Madison, Conn., on the first day of March, in the 73rd year of his age. He was elected an Assistant Secretary, May 25th, 1835, and became a co-ordinate Secretary for Correspondence in December, 1837. In 1869 he was obliged, in consequence of ill health, to retire from active service, but his official relation to the Society continued till his death, and covers a period of nearly thirty-eight years. Eminently qualified for his office by his intellectual gifts and culture, by his experience in the pastoral work, and by his deep interest in the cause of Home Missions, he performed the varied and arduous duties which devolved upon him, with singular fidelity, wisdom and success. During nearly four-fifths of the Society's existence, he has had a larger share than any other individual in guiding its counsels, supplying its resources, defending its principles, and

conducting its work. Of those who composed its corps of executive officers, when he entered upon his labors, not one remains in its service to join in this tribute to his memory; but the associates of his later years rejoice to record their high appreciation of his personal virtues and his public services. They will ever hold him in affectionate remembrance; while thousand of Christian churches, scattered all over the land, will stand, as monuments of his labors, to the end of time.

Nine Missionaries have died since the last Report:—Rev. CHARLES D. PIGEON, in Massachusetts; Rev. WILLIAM W. BALDWIN, and Rev. CHARLES G. GODDARD, in Connecticut; Rev. DAVID H. GOULD, in New York; Rev. GIDEON DANA, in Ohio; Rev. THERON K. BIXBY, and Rev. RUFUS M. SAWYER, in Iowa; Rev. GEORGE B. HITCHCOCK, and Rev. A. L. SMITH, in Kansas.

SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society, the last year, whose names are found in the General Table of the full Report, together with those engaged in superintending the work, is 951.

Of these, 734 were in commission at the date of the last Report, and 211 have since been appointed.

They have been distributed in 30 different States and Territories, as follows: In Maine, 102; New Hampshire, 39; Vermont, 57; Massachusetts, 66; Rhode Island, 7; Connecticut, 41; New York, 39; New Jersey, 7; Pennsylvania, 3; Virginia, 2; West Virginia, 1; Tennessee, 1; Ohio, 30; Indiana, 9; Illinois, 52; Missouri, 35; Michigan, 78; Wisconsin, 70; Iowa, 100; Minnesota, 48; Kansas, 67; Nebraska, 35; Dakota, 4; Colorado, 5; Wyoming, 1; Utah, 1; Nevada, 1; Idaho, 1; California, 35; Oregon, 6.

This distribution gives to the new England States, 312; Middle States, 49; Southern States, 3; Western States and Territories, including 43 on the Pacific coast, 587.

Of the whole number in commission, 447 have been *pastors* or *stated supplies* of single congregations; 293 have ministered to two or three congregations each; and 211 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed, is 714 years.

The number of *congregations* and *missionary districts* which have been fully supplied, or where the gospel has been preached at stated intervals, is 2,145.

Two missionaries have been in commission as *pastors* or *stated supplies* of congregations of *colored* people, and 33 have preached in foreign languages; 18 to *Welsh* congregations, 13 to *German* congregations, and two to congregations of *Swedes*.

The number of *Sabbath school* and *Bible class scholars* is not far from 74,000.

The *contributions to benevolent objects*, reported by 608 missionaries, amount to \$25,313.03.

Ninety missionaries make mention of *revivals* of religion during the year, in some of which there have been 70, 60, 58, and in one case 90 hopeful conversions. The number of conversions reported by 367 missionaries, is 2,935.

The *additions to the churches*, as nearly as can be ascertained, have been 5,725, namely:—3,183 on profession of their faith, and 2,542 by letters from other churches.

Eighty-nine churches have been *organized*, in connection with the labors of the missionaries, during the year, and thirty-four have assumed the entire support of their own gospel ordinances.

Fifty houses of worship have been *completed*; *three repaired or improved*;

and the building of *thirty-three* others commenced. *Seventy-seven* young men, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

THE TREASURY.

RESOURCES.—The balance in the Treasury, April 1, 1872, was \$13,404.55. The receipts for the succeeding twelve months have been \$267,691.42—making the resources of the year \$281,095.97.

LIABILITIES.—There was due to missionaries, at the close of the last year, \$20,202.65. There has since become due, \$282,157.81—making the total liabilities, \$302,360.46.

PAYMENTS.—Of this sum, \$278,830.24 have been paid, leaving \$23,530.22 still due to the missionaries for labor performed. In addition to these past dues, appropriations already made, and daily becoming due, amount to \$121,035.48, making the total of pledges \$144,565.70, toward canceling which there is a balance in the Treasury of \$2,345.75.

The foregoing statements show that, in some particulars, the Society has accomplished less than in the preceding year. The number of missionaries sustained is less by ten, the number of revivals reported, by twenty, the number of conversions, by 608, and the number of additions to the churches by 533. But, in other respects, there has been a decided advance. In the older States of the West, an unusual number of churches have assumed the support of their ministers, and thus the corps of the Society's laborers in that portion of the country has been reduced; while, in the States and Territories beyond the Mississippi river, it has sustained a larger number than in any former year. It is worthy of notice, also, that a greater proportion of them than heretofore have occupied fields each of which embraces several congregations; so that the Society has been able to extend its ministrations over a wider area and to a much larger number of communities than during the previous year.

The receipts have been less than in the preceding year by \$26,875; but this decrease is partly in the income derived from legacies. The gifts of living contributors, though less than in the twelve months immediately preceding, exceed those of any other year in the history of the Society by \$29,915. We are happy to acknowledge, also, the receipt of numerous and valuable gifts which are not included in the Treasurer's Report. Many friends of the Society have testified their sympathy for the missionaries and their love to him whose servants they are, by offerings for the relief of families whose wants could not be adequately supplied by the ordinary grants of the Executive Committee. A single gift of \$1,000, for this purpose, was recently placed at their disposal by an American gentleman now residing in England. SAMUEL HOLMES, Esq., of Mont Clair, N. J., in addition to his other liberal donations has presented to each of the missionaries a copy of Rev. Henry Ward Beecher's "Yale Lectures on Preaching." Other contributions in books, periodicals, clothing and other articles valuable to missionaries and their families, swell the amount of donations not noticed in the Report of the Treasurer, to nearly \$40,000.

During the latter half of the year, the Treasury suffered severe embarrassment. The Committee had been encouraged to enlarge the scale of their operations. The receipts of the previous year had been much larger than ever before, and, at its close, a considerable balance remained in the Treasury.

The National Council had manifested an extraordinary interest in the work of the Society, and not only recommended to the churches that they should raise their contributions to its Treasury to \$500,000 a year, but suggested the adoption of certain methods of co-operation, which were expected to contribute to this result. Accordingly, large missionary re-enforcements were sent to the frontier portions or the field, and heavy liabilities for their support were incurred. But, in consequence of severe monetary pressure in the Western States, the expected increase of contributions from that quarter was not realized; while the fire in Boston, in connection with other causes, diminished the gifts of the New England churches. The Committee, therefore, were obliged to postpone their plans of enlargement, and to exercise the closest economy in all their expenditures. Yet, for several months, the Treasury was entirely exhausted, and the balance remaining in it at the end of the financial year was less by \$23,500 than the amount required to cancel the liabilities of the Society to missionaries for labor already performed.

COMPARATIVE RESULTS.

Society's Year.	Receipts.	Expenditures.	No. of Missions.	Not in Commission the preceding year.	No. of Congregations and Missions in Districts.	Years of Labor.	Additions to Churches.	Sabbath schools and Bible Classes.	Average Expenses for a year's labor.	Average Expense for a Missionary.
1-1836-37	\$18,140 78	\$13,984 17	169	68	196	110	not rep.	not rep.	127	88
2-1837-38	20,035 78	17,849 23	201	89	244	133	1,000	306	134	89
3-1838-39	26,997 81	26,814 96	304	169	401	186	1,078	423	144	88
4-1839-40	33,929 44	42,439 50	392	166	500	274	1,959	572	155	108
5-1840-41	48,124 73	47,347 60	468	164	577	294	2,532	700	160	108
6-1841-42	49,423 12	52,806 39	509	158	745	361	6,126	788	146	104
7-1842-43	68,637 17	66,277 96	606	209	801	417	4,284	1,148	159	109
8-1843-44	78,911 44	90,015 76	676	200	899	463	2,736	Pupils.	173	118
9-1844-45	88,563 22	83,394 28	719	204	1,060	490	3,800	53,000	170	116
10-1845-46	101,585 15	92,188 94	755	249	1,000	545	3,750	65,000	169	123
11-1846-47	85,701 59	99,529 73	786	232	1,025	554	3,752	80,000	180	128
12-1847-48	86,523 45	95,056 26	684	123	840	428	3,376	67,000	194	124
13-1848-49	82,564 63	89,655 64	665	201	794	472	3,290	58,500	175	124
14-1849-50	78,945 30	78,533 69	680	194	842	486	4,750	60,000	162	115
15-1850-51	85,413 24	84,964 06	690	178	863	501	4,618	54,100	169	128
16-1851-52	92,463 64	94,300 14	791	248	937	594	5,514	64,300	159	119
17-1852-53	99,612 94	96,315 11	848	225	1,047	657	6,232	68,400	149	116
18-1853-54	101,904 99	104,276 47	907	237	1,345	625	7,668	60,300	137	115
19-1854-55	121,946 93	118,360 12	943	209	1,265	736	4,939	60,000	180	126
20-1855-56	126,124 70	126,128 15	971	223	1,453	760	5,311	76,700	166	120
21-1856-57	116,617 94	119,170 40	972	189	1,470	712	4,400	73,000	197	122
22-1857-58	140,197 10	139,238 84	1,006	205	1,447	772	5,080	77,000	180	128
23-1858-59	145,925 91	142,771 67	1,019	192	1,510	808	5,550	82,500	178	141
24-1859-60	157,180 78	145,456 09	1,023	205	1,575	812	6,682	75,000	179	141
25-1860-61	150,940 25	153,817 90	1,065	211	1,820	853	6,878	70,000	180	144
26-1861-62	160,089 35	169,583 14	1,065	204	1,948	862	6,690	66,500	189	158
27-1862-63	171,784 94	174,439 94	1,087	213	2,160	878	6,079	72,500	199	160
28-1863-64	191,307 07	184,026 76	1,047	167	2,140	870	6,025	65,400	212	176
29-1864-65	190,126 69	177,717 84	1,083	180	2,124	815	5,694	64,800	218	171
30-1865-66	186,548 87	188,611 02	986	187	1,965	775	5,603	60,000	241	189
31-1866-67	178,020 68	180,550 44	974	201	1,985	780	5,550	68,500	221	185
32-1867-68	175,971 87	190,726 70	1,012	243	2,034	795	6,784	65,500	240	188
33-1868-69	188,126 20	187,084 41	1,054	260	2,125	810	8,791	67,300	221	178
34-1869-70	185,216 17	192,737 69	1,107	260	2,175	866	8,367	72,300	223	174
35-1870-71	183,761 60	183,703 70	1,062	212	2,025	835	6,600	73,000	220	173
36-1871-72	168,538 51	168,536 83	868	153	1,608	612	4,007	60,300	269	182
37-1872-73	164,554 29	163,642 39	724	155	1,455	568	3,106	54,000	240	184
38-1873-74	195,537 59	149,536 56	756	176	1,518	608	3,908	55,300	248	198
39-1874-75	186,597 50	190,955 39	802	199	1,575	636	3,280	56,500	296	225
40-1875-76	221,121 85	208,811 18	818	186	1,694	648	3,284	61,300	296	227
41-1876-77	212,577 63	237,968 97	846	205	1,645	655	5,939	64,000	284	209
42-1877-78	217,577 25	254,066 65	806	250	1,710	702	5,414	68,200	284	209
43-1878-79	244,280 96	274,393 55	972	246	1,954	724	6,070	75,700	274	223
44-1879-80	252,108 87	270,287 58	944	246	1,826	698	6,404	71,500	283	225
45-1880-81	246,597 26	280,617 19	949	227	1,997	716	5,583	71,500	283	225
46-1881-82	294,599 36	281,259 50	951	226	2,011	702	5,755	76,500	289	228
47-1882-83	267,691 42	278,990 24	960	217	2,145	714	5,725	74,000	291	228

Remarks.—1. The total of receipts for forty-six years, is \$6,547,150.05.

2. The total years of labor is 29,325.

3. The whole number of additions to the churches is 229,585.

4. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting the Institution.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries, each year of the Society's operations, in the geographical divisions of *Eastern, Middle, Southern* and *Western* States; and also in Canada.

Society's Year.	New England States.	Middle States.	Southern States.	Western States and Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56	..	201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	23	786
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	3	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417	..	971
21—1846-47	275	354	10	433	..	972
22—1847-48	295	237	18	456	..	1,006
23—1848-49	303	239	15	463	..	1,019
24—1849-50	301	228	15	488	..	1,032
25—1850-51	311	224	15	515	..	1,065
26—1851-52	305	213	14	530	..	1,065
27—1852-53	313	215	12	547	..	1,087
28—1853-54	292	214	11	530	..	1,047
29—1854-55	273	207	10	537	..	1,032
30—1855-56	276	198	8	504	..	986
31—1856-57	271	191	6	506	..	974
32—1857-58	261	197	8	521	..	1,012
33—1858-59	319	201	..	534	..	1,054
34—1859-60	327	199	..	581	..	1,107
35—1860-61	306	181	..	573	..	1,062
36—1861-62	295	87	..	481	..	863
37—1862-63	281	48	..	405	..	734
38—1863-64	289	44	..	423	..	756
39—1864-65	293	58	..	451	..	802
40—1865-66	283	64	4	467	..	813
41—1866-67	281	66	5	451	..	843
42—1867-68	307	73	7	521	..	908
43—1868-69	327	73	8	564	..	972
44—1869-70	311	71	6	556	..	944
45—1870-71	296	69	5	570	..	940
46—1871-72	308	62	8	588	..	961
47—1872-73	312	49	3	587	..	951

DISTRIBUTION OF MISSIONARIES, No. 2.

Society's Year.	Eastern States.				Middle States.				Southern States.										Western States and Territories.																									
	Me.	N. H.	Vt.	Mass.	R. I.	Conn.	N. Y.	Penn.	Del.	Md.	D. C.	Va.	W. Va.	N. C.	S. C.	Ala.	Miss.	La.	Ark.	Tex.	Tenn.	Ky.	O.	Ind.	Ill.	Mo.	Mich.	Wis.	Iowa.	Min.	Kan.	Neb.	Dako.	Col.	Wyo.	Utah.	Nev.	Id.	Cal.	Oreg.	Wash.			
1-1890-91	1	1					120	1				1	1	1	1							4	4	16	8	8	8	4																
2-1891-92	2	2					120	1				2	2	2	2							4	4	16	8	8	8	4																
3-1892-93	3	3					117	1				2	2	2	2							4	4	16	8	8	8	4																
4-1893-94	4	4					117	1				2	2	2	2							4	4	16	8	8	8	4																
5-1894-95	5	5					117	1				2	2	2	2							4	4	16	8	8	8	4																
6-1895-96	6	6					117	1				2	2	2	2							4	4	16	8	8	8	4																
7-1896-97	7	7					117	1				2	2	2	2							4	4	16	8	8	8	4																
8-1897-98	8	8					117	1				2	2	2	2							4	4	16	8	8	8	4																
9-1898-99	9	9					117	1				2	2	2	2							4	4	16	8	8	8	4																
10-1899-00	10	10					117	1				2	2	2	2							4	4	16	8	8	8	4																
11-1900-01	11	11					117	1				2	2	2	2							4	4	16	8	8	8	4																
12-1901-02	12	12					117	1				2	2	2	2							4	4	16	8	8	8	4																
13-1902-03	13	13					117	1				2	2	2	2							4	4	16	8	8	8	4																
14-1903-04	14	14					117	1				2	2	2	2							4	4	16	8	8	8	4																
15-1904-05	15	15					117	1				2	2	2	2							4	4	16	8	8	8	4																
16-1905-06	16	16					117	1				2	2	2	2							4	4	16	8	8	8	4																
17-1906-07	17	17					117	1				2	2	2	2							4	4	16	8	8	8	4																
18-1907-08	18	18					117	1				2	2	2	2							4	4	16	8	8	8	4																
19-1908-09	19	19					117	1				2	2	2	2							4	4	16	8	8	8	4																
20-1909-10	20	20					117	1				2	2	2	2							4	4	16	8	8	8	4																
21-1910-11	21	21					117	1				2	2	2	2							4	4	16	8	8	8	4																
22-1911-12	22	22					117	1				2	2	2	2							4	4	16	8	8	8	4																
23-1912-13	23	23					117	1				2	2	2	2							4	4	16	8	8	8	4																
24-1913-14	24	24					117	1				2	2	2	2							4	4	16	8	8	8	4																
25-1914-15	25	25					117	1				2	2	2	2							4	4	16	8	8	8	4																
26-1915-16	26	26					117	1				2	2	2	2							4	4	16	8	8	8	4																
27-1916-17	27	27					117	1				2	2	2	2							4	4	16	8	8	8	4																
28-1917-18	28	28					117	1				2	2	2	2							4	4	16	8	8	8	4																
29-1918-19	29	29					117	1				2	2	2	2							4	4	16	8	8	8	4																
30-1919-20	30	30					117	1				2	2	2	2							4	4	16	8	8	8	4																
31-1920-21	31	31					117	1				2	2	2	2							4	4	16	8	8	8	4																
32-1921-22	32	32					117	1				2	2	2	2							4	4	16	8	8	8	4																
33-1922-23	33	33					117	1				2	2	2	2							4	4	16	8	8	8	4																
34-1923-24	34	34					117	1				2	2	2	2							4	4	16	8	8	8	4																
35-1924-25	35	35					117	1				2	2	2	2							4	4	16	8	8	8	4																
36-1925-26	36	36					117	1				2	2	2	2							4	4	16	8	8	8	4																
37-1926-27	37	37					117	1				2	2	2	2							4	4	16	8	8	8	4																
38-1927-28	38	38					117	1				2	2	2	2							4	4	16	8	8	8	4																
39-1928-29	39	39					117	1				2	2	2	2							4	4	16	8	8	8	4																
40-1929-30	40	40					117	1				2	2	2	2							4	4	16	8	8	8	4																
41-1930-31	41	41					117	1				2	2	2	2							4	4	16	8	8	8	4																
42-1931-32	42	42					117	1				2	2	2	2							4	4	16	8	8	8	4																
43-1932-33	43	43					117	1				2	2	2	2							4	4	16	8	8	8	4																
44-1933-34	44	44					117	1				2	2	2	2							4	4	16	8	8	8	4																
45-1934-35	45	45					117	1				2	2	2	2							4	4	16	8	8	8	4																
46-1935-36	46	46					117	1				2	2	2	2							4	4	16	8	8	8	4																
47-1936-37	47	47					117	1				2	2	2	2							4	4	16	8	8	8	4																
48-1937-38	48	48					117	1				2	2	2	2							4	4	16	8	8	8	4																
49-1938-39	49	49					117	1				2	2	2	2							4	4	16	8	8	8	4																
50-1939-40	50	50					117	1				2	2	2	2							4	4	16	8	8	8	4																
51-1940-41	51	51					117	1				2	2	2	2							4	4	16	8	8	8	4																
52-1941-42	52	52					117	1				2	2	2	2							4	4	16	8	8	8	4																
53-1942-43	53	53					117	1				2	2	2	2							4																						

PRINCIPAL AUXILIARIES AND MISSIONARY FIELDS.

MAINE MISSIONARY SOCIETY.

Rev. JOHN O. FISKE, D. D., President; Rev. STEPHEN THURSTON, D. D., Secretary; JOSHUA MAXWELL, Esq., Treasurer. Office in Portland.

The *receipts* of this Society for the year ending March 1st, were \$13,338.54—of which \$2,987.35 were from legacies. The direct contributions from the State to the Treasury of the American Home Missionary Society, were \$1,094.97, of which \$500 were from legacies;—making the amount raised for Home Missions, \$14,413.51; being \$3,471.75 less than the amount raised in the preceding year. There was *expended* on the work within the State, \$16,508.44.

The *number of missionaries* employed within the year is *one hundred and two*—eight less than in the previous year. Of these fifty-six were commissioned—and thirty-three served—for the entire year. The average term of service was a little more than six and one-half months. Four missionaries were ordained as evangelists. One church has completed and dedicated a beautiful and convenient house of worship, and two others have made available, by extensive repairs, houses that were unfit for occupancy. Though there have been few marked revivals of religion, several churches have been spiritually refreshed: one has more than doubled in membership, and large additions have been made to three others. No aided church has assumed self-support, while one that had been independent has come back upon the Society.

The Society met with a serious loss in the death of Eben Steele, Esq., and the Hon. Woodbury Davis—faithful and efficient members of the Board of Trustees, “wise in counsel, and liberal in measures.”

Reminding the churches of the conditions of discipleship, the Trustees say: “How a man worth ²⁴⁰hundreds of thousands, can give nine-tenths of it to his children, and only one-tenth, or less, to Christ and his cause, and yet claim that he loves Christ more than sons and daughters, is a problem not easily solved. How such claims of discipleship will stand the final trial, is a momentous question which every man to whom God has given large wealth should deeply ponder.” The greatest embarrassment to the work in Maine is still the want of ministers. “There is in this State,” say the Trustees, “a very frequent call for ministers, to which none respond. Many of our churches must remain destitute, unless more men of a humble and unambitious spirit are brought into the ministry, who shall cheerfully toil where their names will be little known, that they may win souls to Christ and train them for heaven.”

NEW HAMPSHIRE MISSIONARY SOCIETY.

Rev. ASA D. SMITH, D. D., LL. D., President; Rev. WILLIAM CLARK, D. D., Secretary; Hon. LYMAN D. STEVENS, Treasurer. Office in Concord.

The *receipts* for the year closing with the 1st of March, were \$6,804.38. There was received in the Treasury of the National Society from New Hampshire, during the same months, from legacies, \$2,515.58; from churches and individuals, \$1,922.84; through the New Hampshire Society, \$958.04—in all, \$5,396.46; making the entire Home Missionary contributions of the State, \$12,250.79—less by \$3,647.53 than the amount contributed during the previous year. The *expenditures* for missionary work in the State were \$8,721.42.

The number of missionaries aided within the year is *thirty-nine*; of whom twenty labored through the twelve months, and seven others, each for six months or more. The average term of service is nearly eight months and three-quarters. No general revivals are reported, nor any marked gain beyond the addition of eighty-five persons to the missionary churches. Death and emigration have meanwhile been doing their work of depletion.

"The increasing weakness and ultimate extinction of not a few of our very feeble churches by death and emigration"—say the Trustees—"appear inevitable. While we deeply regret this, we will rejoice if other churches of evangelical faith take the ground once occupied by our churches, and do the work performed by some of them for more than a century. Several of these weakened churches, hitherto self-sustaining, have applied for assistance, and others will do the same."

Of the work of the National Society the Trustees say, "No one of the numerous enterprises bearing on the educational, moral and religious welfare of our country, occupying the deliberations of the National Council for an entire week, was made so prominent, or elicited so earnest and protracted discussion as Home Missions. Members of the Council, all the way from Maine to Oregon, entirely agreed that this cause is the only hope, under God, of the perpetuity of our Republican government, of the invaluable free institutions that have risen up under it. They can be preserved only as the fear of God pervades the national mind. This fear can be inspired only by the faithful preaching of the gospel throughout the entire land; and this can be done in our vast new States and Territories, at the first, only through Home Missions. It was under this strong conviction that the Council, by a rising vote, declared its belief that the 3,000 churches connected with it should raise \$500,000 yearly for this cause."

VERMONT DOMESTIC MISSIONARY SOCIETY.

J. W. HICKOK, Esq., President; Rev. C. S. SMITH, Secretary; J. C. EMERY, Esq., Treasurer.
Office in Montpelier.

The receipts of this Auxiliary, from all sources, for the year ending March 1st, were \$16,103.84. There was received into the Treasury of the Parent Society, in the same time, from legacies, \$3,371.61; from churches and individuals, \$954.00—in all \$4,325.61—making the amount raised in Vermont for Home Missions, \$17,428.95—less by \$159.72 than the contributions of the previous year. The expenditures within the State were \$10,079.10.

Fifty-seven missionaries—sixteen of them being students and licentiates—have been employed in sixty-two different fields, performing thirty-eight years of service. The "county missionary" has continued his labors in Windham county with encouraging success. One pastor has been settled; two have been dismissed. Two houses of worship have been completed and dedicated, five have been repaired, and one parsonage has been purchased. Eleven churches have been visited with more than usual religious interest; one hundred and eighty-four hopeful conversions have been reported, and two hundred and fifty-five have been received to church membership.

The "itinerant work" (corresponding with that of most of the Western missionaries of the National Society) continues to be richly blessed—eighty-eight of the conversions occurring in connection with these labors. The Secretary relates the case of a Theological student who went into two neighbor-

ing communities, with no church organization of any kind, and no evangelical preaching for many years, though in each place was a "union" house of worship. In these the student preached on alternate Sabbaths. The people came to hear. Sabbath schools and prayer meetings were gathered. The Holy Spirit came among them; the congregations increased to two or three hundred. Men inquired after Christ and found him. A Congregational church was formed, of thirty-five members, of whom eleven uniting by letter were from five different denominations—each surrendering some of his preferences, and all dwelling together in harmony. At two subsequent communion seasons eighteen were added by profession, several of them heads of families. "A marked change is apparent in the whole atmosphere of the place. The Sabbath is observed as a *holy* day, instead of a *holiday*. There is an average congregation of one hundred and seventy-five and a Sabbath school of one hundred and twenty five, and the people have subscribed \$650 toward the support of preaching." Well urges the Secretary: "How does God rebuke our want of faith, by thus making the wilderness a fruitful field, and the desert to rejoice and blossom as the rose under Christian culture! Such instances should confirm our confidence in the gospel as the power of God, and adapted to meet the condition of men in all communities, and in every moral and spiritual state."

MASSACHUSETTS HOME MISSIONARY SOCIETY.

REV. WILLIAM A. STEARNS, D. D., LL. D., President; REV. HENRY B. HOOKER, D. D., Secretary; CHARLES DEMOND, Esq., Treasurer. Office in Boston.

The *receipts* of the Massachusetts Society for the year ending March 1st, were \$70,576.12—of which \$9,741.81 were the avails of legacies. The *expenditures* within the State were \$20,345.81, and the amount forwarded to the Treasury of the National Society during its financial year was \$49,000. The Parent Society also received from Massachusetts, during the same months: in payment of legacies, \$11,210.33; from the Hampshire Missionary Society, \$6,420.65; from congregations and individuals, \$16,481.20—in all, \$34,112.18. The whole amount raised in the State for Home Missions within the year, was \$104,688.30; which is less by \$12,782.71 than was raised in the previous year. The amount placed at the disposal of the National Society was \$88,112.18; which is \$19,377.66 less than the amount furnished in the previous year.

The *number of missionaries* under commission within the year is sixty-six. Of these forty-eight served for the entire year, five for six months or more, making an aggregate of nearly fifty-one and a half years' service, to churches numbering 2,384 members, congregations in which were statedly gathered about 10,000 hearers, and Sabbath schools with about 4,000 pupils. The conversions reported were 118. There were seventeen changes in the ministry of the aided churches, but at the end of the year all were supplied. One missionary was ordained, and one died at his post. One church came to self-support.

The Home Evangelization work, under the lead of Rev. DANIEL P. NOYES, was prosecuted with growing success, till the close of 1872, when he regarded it as having been "brought into such a shape that it might be satisfactorily continued under the direction of the General Association and its Committee, without a paid Secretary." He accordingly resigned, and such special measures as may seem wise, "for reaching the neglecting classes in towns and

cities," will hereafter be managed by a State Committee made up of members from the several local Conferences.

The venerable Dr. HOOKER, who, since 1858, as Secretary of the Massachusetts Society, has been rendering the Home Missionary cause in this land such admirable service, has for a year felt that he was entitled to a discharge from so arduous a work, and has been holding his post only until a suitable successor could be found. The Society has united in the choice of Rev. WILLIAM BARROWS, D. D., whose acceptance is announced as this Report is going to the press. Among the results of the Society's work during the fifteen years of Dr. HOOKER's service, it appears that seventeen churches have been organized, and twenty-one have been raised to self-support. There have been sent to the National Society, through the Massachusetts Treasury, \$466,700; and from the State, but not through that Treasury, \$167,518—in all, \$634,218. Expended in the State during the fifteen years, \$266,847; raised in Massachusetts for Home Missions in the State and over the land, the generous sum of \$901,065. In view of such a record, cannot the friends of Home Missions elsewhere afford to come to the front with special offerings, while the glorious old Bay State repairs the ravages of fire and gathers up her forces for yet grander achievements in years to come!

RHODE ISLAND HOME MISSIONARY SOCIETY.

HON. WILLIAM W. HOPPIN, President; Rev. CONSTANTINE BLODGETT, D. D., Secretary; EDWIN KNIGHT, Esq., Treasurer. Office in Providence.

The receipts of this Society for the year ending March 1st, were \$1,999.85. There was also contributed from the State to the Treasury of the National Society, during its financial year, \$1,962.67; of which \$333.34 were in payment of legacies—making a total for the cause of \$3,962.52; which is \$35.97 less than the contributions of the previous year. The expenditures within the State were \$2,096.50.

The number of missionaries sustained during the year is seven, one of them being pastor of the colored church in Newport. Five labored in the same fields during the twelve months. Fifty-one members have been added to the aided churches—twenty-nine on profession of faith, and twenty-two by letter.

"With a single exception," says the Secretary, "the churches aided by this Society have enjoyed a fair degree of prosperity during the past year. They have, for the most part, been doing good service, and the aid rendered them has been met with corresponding effort on their own part. It is hoped that the whole question of missionary effort in destitute towns and districts may be taken up anew by this Society. As we have now a larger number of settled pastors in the State than for many years, we are in a better situation to organize and carry forward liberal plans for the upbuilding of the church of Christ. The condition of the Treasury is favorable, and nearly every church in the State has responded to our calls. With the blessing of God, we look forward cheerfully to new enterprises and bolder endeavors for the future."

CONNECTICUT HOME MISSIONARY SOCIETY.

Rev. WILLIAM H. MOORE, Secretary; JAMES L. CHAPMAN, Esq., Treasurer. Office in Hartford.

The receipts of this Society for the year ending March 1st, were \$17,143.16, and the expenditures within the State were \$11,429.39. This Auxiliary also forwarded to the National Society, during its financial year, \$5,054.65; be-

sides which there were contributed directly to its Treasury: from congregations and individuals, \$16,898.12; in payment of legacies, \$21,925; in all, \$38,818.12—making the total for the cause, \$55,861.28; more by \$924.81 than the amount raised in the preceding year. The amount placed at the disposal of the National Society is \$43,872.77; which is \$2,874.69 more than the amount so placed in the previous year.

The number of missionaries aided during the year is *forty-one*, having the oversight of thirty-four churches with the outlying districts. One has been disabled by sickness, and two have died. Three have been installed. No church has become self-supporting; one has united with another denomination. The general condition of the aided churches is good; one, with outside help, has cleared itself of a debt of \$3,000, and expects no further aid; one has more than doubled its membership. Aid has been granted to ten churches reporting debts, on condition that these should be paid. The aided churches reported, January 1, 1873, a membership of 2,276—724 males and 1,552 females. The additions in 1872 were 161—73 by profession and 88 by letter; and the removals were 119—a gain of 42. The average attendance upon the Sabbath schools was 3,298, and in the congregations were 1,951 families. The reported charitable contributions were \$3,837.62—an average of \$1.71 for each church-member, and forty-one per cent. of the amount granted to these churches for the year.

Rev. CHARLES H. BULLARD resigned his position as general missionary, April 1, 1873, and no successor has been appointed.

The Secretary looks to see an increase of the number of churches asking aid, on account of the decay of rural parishes, the uncertain tenure by which churches in factory villages hold their places, and the increase of salaries. "Yet on the whole," he says, "the interests of Home Missions in the State are in a sound and hopeful condition, and there is no flagging in the interest with which the churches of Connecticut follow and sustain the American Home Missionary Society in its great work for our country and for Christ."

The total of receipts from New England is \$208,925.32; which is less than the amount of the preceding year, by \$25,001.57. Of this, \$69,180.66 were expended within its own bounds, and \$139,744.66 were forwarded to the National Institution, for its general work.

NEW YORK HOME MISSIONARY SOCIETY.

Rev. WM. IVES BUDINGTON, D. D., President; Rev. JOHN C. HOLBROOK, D. D., Secretary; WILLIAM HENRY SMITH, Esq., Treasurer. Office in Syracuse.

The number of missionaries commissioned for service in New York, within the year now reported, is *thirty-nine*. They have supplied forty-eight churches and thirteen out-stations. One pastor has been installed; one church has become self-sustaining; several have refitted and renovated their houses of worship, at considerable expense. A few report interesting revivals, and several speak of additions beyond their average yearly number.

The contributions from the State were \$17,240.85—of which \$4,223.50 were the avails of legacies. New York stands the third upon the list of contributors to this Society; having raised for its Treasury in the last five years \$168,460—an annual average of \$33,692.

At the meeting of the General Association, in October, 1872, the New

York Home Missionary Society was organized as an Auxiliary of the National Institution, for the exploration and supply of such sections of the State as are destitute of the means of grace, aiding feeble churches in the support of ministers, supervising the work of home evangelization, keeping alive the interest of the churches in the National Society and securing large contributions for it. Rev. L. SMITH HOBART having resigned the Superintendency he had acceptably filled for ten years, Rev. Dr. HOLBROOK was recalled from California to the oversight of the weaker churches in which he had taken a deep interest during his former ministry in this State. The Society has begun its work under very favorable auspices. It is making special efforts to bring together weak churches of various evangelical denominations, in places where one organization is sufficient; to secure the union of two or more neighboring Congregational churches under the same pastoral care; and to induce the churches to adopt the plan of "weekly offerings" in the support of the ministry and benevolent causes. Thus far it is succeeding in each of these efforts, and the Secretary believes that in these ways many of the missionary churches of the State will ere long cease to need aid, while far larger contributions will be realized from the abler congregations.

OHIO HOME MISSIONARY SOCIETY.

Rev. THOMAS E. MUNRO, Secretary; FRANCIS C. SESSIONS, Esq., Treasurer. Office in Columbus.

The receipts of this Auxiliary, from July 1, 1872, to March 1, 1873, were \$3,174.72. There were also contributed from Ohio to the Treasury of the National Society during its financial year, \$3,773.91, of which \$336.50 were the avails of legacies—making the sum raised in the State for Home Missions, \$5,950.63—less by \$2,130.95 than the amount raised in the previous year. The expenditures of the Auxiliary were \$2,529.77. There were also \$742 appropriated to missionaries in Ohio by the Parent Society, within the year.

The number of missionaries commissioned in Ohio by the National Society and the Auxiliary, during the year, is *thirty*. These have had the pastoral care of about forty churches and out-stations. Two churches have become self-sustaining, and three which had assumed self-support have come back for needed aid. One church has been organized; one has built a house of worship, and three have made extensive repairs. While there has been no general revival of religion, several missionaries report far more than usual interest—in one instance extending to the families of the entire town.

The new Auxiliary Society was formed at the meeting of the General Conference in June, 1872, and went into operation in July. Rev. LYSANDER KELSEY, who has efficiently represented the National Society in Ohio since 1857, resigned his position, and the Auxiliary has since gone forward without a salaried Superintendent. Its work, thus far to some extent preliminary and experimental, "has met with a success," says the Secretary, "beyond our expectation. Our force of laborers is increased, and our collections from the churches now reported are several hundred dollars beyond the contributions of the same churches last year." As soon as the new and spirited organization gets its field surveyed and its forces well in hand, we look to see the waste places of Ohio well cared for, and the generous aid furnished for the evangelization of "the regions beyond."

INDIANA.

Rev. NATHANIEL A. HYDE, Indianapolis, Superintendent.

Within the bounds of Indiana *nine missionaries* served fourteen churches and congregations. *Contributions* to this Treasury were \$435.87—less by \$205 than the previous year. One church was organized; two became self-supporting; one house of worship was dedicated and one parsonage erected. The year, though not marked by revivals, was not fruitless. One missionary reports twenty hopeful conversions, and others smaller numbers.

During the year, at Mr. Hyde's request, his field of general oversight and work has been reduced, leaving him free to devote himself chiefly to one church at Indianapolis. In review, he says: "The progress of the Society's work in this State is materially affected by the fact that the field is largely occupied by other denominations. The sons and daughters of Puritan churches coming from elsewhere commonly cast in their lot with the stronger religious bodies. In the early days, while the State was yet fixing the character of its institutions, the American Home Missionary Society was promptly on the ground with a large force of faithful men. For several years more than fifty were employed, and a great number of churches were established by their labors, many of which are now among the strongest in the State. But the fruits of those years are gathered in another ecclesiastical connection; they do not appear in the present constituency of this Society. This may serve to explain why its work on this field is more limited than on others."

ILLINOIS.

Rev. JOSEPH E. ROY, D. D., Chicago, Superintendent for Northern Illinois (also Field Superintendent); Rev. M. K. WHITTELMAN, Alton, Superintendent for Central and Southern Illinois.

The Society had *fifty-nine missionaries* in Illinois, serving eighty churches and congregations. Receipts to its Treasury were \$8,531.56; a gain of \$705 in one year.

In the Northern District, three churches were organized; four became self-supporting; nine enjoyed revivals: four completed, and two more began houses of worship.

In the Southern District, four churches were organized; five enjoyed revivals, and three completed houses of worship.

Stimulated by the National Council, the churches, at the last General Association, created the Illinois Home Missionary Society, designed to co-operate with this in its ever-growing work. This Empire State of the West should certainly bring out its immense natural wealth and Christian force till the point of self-support has been reached and left far behind. "Fellowship meetings," with this in view, have been in progress under the auspices of the State Society. Dr. Roy writes: "By the end of the year nearly every church will have been visited. The plan is this: special prayer and visitation of members are the preparation for one. A day is then given, with each church, to visiting in the forenoon; and service for salutation, conference and prayer in the afternoon; and to address on Home Evangelization in the evening. Great good has followed. Weaker churches have been encouraged; the stronger, stimulated and, all have felt the quickened pulse of church communion. Contributions to our cause have increased, aided churches been led to effort for speedy self-support, and the "yoking" of churches promoted.

In repeated instances, fellowship meetings were followed by "four days meetings" and revivals. The whole furnished a beautiful illustration of Rev. Dr. Alden's sermon at the last anniversary of the Parent Society on "The vital connection of Home Missions with the Fellowship of the Churches." Our churches are fast coming into sympathy with those at the East as to depletion by removals. Our material spreads over the plains and mountains beyond. To strengthen things that remain is becoming a large share of our work.

Besides its large number of faithful missionaries, each claiming from one to seven stations, Illinois now has the almost undivided labors of two Superintendents, Rev. M. K. Whittlesey having taken oversight of the work in the Central and Southern part of the State. Himself a Home Missionary for years, and more recently an honored and beloved pastor at Alton, he needs no letters of commendation or introduction. As cordially appointed by the Committee, as he was nominated by the Directors of the State Society, he has entered on his work with prospects of the most gratifying success.

MISSOURI.

Rev. EDWIN B. TURNER, Hannibal, Superintendent.

In Missouri *thirty-five missionaries* have served fifty-two churches and congregations. The receipts to this Treasury were \$1,006.96; a gain of \$161 in one year. Five churches were organized; one became self-supporting; ten enjoyed revivals; two began to build, and two essentially repaired their houses of worship.

Sixty churches—more than one-half of them aided—raised \$6,121.75 for benevolent objects. The sixty-nine Congregational churches have over 2,800 members, and 5,000 in their Sunday schools. They bear up nobly against severe discouragements, and richly deserve, as they will have, the aid of this Society by which they were mostly planted. Its missionaries sought out and organized their material when there were few or none asking its aid. Their existence to-day should show those who know their origin that this Society is no wise bound in its work of exploring in advance, and planting churches.

"This year," says Mr. Turner, "has been the most trying of the last eight. The severe monetary stringency has embarrassed those who have bought property since the war. Many of them were our best supporters. This—with changes in towns; old ones going down and new ones coming up—has enforced removals that have almost disheartened some churches. But we are doing our best to follow up those that move. Much labor has been spent to cheer depleted churches to fresh effort. Precious seasons and many additions have been the result. Out of our poverty, too, we are trying to give more than in former years. The field was never more inviting; the physical growth of the State never more rapid, despite the hard times. New veins are being opened in the vast coal fields. The immense iron deposits are developing fresh mines of wealth, stimulating manufactures of all kinds, creating new centers of population, and bringing immigrants from all quarters. Lead was lately found underlying a whole county, and more than 3,000 people came together in six months. One of our missionaries at once took up his quarters among the rough shanties, and has gathered a church of twenty members. Such new centers need the gospel, need the missionary to lay Christian foundations amidst the rude beginnings. A dozen men, of apostolic zeal and self-denial, could to-day find open doors for labor where they could not boast

in another man's line of things made ready to their hand. But how can we go forward without men for this foundation work, or without means to sustain them?

MICHIGAN.

Rev. WOLCOTT B. WILLIAMS, Charlotte, Superintendent for Southern and Eastern Michigan; Rev. LEROY WARREN, Pentwater, Superintendent for Northwestern Michigan.

In Michigan *seventy-eight missionaries* this year served more than one hundred and sixty congregations. The *contributions* to this Treasury were \$8,912.47; a gain of \$6,162 in one year.

Fourteen churches were organized—making now 134 aided churches in this State; four became self-supporting; four enjoyed revivals, while seven more had seasons of special interest; and eight dedicated houses of worship.

The great increase of contributions to Home Missions deserves special remark. It did not come largely from legacies, but from a giving heart and system in living men and churches. The General Association named \$8,000 as the least that ought to be raised, and apportioned it out. The plan was taken up with a will; and more than the \$8,000—nearly \$9,000—is the result, where before \$3,000 was the supposed outside amount possible; and when \$2,950 had been the annual average for the last five years. The joy such a splendid success brings must be a great reward. It places Michigan at the head of Western States on the Home Missionary roll of honor. But Home Missionary work there is not yet finished. Mr. Williams says: "In this (Southern) District are several vacant churches in settled towns which self-denying men, with reasonable talents and piety, might expect ere long to build up into self-supporting ones, that will bless the community for generations to come. The chief work here for the next few years will be not so much the occupancy of new fields and the organization of new churches, as the strengthening of things that remain."

Mr. Warren, of the Northwestern District, after writing of the eight churches organized—three of them at county seats; one in the midst of large settlements of homesteaders covering two townships where no other denomination has yet preached the gospel or authorized any Christian work; and the remaining four at important railroad stations—says, "but though the work has been thus enlarged, far less has been done than the wants of the country imperatively demand. There never was a time when the increase of population and the progress of improvement here were so rapid as now. Nine hundred and thirty-three miles were added last year to the railroad system of the State; and these roads traverse not mainly the older sections, but the hitherto uninhabitable wildernesses of the north, and bring population with them. Villages and towns spring up before the forest disappears. From the start these welcome the gospel. The people are very ready to attend meeting on Sunday, and always desire to have a meeting-house. Very many of them are the sort of people out of whom a stable Christian society can be built up. But many of these most inviting fields the lack of men and lack of money compel us to pass by. In five counties newly crossed by railroads, we have no missionary. We are then in great need of men—men of ready wisdom, full of faith and of the Holy Ghost—to answer these calls, and often the money would help us to the men. For though the men wanted are not those who would come for the money, yet they would sometimes come when they do not, could they be assured of support for their families."

Can we not enlarge our work a little more this year? Now is the day of our opportunity in Northern Michigan! What will those that love our country—what will the disciples of Christ—what will the friends of this Society and its work answer to facts and appeals like these from Michigan, which come also from all the great West?

WISCONSIN.

Rev. DEXTER CLARY, Beloit, Superintendent for Southern Wisconsin; Rev. FRANKLIN B. DOE, Ripon, Superintendent for Northern Wisconsin.

By *seventy missionaries* this Society has preached at one hundred and forty-five stations in Wisconsin. The *contributions* from the State were \$3,845.80, an increase of \$759 in one year. Of these missionaries, twenty-six labored in the Southern District, supplying thirty-nine churches and twenty out-stations. Of the ninety-four Congregational churches here, ten are Welsh and one German. Five ministers left and six entered this field.

Last October, Rev. Mr. Clary was constrained by growing age to resign his office. The eminent wisdom and devotion he brought to it for over twenty-two years were attested by the deep feeling and grateful words of the Wisconsin General Convention at its annual meeting. His memory will be cherished. The Directors of the Wisconsin Home Missionary Society, then organized, soon after nominated Rev. H. A. Miner, pastor at Columbus, in that State,—having the confidence of all the churches and believed to be fitted for the work—to fill the vacancy. This nomination was cordially entertained by the Executive Committee, and the appointment was made experimentally for the year. We are able to report its acceptance and that Mr. Miner will soon enter upon his duties.

Of the 107 Congregational churches in the Northern District, not more than thirty-seven are self-supporting, and some of these are so only as united with others. Of the rest, sixty-two, with thirty-four out-stations, were supplied by the forty-four missionaries there. Two churches were organized; two assumed self-support; four built houses of worship, and two paid off heavy debts. One minister was installed and two were ordained. "With three exceptions the self-supporting churches gave something to Home Missions—the aided churches did nobly." Some have adopted the plan of systematic giving, to their advantage. "More is to be done for Home Missions," says Mr. Doe, "in 1878 than ever before." The year was not specially marked by revivals, but there were some of great power; and many churches were refreshed. More than 500 members were added on profession. There is a working spirit in most of our churches and abundant opportunity for it. Our great need is, more devoted ministers who will talk less about salary and do more to win souls. But we have many noble ones who reach almost the outer limit of achievement and devotion. We have also a great number of large-hearted, self-denying members. The work will prosper. God will not forsake his own cause. We are as yet, however, emphatically a Home Missionary State. Railroads are pushing out every way, and so the work enlarges. We must be abreast with the demand. Our churches will not be content with an ox-team when the world moves with the force and swiftness of steam." With deep interest and great hope this Society looks to Wisconsin for a true fulfillment of these promises.

IOWA.

Rev. EPHRAIM ADAMS, Waterloo, Superintendent for Northern Iowa; Rev. JOSEPH W. PICKETT, Des Moines, Superintendent for Southern Iowa.

Distributed over the broad area of Iowa, *one hundred missionaries* ministered, the past year, to one hundred and seventy-five churches and stations. There were *contributed* to this Society \$3,573.26—a gain of \$295 in one year. Thirteen churches were organized; four became self-supporting; three completed houses of worship, and five began building. Many report revivals. Four men were ordained and three installed.

The Northern District has seventy-seven Congregational ministers—of whom thirty are supplying churches once aided by this Society, but now independent. Of the others twenty-eight were chiefly occupied at one station each, and the rest had from two to five stations. In this field are eighty missionary churches, of which six are German supplied by five ministers preaching in German.

In the Southern District, of thirty-nine missionaries, three preached to German and two to Welsh churches; twenty-three labored chiefly at single points, eleven at two, four at three, and one at four. Thus sixty-one churches were stately supplied, and other congregations had occasional services. There seems to be in both Districts an increased interest in Home Missions and greater readiness to make sacrifices. The State Society, organized last June, is at work invigorating local committees and the system of "fellowship meetings." In consequence the churches are disposed to do more for self-support, or to share the services of one missionary among two or more of them, relieving this Treasury. The past year has been one of spiritual blessing. Mr. Pickett writes, "The cry from my western frontier for help in revival work was so importunate that I left all else and spent the whole winter among the feeble churches." Mr. Adams says, "I think I have never known such a revival interest among our churches. 'Fellowship meeting' is coming to be a synonym for a time of quickening. From every direction reports come of meetings held and refreshings enjoyed. It is not yet time to count conversions—as well say, perhaps, 'the churches are being edified.' Our missionaries, as a class, are workers in Zion; faithful Christian men; able men too, many of them, and strong for God. The churches—thanks to my predecessor's sagacity—are most of them well located. Their congregations are the Puritan element in this glorious State, and are felt in our schools and seminaries of learning, in our political as well as religious affairs. Iowa would not be the State she is to-day, but for what the American Home Missionary Society has done in her through these churches."

Both Superintendents plead for men and money. "Here are twenty places I could occupy at once and then go on with the demand increasing. When shall we hear the cheering word 'Forward'?"—asks Mr. Adams. "More and more am I oppressed by this *need of missionaries*, devoted and able young men who will say to the large Eastern inducements, 'No! I am consecrated'?"—answers back Mr. Pickett. "More men and more money!" Who of our young men will say 'Here, Lord, am I, send me'? And who will answer to that, 'Here, Lord, are the means with which to send, and furnish, and sustain him'?"

It is impossible to refuse sympathy with the words in which Mr. Pickett concludes his annual report: "As in loneliness and weariness I roam these

rolling prairies, I foresee some of the wonderful beauty and glory that twenty years will unfold. Christian homes, with waving grain, teeming orchards, and groves from which rise church spires, will then cover these now vast, untrodden solitudes. In imagination I hear the tramp of the coming millions who are to find homes here in the near future, and my footsteps are quickened and my ardor is kindled as I listen to the command—'Prepare ye the way of the Lord; make straight in the desert a highway for our God'!

MINNESOTA.

REV. RICHARD HALL, St. Paul, Superintendent.

Through *forty-eight missionaries* the Society has ministered in Minnesota to seventy-four churches and congregations. Its *receipts* were \$1,344.26, a gain of \$160.26 in the year.

Out of eighty Congregational churches in this State sixty are still aided; forty-seven have good houses or worship—five of them built this year; eight were organized; three became self-supporting; eleven have settled pastors; eleven are wholly unsupplied; two report revivals.

One year ago, Rev. H. N. Gates had just been sent to explore along the Northern Pacific Railway. Success has fully crowned expectation. His welcome was cordial, and the field worthy of his energy. Thanks are due to the railroad authorities for their generous spirit and deeds. Organized and well-appointed churches at all best points on the line are the rich fruit of this pleasing co-operation.

On the railways penetrating the great south-western counties, Rev. E. H. Alden, under like commission, and aided by men of the same stamp in similar position, is doing work of the same kind with cheering results. Minnesota added 336 miles to her railroads last year. Towns spring into being all along these lines and create new demands for missionary aid. More than half the 530,000 people of this great State, climbing so rapidly to power, are of foreign parentage and largely of foreign tongue. It belongs to us—children of the soil, and having the word of Jesus—to pervade all this population with a vital religion. Neither nationality nor language, active infidelity nor dead formalism should long prevent us. Each new year the American church is confronted more solemnly by this the question of foreign element. It cannot be ignored or overlooked. If we have not the men for the work, God can create or convert them. Meantime we are certainly to strengthen the brethren, the little churches diffused like leaven through the mass, and so prepare the way. Minnesota, too, organized its Home Missionary Society. The time for fruit is not yet. The winter's extreme severity prevented meetings designed to follow the week of prayer, largely diminished attendance on Sabbath services, and made revival efforts almost impossible. But the churches and brethren are not discouraged. The husbandman hath long patience; then cometh harvest.

Rev. Mr. Hall, Superintendent for sixteen years, has felt compelled to tender his resignation. In accepting it the Committee bore cordial testimony to its own obligations for the fidelity and wisdom of his counsels, and to its deep sense of the great value of his work to the State where he has labored so long and devotedly to raise up the "foundations of many generations."

KANSAS.

Rev. SYLVESTER D. STORRS, Quindaro, Superintendent.

In Kansas *sixty seven missionaries* the past year served not less than one hundred and fifty preaching stations.

There were *received* to this Treasury \$1,254.37; a gain of \$429 in the year. Twenty churches were organized—making 104 Congregational churches in the State, ten of which are self-supporting and several others nearly so; two completed and eight more began houses of worship, some of which are nearly ready for use. One man was licensed; four ordained, and one installed. Seventy-two ministers give their whole time to preaching, and five others render occasional service. "Twelve came to the State last year as missionaries and eight more, not before actively engaged or working, in other denominations, joined our ranks." Three, previously in commission, left the State and two died; making a net gain of fifteen ministers.

The year has been "marked by great and precious revivals. Never before has the Holy Spirit visited our churches in such power. At least twenty have enjoyed a season in which souls were converted, and as many more were greatly quickened in the divine life. God has greatly blessed his people, giving them more faith, courage and zeal to labor in his service. To him be all the praise."

The Superintendent also says, "By November 1st, twelve new and rapidly growing counties had been partially explored—in seven, a church was organized, and for six a resident missionary secured. The area so occupied is larger than all Massachusetts; and yet there is much land to be possessed. Thousands and tens of thousands are preparing to come to Kansas this season; are already coming. Money has been extremely close, but the people have never shown a greater desire to give for the support of their ministers, the building of churches or general benevolence. Not a few of these brethren and sisters have been most self-sacrificing that they might give."

NEBRASKA.

Rev. ORVILLE W. MERRILL, Lincoln, Superintendent.

In Nebraska *thirty-five missionaries*, through thirty counties, have preached to fifty-one churches and forty out-stations. Five occupied each a single station; eleven had two; sixteen had three or four; three had a county each; and several covered larger fields. The average "Sabbath day's journey" of a Nebraska missionary is twelve miles; his weekly range, fifty miles, in some cases, one hundred and fifty. Twenty churches were organized; two became self-supporting; five report revivals; several more than doubled their numbers, and three completed houses of worship. Three missionaries left, and fifteen entered the State. Without commission or salary one from the extreme front sends back word of a church made ready with twenty members. Two brethren were ordained, another installed. Exclusive of money raised for Sunday schools and incidentals of worship, these little churches averaged about fourteen dollars a member for Christian work. *Contributions* to this Treasury were \$816.78; against \$819.86 last year, a slight decrease.

Compared with 1872, the report shows fifty-five churches, against thirty-five; thirty-seven missionaries, against twenty-five; thirty counties supplied with at least one church, against nineteen. "Thus we stand," says the Su-

perintendent, "at this opening of the year—fifty churches are just beginning life, requiring missionary aid; and thirty-seven men prayerfully toiling for the cause they represent—a feeble band to turn this incoming empire into Christian channels. The feeling is growing on us, out of our very impotence, that our only hope is in the "Lo, I am with you!" Careful authorities put our sure increase this year, by immigration alone, at 150,000. With 65,000 last year we were *compelled*, doing the least we could, to organize twenty churches. How many for 150,000? Even now a half-dozen fields lie morally wasting; we cannot care for them. Add the eight vacant churches and these 150,000 immigrants, and you see something of the magnitude of your work in this State alone.

Does any one expect to carry through the greatest and grandest work ever, in all the centuries, laid on the church, without cost and sacrifice? It is as though the culminating hour of the work of Redemption had come, and God were throwing the nations together on these fertile plains for it! Oh, to see this tide setting in upon you, and to fear that the church only feels that it does not feel, and cannot bring prayer and consecration to meet the hour! Of machinery we have what we need. The Home Missionary Society—unfettered, and free to adapt itself to every phase of the enlarging work,—planting churches and sending ministers; the Congregational Union, aiding churches to houses of worship; the Congregational Publishing Society providing for our Sunday schools; the Dorcas Societies saying to our missionaries, in most practical way and in voices sweet with prayer and sympathy, "Be ye warmed and clothed,"—these, together, make a system where nothing seems wanting but an enduing of the whole—societies, churches, missionaries,—with the power from on high. Oh! for prayer and money and men!"

THE TERRITORIES.

At the opening of the year the Committee made preparation to extend the work of the Society in the remote and sparsely settled portions of the country. For this purpose the Field Superintendent visited Dakota, Colorado and Wyoming, to make explorations and prepare the way for the re-enforcements that were to be sent to those Territories. But the condition of the Treasury soon became such that these plans could not be carried into full effect. In some of the Territories, however, considerable progress has been made.

Two additional laborers have been sent to Dakota, and several of the most important positions in that Territory have been occupied. One church has been organized, and the way has been prepared for the organization of several others during the present year. The church in Yankton, the capital of the Territory, has passed from the list of the Society's beneficiaries, and is enrolled as the first self-supporting church in Dakota. This region presents strong attractions to the emigrant, and the population is increasing with great rapidity. Urgent appeals have been made by the missionaries there, for helpers in their work, and the Committee hope to send them forth at an early day.

The work of the Society in Colorado, owing to causes frequently referred to in former Reports, has made but little progress for several years. But, since the last anniversary, three missionaries have been sent into that Territory, who commenced their labors in the autumn. One of them is attempting to revive the churches at Georgetown and Empire, which were gathered by the labors of a missionary of this Society who died at his post in 1866.

The other two have occupied Greeley, Longmont, and several minor stations on the plain, near the base of the mountains, where colonies from the East have settled. The church at Denver, which was gathered by this Society in 1864, has passed through many vicissitudes; but, having shared in the revival which visited that city during the last winter, it will probably be able to dispense with further aid.

In April, 1872, the Society's Superintendent for California visited Salt Lake City, for the purpose of reviving, if possible, the mission which was established there in 1865, but was broken up, in the following year, by an outbreak of Mormon fanaticism. The same missionary by whom the church was organized has been recommissioned to labor in this field. It is hoped that the scattered fragments of the church may be gathered, and the structure rebuilt. But the result of the undertaking is yet uncertain.

CALIFORNIA.

Rev. JAMES H. WARREN, San Francisco, Superintendent. Dr. J. W. CLARK, Financial Agent.

The Society has employed in California, during the year *thirty-five missionaries*, who have ministered to thirty-three churches and to eight congregations where churches do not exist. Five churches have been organized, with an aggregate membership of forty-three, and six have become self-supporting. One missionary has been installed, three ordained, and one licensed to preach as a candidate for the ministry. Two church edifices have been completed and dedicated, and another was ready to be dedicated, at the close of the year. Revivals of religion are reported from four or five fields. The aided churches have raised for their current expenses \$20,768, for church debts \$2,003, for church building, \$4,797, for charitable purposes \$720, making a total of \$28,486. The value of the property held by these congregations amounts to about \$90,000. Each of the churches which have become self-sustaining during the year has a commodious house of worship, and two are in possession of pleasant parsonages. The *contributions* from the State to the Treasury of the Society amount to \$1,902.30, in coin, exceeding those of the previous year by \$498.30.

The Superintendent speaks of the growing interest of the churches in the work which this Society is performing in that State. He says: "The General Association, at its session in October, discussed the 'New Departure' proposed at Oberlin, and in particular the question—How can the churches be brought into warmer sympathy and co-operation with the Society? A Constitution for a State Home Missionary Society was considered; but, after comparing the prospective working of such an organization with the simple methods already in hand, it was thought best to postpone the scheme for one year, and to work, meanwhile, substantially as before."

The report concludes as follows: "We rejoice over the work done, and well done by your missionaries; but we dare not stop to look at it for congratulation or enjoyment. We are pushed forward. There is a movement, all along the front, and our looking must be ahead. Others may write histories at their leisure; we are in the evolutions and drifts that make them. As I write this report, there are before me seven letters from various sections of this field, demanding the personal visitation of the Superintendent, preparatory to the establishing of churches and the sending of missionaries. Some of them are from places where there is total destitution, and where good churches could be built up and maintained. But, by the side of these letters

is a circular from the Bible House to the Superintendents, calling them from the front, because the churches are not making up the Oberlin quota for the war. Had it not been for the margin made by the swinging off of six churches, this circular would have seriously distressed us. But when this margin is filled up, what then? The prosperity of last year, the full prospects of the present year, with the coming in of more railroads, more immigration more general confidence of capital and investment, admonish us that now is not the time to sound a retreat. We say nothing about the sharp rivalry of denominationalism. We are not in that business. We care not for its stimulus. It is all we can do to lay foundations where they are needed and where they will abide. There is room enough; and all the hosts may do their work. Retreat! Better, a thousand times, for the churches to speak the Master's own inspiring words, "Go up and possess the land!"

OREGON.

In the last Report the Committee alluded to their plans for the enlargement of their work in Oregon. They regret that they are unable now to report the progress which they then anticipated. No additional laborers have been sent into the field, and two of those whose names appeared in the last Report have left the State. Another, who had just entered upon missionary labor, at several points on the Oregon and California Railroad, did not find sufficient encouragement to continue his labors, and was obliged to abandon the field and the missionary work. The Committee have, however, secured the services of two ministers who have long resided in Oregon. Rev. ELKANAH WALKER, who was formerly a missionary of the A. B. C. F. M., among the Indians, has taken charge of the church in Forest Grove. This church has, for many years, received only such pastoral care as could be bestowed by the professors in the Pacific University. Having now the entire services of a minister, it is expected to advance steadily to self-support. Rev. Dr. ATKINSON, having resigned the pastoral charge of the church in Portland, has been commissioned to perform a general missionary work in the State, for one year. He will visit those communities where he believes that Congregational churches may be gathered and way prepared for the introduction of additional laborers.

But the same causes which have been adverted to in former Reports, as retarding the work of the Society in Oregon, continue to exist. The growth of the missionary churches is slow; and repeated efforts to occupy new fields have proved unsuccessful. In a few cases foundations that had been laid, with much labor and sacrifice, have been destroyed, and the laborers, after contending for years with the peculiar difficulties incident to this field, have yielded to discouragement and sought other spheres of service. Those who remain are worthy of double honor for their faith and patience and heroism. The Committee are using their best endeavors to strengthen the things that remain, and will advance to the occupancy of other posts whenever Providence shall prepare the way.

CONCLUSION.

We cannot close this review of another year without bringing home to our hearts, and to all that love this Society, the solemn, delightful assurance that the same Divine blessing which has been its honor and glory, and which has made it from the first an instrument for the salvation of tens of thousands, is resting upon it still. Again we record with fervent gratitude

what God hath wrought by its hand in establishing and enlarging the church and kingdom of Jesus Christ, our Lord. By his gracious Spirit and favoring providence, he has vindicated its methods and its work at the bar of history, and to the judgment of men. His word, at its mouth, has not returned to him void, but has prospered in the thing whereto he sent it. Going forth at the opening of the year, bearing precious seed, it comes again at the close bringing its sheaves with it. It has planted and watered, and God has given increase. The churches were multiplied, and daily were added unto them of such as should be saved.

In common with all similar evangelizing agencies it has felt the financial pressure on the country, but its receipts from living contributors have still exceeded those of any former year, save one; and have been so administered that, among its large number of missionaries—now almost a thousand—it is believed that, while many have consented to sacrifices, there has been no instance of necessary distress, though the season was one of extreme severity. We have occasion to thank God that the stronger churches—the brethren and the sisters in those churches, in their different ways—have never yet failed this Society in its hours of greatest need. And they *never will*. The cause of Home Missions lies too near their hearts, is taken too often, too solemnly, and too tenderly into the social meeting and the closet of secret prayer, has been made holy and beloved by too many sweet sacrifices of children, and often of the “whole living,” and is too deeply identified with that blessed Redeemer whom they love, ever to be forgotten or left to languish.

The past year has witnessed the embodiment of a newly aroused missionary zeal throughout the great Interior and Western States in Societies which are now co-operative, and are to be auxiliary to this by which most of their churches were planted or aided through years of weakness. It is a grateful privilege to welcome so many growing children to the family board; or, rather, to see so many stalwart sons entering this harvest field. The expanding greatness of the work, multiplying with a startling rapidity far beyond any power yet put into our hands, endears every agency coming to our help. This Parent Society then, gathering up these strong helpers and looking with appealing faith to the Lord of the harvest, begins another year. May the blessing of Almighty God be upon it as never before: upon its missionaries; its churches; its out-stations and the few sheep in the wilderness; the thousands and tens of thousands gathered into its Sunday schools; the tens and hundreds of thousands to whom it will bring the gospel of the mercy of God;—upon its administration, and the faithful friends who have long ministered to it of their substance and given their sons and daughters to its work!

Oh, that we knew the true *magnitude* and infinite *need* of that work! What Dr. Chalmers urged, with all the eloquence and power of Christian sagacity, for *Scotland*, we would plead with far greater earnestness and truth as to *America*. If *there*—in the very midst of a refined and thoroughly appointed state of society, an enveloping atmosphere of evangelical sentiment and a multitude of ancestral arrangements soliciting popular attention to spiritual things—it was still not safe to rely on the ordinary commercial “laws of demand and supply,” but the religious community must band together and use effort and make sacrifice to bring the gospel of Christ home to the masses, and overtake them with its healing and saving power,—carrying it to the people who would not come to it, through every street and

alley of her crowded cities, through every glen of her wild mountains, and every valley of her salt friths—that so at last *little Scotland* might be presented and offering clean and white unto Christ; how much more clear and convincing must it be to every thoughtful Christian or patriot that *here*—especially in our rising States, where a very melange of nations is flung together without unity or sympathy, without acquaintance or mutual interest, compelled to seek first what they shall eat, crowded with thoughts of material things to an almost absolute exclusion of what is spiritual and invisible and eternal in the heavens,—it will not do to rely on the ordinary commercial “laws of need and supply;” and that if this mighty population is ever to be overtaken with the gospel, and *America*—this home of transcendent forces—presented unto Christ clean and white, there must be a banding together of those that know him, and sacrifices such as the world has never seen! May his Spirit endue his church with power for it! Then, “AS THE EARTH BRINGETH FORTH HER BUD, AND AS THE GARDEN CAUSETH THE THINGS THAT ARE SOWN IN IT TO SPRING FORTH; SO THE LORD GOD WILL CAUSE RIGHTEOUSNESS AND PRAISE TO SPRING FORTH BEFORE ALL THE NATIONS.”

In behalf of the Executive Committee,

DAVID B. COE,

A. HUNTINGTON CLAPP,

HENRY M. STORRS,

Secretaries for Correspondence.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

CHURCH BUILDING; ITS EFFECT.—

1. The Union, by its work in the erection of houses of worship, seeks to keep our churches from dying. It is a startling fact that from 40 to 60 of our Congregational churches die every year. Some of these die from emigration. Many of them die from want of shelter. They are homeless, houseless. Exposed to the chilling influences of the world they die for want of care. The Union comes in as a foster mother, to shield and nurse them.

2. The Union, by its work, greatly augments the efficiency of the churches. The preaching service, the Sabbath school, the prayer meeting, all the agencies of the church are made more effective by means of the house of

worship can do more than two ministers without this auxiliary.

8. The Union also relieves the Am. Home Miss. Society of the burden of supporting missionaries in the older churches, by rendering these churches self-supporting. The churches well know that it is impossible for the Am. Home Miss. Society to sustain all the feeble congregations now existing, and also to occupy all the new places which God in his wonder-working providence is opening before it. But these feeble churches must remain feeble while they are destitute of houses of worship. Relieved of the care of the older churches, the Home Missionary Society is enabled to enlarge its peculiar work in the pioneer settlements. This is one aspect of the Union's mission. It is a co-laborer with the Am. Home Miss. Society and essential to its success.

THE TREASURY.—The Union aided in the erection of 54 houses of worship the past year. It stands pledged

to 47 churches at the present time. The amount pledged is \$19,800, and yet there is in the Treasury only \$5,655.

What will the Christian public do? Will they not listen to the pleas of these struggling churches? Will they not furnish the means needed to help them to a position of self-support?

INFLUENCE OF MEETING-HOUSES.—

In one of the darkest periods of our recent war, President Lincoln, downcast and discouraged, went to the Secretary of War and gave expression to his despondency. Mr. Stanton heard him through, and then replied: "Mr. Lincoln, don't fear! Even should the enemy take Washington, even though New York City should fail us, I have faith in God that the meeting-houses of our land will save us." Through the blessing of God the meeting-houses did save us.

RESULTS.—The first church which the Union aided, in the erection of its house of worship, has now 136 members, and a Sabbath school of 165. The first ten churches aided had, by statistics last furnished, 780 members, and over 1,000 in their Sabbath schools. These are encouraging results. If we consider the whole number of churches aided, now about 850, and the aggregate fruits, the friends of the Union may well be encouraged in their work. The widely diffused and ultimate influence of these 850 churches cannot be estimated.

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Congregational Publishing Society.

Rev. ASA BULLARD,
Rev. WM. BARROWS, D.D., } Sec's.
MOSES H. SARGENT, Treas., Corner
Beacon and Somerset Streets, Boston.

THIRTY YEARS AGO.—When we first rounded to at Cairo, in 1840, mud shanties and dram-shops were reached from the levee by causeways and dubious plank walks. Running out, the same autumn, from Quincy to Spring-

field, we found a poor stage, poorer roads, and miserable tavern comforts, to Jacksonville. Thence there was a kind of railroad to Springfield, joist or strap-iron track, and strangely uneasy for an inanimate and established road.

The most comfortable trip from Springfield to St. Louis, 100 miles, we then found to be in the saddle, with a saddle bag restaurant. Two days spent at Keokuk, about that time are fresh in memory. Twelve log-houses, two frame houses, 200 whites, Indians and half-breeds, thirteen liquor saloons, with the average amount of gambling, rowdyism and fighting—this was Keokuk on that day. Davenport was then one street, with a vast quagmire midway between the Le Claire House and the court-house. The court-house was the meeting-house at Rock Island, and the Sabbath school we found in a log school-house, so small that the officers had to step out of doors for consultation. St. Paul and St. Anthony were at this time a saw-mill village. Mr. Steele of Mass. having put up the first mill and sawed the first log there three years before. The rolling prairie and wild grasses and flowers had not then dreamed of Minneapolis, and Minnehaha was laughing with the Indians. When in 1840 we proposed a diagonal trip across Iowa, from Jefferson City to Davenport, we were pronounced crazy, and with some justice too. Omaha was then simply a landing and departing point for trappers, fur-traders and frontier wanderers. When the flat boats and mackinaws of the mountain traders came down to St. Louis from the mouth of the Yellowstone, it was an epoch in business, and we looked on the crew and freight as men of Tyre looked on one of Solomon's ships returning from a three years' cruise to Tarshish. The Bents and St. Vrain would come over the plains from Santa Fe and Taos, and it was more than to come home to-day from any

trading post in the known world. St. Louis had then her 17,000 people, and showed the old corner room where the first Protestant sermon was preached in that city, by Father Giddings.

TO-DAY.—Run the round, in mind, of these places as they now are: Cairo, Quincy, Springfield, Keokuk, Davenport, St. Paul, Omaha, etc. See the change in them and in the surrounding regions that they suggest. The history of the world has no parallel for it. Cities, agriculture, manufactories, commerce, education, railroads—how all these start to view as we call those names!

THIRTY YEARS HENCE.—Greater changes and marvels in settlement and growth await us. These places are to pass to the rear, and a new frontier is to be made farther West. Other names of places, and other growths are to stir our wonder. We are doing it at an average annual advance along the entire front of sixteen miles westward.

OUR WORK.—It is along this living, traveling, locating front, and in these 800 new townships a year, that we are making Christ known by our tract literature and our Sabbath schools. The Congregational Publishing Society is a John the Baptist. By-and-by the first and second seventy will follow, two and two, and then the evangelists and pastors to care for the churches we cause and necessitate.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 15 Cornhill, Boston.

The discussions which have taken place lately in New York and elsewhere, with reference to the whole work of aiding men in their education for the ministry, will doubtless do good. There can be no objection whatever to the most earnest debate and thorough examination of this whole subject. During the fifty-seven years of this Society's existence, there have

been, from time to time, these seasons of inquiry and discussion; and though they have sometimes produced a temporary injury, or seeming injury, they have resulted, at last, in good.

One point, which has been made prominent in the recent articles, is not, by any means, a new one. The idea of making these educational funds the rewards of high scholarship, has had many advocates all along through the years of the past, but has never prevailed. The Directors of the Education Society have always feared to bring that motive prominently into the foreground. They have had too many illustrations of the fact, that many young men, who are not specially distinguished by scholarship, have become some of our most noble and successful ministers and missionaries. By a broad substratum of character, by excellent common-sense and a well-balanced judgment, they have filled stations of the highest honor and usefulness.

Yet let it not be supposed, that the Education Society does not aim, in general, at good scholarship, and not only aims at it, but secures it. Many people have the most erroneous ideas upon this point. They are not at all prepared to believe that the average scholarship of the young men aided by this Society is, as an almost universal fact, a great way above the average standard of the colleges and theological schools where they pursue their studies. It has always been true, that the young men aided by us take far more than their proportion of the high honors of their classes. More than twenty years ago, Pres. Woolsey of Yale College went over the whole history of the Education Society, up to that time, in its connection with that college, and showed a result, in this respect, truly remarkable; and the case has grown no worse since. It is very easy to point a moral out of some one case of special stupidity; but of what

practical value is it? Go to any college in the United States, where a large number of our young men have been educated, and examine the rolls of scholarship, and we can promise, without hazard, that their standing will be a long way in advance of the average standard in that institution. We do not know the facts in every case, but we know them in so many cases, that we are very sure of the general law.

One point more. Many stumble over the large number of unemployed ministers. Our Congregational statistics give 949 out of a total of a little more than 3,000 Congregational ministers, as "not in pastoral work." These figures seem somewhat appalling, until they are examined, and then the wonder ceases. Of these 949, there are 120 who are presidents and professors, in colleges and theological schools, teachers in academies and female seminaries; 109 of them are secretaries and agents of benevolent societies, chaplains, colporteurs, city missionaries, etc., 20 of them are editors, some 75 of them are persons who have voluntarily left the ministry, for various reasons, to engage in other forms of business; 125 of them, at least, are old men, who have passed beyond their three score years and ten, and are honorably exempt, and a large portion of the rest are *in transitu*, waiting for resettlement. Including all these 949, and still our churches are more numerous than our ministers, and with the deduction above made, it cannot appear, upon a rational and candid view, that we have too many ministers in our Congregational ranks.

The Society for the Promotion of Collegiate and Theological Education.

H. v. H. Q. BUTTERFIELD, Sec., 62 Bible House, New York.

SAMUEL HOLMES, Treas., 255 Pearl St., New York.

At its recent session in this city,

the Executive Committee of the Society for the Promotion of Collegiate and Theological Education voted to recommend Thayer College, Kidder, Missouri, to the patronage of that Society. This college, in the midst of a growing population, and of multiplying churches of our own order, occupies an important position, and has praying and earnest men at its helm. It is remarkable—and it was this we took our pen in hand to write—that, on the very day of the vote referred to, there were such indications of the Holy Spirit's presence, both in the college and the town, as to call for the appointment of extra meetings. President Cochran writes that, besides others, eighteen or nineteen students had before the close of the term hopelessly consecrated themselves to Christ. Eleven have been propounded for admission to the church. The work still goes on. For the benefit of any reader, holding money in trust for the Master's use, and at a loss how to apply it, we suggest that this, which is one of the youngest in the sisterhood of promising Western colleges, is an object both needy and worthy.

President Cochran adds that nineteen of these converted students have been received into the church; and he expects that several of the young men will preach the gospel. This illustrates the law that obtains in the colleges this Society has nourished: religion is the tap-root; revivals are their first fruits. Scarcely is a Freshman class formed; scarcely is the institution planted in faith and self-denial, when the prayers begin to be answered, and the blessing comes down. What wonder? A knot of missionaries kneel down on the snow, and consecrate the beginnings of Wabash; another knot do the same for Beloit. Would it not be strange, if such a spirit did not issue in powerful revivals? It is not an accident. The men that plant these institutions are all of the same type. They are

Christian scholars, who believe the Holy Spirit may be immanent in the Christian college as well as in the Christian church. Thus, while they teach, they preach. They believe in intellectual drill, and they believe in prayer. They plan and work for revivals; and revivals come. They have wrought out a history of forty-seven years, in faith and prayer and toil and self-denial; and all that history blazes with college revivals.

Here is the explanation of what would be otherwise a strange fact. This year, 92,000 church members, west of the eastern line of Ohio, bring forward one more candidate for the Cong. ministry than 227,000 church members east of that line. To equal the Western churches in this respect, the Eastern churches should have brought forward 382 can-

didates instead of 154. The former, with only 29 per cent. of the members, bring forward 50 per cent. of the candidates. The colleges represented by this 29 per cent. yield 48 per cent. of the graduates that are found this year in our seven theological seminaries; and the colleges represented by this Society yield 38 per cent.

Whoso is wise will ponder these facts. We take up and re-echo the suggestion of *The Congregationalist*. Let those who hold their money "in trust for the Master's use," give to this youngest child in our family. And let them remember that Olivet and Ripon and Washburn and Carleton and Pacific University and Pacific Theological Seminary, all need large gifts, and all are worthy. One cannot mistake in giving to any one of these. *Let the Lord's money come!*

MISCELLANY.

The Treasury.

The receipts of the Society in the months of April and May were \$29,126, which is less, by \$4,146, than was received in the corresponding months of last year. The small balance remaining in the Treasurer's hands, at the beginning of the present financial year, was soon expended, and for several weeks he has been unable to cancel the claims upon the Treasury as they have matured. In these circumstances, the occupancy of new fields, white already unto harvest, is impossible; the appointment of laborers offering themselves for missionary service is in abeyance; and the ability of the Society to sustain those who are now in commission, is a matter of anxious doubt with the Executive Committee. They beg the friends of the Society, both at the East and at the West, to take such prompt action in its behalf as will relieve it from embarrassment, and enable it to carry into effect its plans for the enlargement of its work.

Seeking the Lost Coins.

By Rev. F. B. Don, Sup't., Wisconsin.

On the 18th, I preached in the morning at Auroraville, where the Pilgrims have quite a church. They are excellent people, but are dependent on a few United Brethren for a house in which to worship. I think they will arise and build. I then drove seven miles and met a good looking congregation in a grist-mill, in Poysippi, a small village. They had met for the first time in a new mill, and I put in as heavy a grist as I knew how. We shall probably organize a church there, and build a chapel. I drove on five miles further in the sand, and had an attentive congregation in the evening, at Pine River—the field of our missionary, Rev. H. K. Bushnell. I drove home on Monday through the rain thirty-two miles, with a glad heart, believing that this wilderness may become the garden of the Lord.

Yesterday, I drove fifteen miles—a Home Missionary Sabbath day's jour-

ney—to Alton, and preached in the forenoon to a congregation of Hollanders, which belongs to our convention. It was good to be there. They have had no minister for a long time, as we cannot find one who can preach in the Holland tongue. But they meet every Sabbath and sing—they all sing—and study the Bible, and worship the Lord. There is a solemn earnestness in their appearance. I spoke from the words, "The Lord's portion is his people," and at the close explained the Home Missionary Society, and took a collection. A poor blind man came up to the table and laid on it his offering of fifty cents, saying, "This is the Lord's." Those hungry Hollanders, eager to catch every word they possibly could—what a privilege to preach to such hearers! It would make the dullest preacher eloquent. I am sure Christ died for the Hollander and the Chinaman, as well as for the Yankee. I then drove six miles and preached to an intelligent congregation, where preaching is sustained but a part of the time, as they are not able to have more without asking aid. This they are unwilling to do, feeling that they have received in the past as much as is their due, and that the money should be used to carry the gospel to the regions beyond. I start this week for Wautoma, Hancock and Grand Rapids, to preach in the former places, and attend Lemonweir convention in the latter—a trip of 150 miles, on wheels,

through the sand. But it pays. It is delightful to look up the scattered sheep and the bleating lambs in the wilderness. There are lost coins all around. We must light the candle and sweep the house and seek diligently till we find them. The coin is lost in the house, and so can be found.

A WORD TO YOUNG MINISTERS.—

Let me say to any younger brother in the ministry, however rich, or however impoverished the congregation may be to which he ministers, that, if he thinks it his duty, or if he thinks that his interest requires him, to stand between his congregation and the appeals of wise and honestly-managed organizations for the evangelization of our country and the world, he is sadly mistaken. He wrongs the souls of his people; for no church can be large-hearted and intelligent—such as Christ would have his churches be in an age and a country like ours—unless it comes into full sympathy and generous partnership with these grand movements for the conversion of the world; and of any two churches, equally poor or equally wealthy, the one which enters with the most of earnestness and intelligence into the spirit of Christ's command, "Go ye into all the world and preach the gospel," is the one which will most liberally and lovingly take care that its pastor does not suffer for want of what its members can impart.—*Dr. Leonard Bacon.*

APPOINTMENTS IN MAY, 1873.

Not in commission last year.

Rev. J. B. Schlichter, Peace and vicinity, Kan.
 Rev. N. M. Calhoun, Creston, Iowa.
 Rev. W. T. Jackson, Central City, Iowa.
 Rev. Robert Nurse, Mount Pleasant, Iowa.
 Rev. D. R. Anderson, Rochester and Waterford, Wis.
 Rev. Platt R. Staples, Friendship, Wis.
 Rev. George H. Ashley, Potterville, Mich.
 Rev. Richard Redcoff, Sherman, Marilla and Cleon, Mich.
 Rev. William W. Robson, Port Sanilac, Mich.

Rev. William D. A. Mathews, Burlington, Clintonville and out-stations, Ill.
 Rev. William Walters, Wyoming, Ill.
 Rev. William G. Marta, Chillicothe, Mo.
 Rev. George L. Edwards, Baiting Hollow, N. Y.

Re-commissioned.

Rev. Micah S. Croswell, Sonoma, Dunbar and Big Tree, Cal.
 Rev. Frank R. Girard, Reno, Nev.
 Rev. L. Wheaton Allen, Greeley, Cal.

Rev. George Davies, Camp Creek, Neb.	Rev. H. D. Wiard, Sheldon, Sutherland and Stewart's, Iowa
Rev. L. B. Fifield, Kearney Junction, Neb.	Rev. Benjamin S. Baxter, Mauston, Elroy and out-stations, Wis.
Rev. William S. Hills, Council Bluffs, Bassetts and Keplers, Neb.	Rev. Mathew Bennett, D.D., Reedsburg, Excelsior and Ableman, Wis.
Rev. Thomas N. Skinner, Exeter and vicinity, Neb.	Rev. Horatio M. Case, Allen's Grove, Wis.
Rev. John G. Taylor, Nebraska City, Neb.	Rev. William H. Cross, Tomah, Wis.
Rev. Marshall Tingley, Blair and out-stations, Neb.	Rev. Chester W. Hinman, Mapleton, Lincoln, Hay Lake, Balsam Lake and vicinity, Wis.
Rev. Andrew Warwick, Pebble and Glencoe, Neb.	Rev. John Keep, Stockbridge, Wis.
Rev. Frederick A. Armstrong, Oswego and vicinity, Kan.	Rev. Hugh McLeod, Osborn, Freedom, Seymour, Black Creek and Shiocton, Wis.
Rev. J. Mills Ashley, Sedgwick City, Grant and Lakin, Kan.	Rev. William M. Richards, Princeton, Wis.
Rev. George Bent, Seneca, Kan. ¹	Rev. Charles Barstow, Vernon, Elm Grove and out-station, Mich.
Rev. John M. Cheesman, Sycamore, Center Park and vicinity, Kan.	Rev. Edwin Booth, Ada, Mich.
Rev. T. C. Kinne, Wellsville, Kan.	Rev. Edwin T. Branch, Maple Rapids, Essex and Fulton, Mich.
Rev. H. G. Murch, Tiblow, Elm Grove and Walker, Kan.	Rev. D. B. Campbell, Middleville and Prairie School-house, Mich.
Rev. Isaac B. Smith, Sother and Nemaha Valley, Kan.	Rev. Charles Doolittle, Eastmanville, Mich.
Rev. Samuel A. Vandyke, Blue Rapids and vicinity, Kan.	Rev. Porter B. Parrey, Three Oaks, Mich.
Rev. Sherman Hall, Sauk Rapids, Minn.	Rev. Samuel Porter, Royal Oak, Mich.
Rev. William W. Snell, Rushford, Minn.	Rev. Alonzo Sanderson, Bridgeport, Mich.
Rev. Otis A. Starr, Montevideo and Lac Qui Parle, Minn.	Rev. A. E. Allaben, Pleasant Hill and Greenwood, Mo.
Rev. Jesse G. D. Stearns, Clearwater and out-station, Minn.	Rev. John Price, Marshfield and vicinity, Mo.
Rev. Loren W. Brintnall, Winthrop, Buffalo and vicinity, Iowa.	Rev. Ephraim H. Baker, Mendota, Ill.
Rev. Isaac M. Frey, Troy and Paris, Iowa.	Rev. William E. Catlin, Gridley and Waldo Township, Ill.
Rev. Henry Hoss, Fort Atkinson and Locust Lane, Iowa.	Rev. Francis J. Douglass, Richmond, Ill.
Rev. Albert V. House, Manson, Newell, Pomeroy and Sac City, Iowa.	Rev. Moses M. Longley, Roodhouse, New Berlin, Merodasia and Manchester, Ill.
Rev. Beriah King, National, Iowa.	Rev. Charles Machin, Hillsdale, Joslyn, Rock River Junction, Enterprise and Cleveland, Ill.
Rev. Palmer Litts, Monona, Iowa.	Rev. Edwin E. Webber, Des Plaines and Park Ridge, Ill.
Rev. Benjamin F. Manwell, Lawler and Bethel, Iowa.	Rev. Edward Morris, Sherman and Red River City, Texas.
Rev. Alfred A. Whitmore, Lewis and vicinity, Iowa.	Rev. Felix Kyte, Lumberland, Barryville, South Lebanon and Forestburgh, N. Y.
	Rev. Edward N. Ruddock, East Pharsalia, N. Y.
	Rev. William H. Wolcott, Westport, N. Y.

RECEIPTS IN MAY, 1873.

NEW HAMPSHIRE—

Dunbarton, First Cong. Ch., by O. P. Wilson,	\$19 60
Hollis, A Friend,	2 00
Meriden, Cong. Ch. and Soc., by Rev. C. M. Palmer, to const. John Spaulding a L. M.,	30 00
New London, Mrs. E. S. Trussell,	10 00
Pelham, Cong. Ch. and Soc., by A. Berry,	40 00
Winchester, Ladies' Home Miss. Soc., by Mrs. M. B. Coxeter, Treas., to const. Mrs. D. Maria Henry a L. M.,	40 00

VERMONT—

Brattleboro, Mrs. B. H. Van Doorn,	30 00
Middlebury, Miss J. G. Birchard,	10 00
Wells River, Cong. Ch. and Soc., by Rev. W. S. Palmer,	23 50

MASSACHUSETTS—

Mass. Home Miss. Soc., by C. Demond, Treas.,	5,000 00
Attleboro, E. Carpenter, to const. Mrs. E. L. Ritter a L. M.,	30 00
Fitchburg, B. O. Hale,	4 50
Lancaster, On account of Legacy of Miss Sophia Stearns, by W. W. Wyman, Ex.,	7 00
Newburyport, Mrs. J. H. Spring,	20 00
Northampton, X.,	50 00
Pittsfield, First Cong. Ch., by Dr. C. D. Mills, Treas., to const. Rev. E. O. Bartlett and C. D. Mills, M.D., L. Dr.,	755 58

RHODE ISLAND—

Kington, Cong. Ch. and Soc., by Rev. J. H. Wells,	\$32 00
Providence, D. A. Waldron, in full to const. Miss Lottie M. Gladding and Miss Lena A. Hall L. Ms.,	50 00

CONNECTICUT—

Received by F. T. Jarman:	
Mt. Carmel, Cong. Ch. and Soc., to const. Dea. J. Carpenter and Dea. A. Smith L. Ms.,	\$70 21
Southbury, Cong. Ch. and Soc., to const. B. Strong a L. M.,	43 00
Bethel, Cong. Ch., by W. W. Sherman,	118 31
Bloomfield, Cong. Ch. and Soc., by Rev. J. B. Cleveland, to const. G. A. Brewer a L. M.,	48 25
Bridgewater, Mrs. Lyman Smith, to const. her a L. M.,	30 00
Clinton, Cong. Ch., in full to const. G. W. Hull a L. M.,	25 00
Greenwich, Isaac Lyon, by E. Lyon,	100 00
Hanover, Cong. Ch. and Soc., by Rev. L. H. Barber,	25 25
Meriden, Legacy of Mary Ann Merri-man, by G. I. Butler, Ex., and J. L. Billard, Adm.,	200 00
Middlefield, Cong. Ch. and Soc., by Rev. A. C. Denison, to const. Miss Mary E. Lyman, Miss M. E. Couch, and Miss M. F. Augur L. Ms.,	90 00

Middletown, Ladies' Home Miss. Soc. First Cong. Ch., by Miss C. M. Bacon, (freight),	\$5 00
New Britain, Center Cong. Ch. and Soc. by H. P. Strong, Treas.,	248 71
New Hartford, A Friend,	20 00
New Haven, Yale College Church, bal. of coll., by H. C. Kingsley,	26 00
New Milford, Miss Maria Beard,	5 00
Norwich, Mrs. O. Gager,	5 00
Old Saybrook, Ladies' Soc., by Mrs. M. Shipman, Sec., (freight),	5 00
Stonington, Mrs. J. Pomeroy,	5 00
Stratford, Ladies' Home Miss. Soc. of the Cong. Ch., to const. Mrs. A. S. Beardsley and Mrs. Sarah Wells L. Ms., by S. A. Talbot, Sec.,	71 35
Watertown, Cong. Ch., by E. Curtis, Treas.,	61 80
West Winsted, Second Cong. Ch. and Soc., by J. Hinsdale,	266 85
Woodbury, First Cong. Ch., by J. H. Linsley,	73 00
North Cong. Ch., by A. W. Mitchell,	27 00

NEW YORK—

Received by Rev. J. C. Holbrook, D. D.:

East Bloomfield, Cong. Ch.,	\$40 00
Spencerport, Cong. Ch.,	99 05

Arkport, Jarvis P. Case,	69 05
Brooklyn, Church of the Pilgrims, by S. F. Phelps, Treas., in part, of which from R. P. Buck, \$300; C. P. Baldwin, \$300; Mrs. J. Humphrey, \$100; Mrs. W. S. Packer, \$100; C. H. Paul, \$100; W. H. Swan, \$100; S. F. Phelps, \$100, to const. Rev. L. Clapp a L. D.; C. Kellogg, \$50; A. Baxter, \$50; Mr. Rockwell, \$50; M. D. Thomas, \$50; D. Johnson, \$50; T. Douglass, \$50; Mrs. E. J. Smith, \$50; G. W. Parson, \$50; H. D. Atwater, \$40; W. H. Whittemore, \$30; F. Woodruff, \$25; J. H. Storrs, \$25; F. R. Fowler, \$25; G. H. Nichols, \$25; A. C. Brownell, \$25; W. F. Monett, \$25; G. L. Nichols, \$25; W. T. Hatch, \$25; J. P. Dike, \$25; W. S. Dunham, \$25; Mrs. W. S. Griffith, \$20; Pupils of Packer Institute, \$7.85; H. Elmon, \$5; A. Matterson, \$2,	2 00
Lee Avenue Cong. Ch., by J. Wilde,	\$536 39
Plymouth Church, of which from B. Hutchinson, \$100, by S. V. White, Treas.,	100 00
Now England Cong. Ch., L. Chi- chester,	1,448 72
State Street Cong. Ch., by H. R. Piercy, A Friend,	10 00
Crown Point, Mrs. H. Tuft, by Rev. C. C. Stevens,	42 55
Durham, Mrs. Sybil Chittenden, by J. M. Lyons,	30 00
Keeseville, Mrs. C. Andrews,	2 00
Lumberland, Cong. Ch., by Rev. F. Kye,	100 00
Madison, Cong. Ch., by Rev. G. Hardy,	1 00
Morish, First Cong. Ch., by G. H. Reed,	5 25
New York City, Mrs. Hannah Ireland, \$50; A Friend, \$5; A Lady of Mad- ison Square Pr. Ch., \$5,	10 00
Richford, Cong. Ch., by Rev. A. L. Greene,	23 15
Siloam, Welsh Cong. Ch., by Rev. E. Griffiths,	60 00
South Canton, Cong. Ch., by Rev. D. K. Pangborn,	14 50
	12 50
	5 00

NEW JERSEY—

Bloomfield, On account of Legacy of Zenas Baldwin, by N. O. Baldwin, Ex.,	20 67
Dayton, W. V. W.,	1 00
East Orange, Grove Street Cong. Ch., mon. con., by R. D. Weeks, Treas.,	5 55

Franklinville, Cong. Ch., \$4.08; A Friend, \$10; Newfield, Cong. Ch., \$7.08; North Vineland, Cong. Ch., \$1, by Rev. M. S. Platt,	\$32 11
Jersey City, Second Cong. Ch., by Rev. G. Lewis,	35 00
Orange Valley, Cong. Ch., Systematic Contribution in part, \$148.65; Annual coll., of wh. \$30 from J. G. Vose to const. Louise G. Vose a L. M., \$200.73, by A. Carter, Jr.,	249 38
Vineland, Pilgrim Cong. Ch., by Rev. I. L. Beman,	15 00
Warren, Second Cong. Ch., by Rev. G. Bowers, I	6 00

PENNSYLVANIA—

Philadelphia, Central Cong. Ch., by J. Edmonds,	67 50
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DISTRICT OF COLUMBIA—

Washington, Rev. E. Whittlesey, in full, to const. himself a L. M.,	10 00
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OHIO—

Burton, Cong. Ch. and Soc., by H. S. Tolles, Treas.,	10 07
Elyria, First Presb. Ch., by H. Ely, of wh. from H. Ely, \$100; T. L. Nelson, \$30; E. W. Metcalf, \$20; I. S. Metcalf, \$20,	198 63

INDIANA—

Angola, First Cong. Ch., by Rev. E. Andrews, to const. W. H. H. Day a L. M.,	30 00
Elkhart, Cong. Ch., by Rev. L. R. Royce,	26 00
Fort Wayne, Plymouth Cong. Ch., by Rev. J. B. Fairbank,	25 00

ILLINOIS—

Algonquin, Cong. Ch., \$13; Huntley, Cong. Ch., \$22.25, by Rev. W. W. Curtis,	35 25
Altona, First Cong. Ch., by Rev. H. C. Abernethy,	20 00
Amboy, Cong. Ch., to const. Rev. C. Caverno a L. D.,	106 50
Annawan, Cong. Ch.,	2 78
Avon, Cong. Ch., \$12.50; Prairie City, Cong. Ch., \$10.50, by Rev. J. D. Wyc- koff,	23 00
Blue Island, Cong. Ch., by Rev. S. F. Dickinson,	38 00
Buda, Cong. Ch., by W. T. Randall,	24 00
Champaign, Cong. Ch., to const. P. W. Plank a L. M.,	30 00
Chicago, Forty-Seventh Street Cong. Ch., by G. A. Bogue,	41 85
Union Park Cong. Ch., to const. A. L. Pickard a L. D.,	125 25
Delavan, R. Houghton,	5 00
Dover, Cong. Ch., by Rev. O. F. Curtis,	42 00
Evansston, Cong. Ch., by A. W. Wood, Treas.,	56 76
Galesburg, First Cong. Ch., by T. R. Willard, Treas.,	238 76
Hoylton, First Cong. Ch., \$22; Rich- view, First Cong. Ch., \$14, by Rev. F. Wheeler,	36 00
Lisbon, Cong. Ch., by Rev. A. W. Cur- tie,	24 41
Lombard, First Cong. Ch.,	16 00
Marcellus, Cong. Ch., by Rev. M. Row- ley, to const. him a L. M.,	32 00
Naperville, Cong. Ch., by H. W. Knick- erbocker,	15 00
Onarga, Cong. Ch., by Rev. M. R. Dwight,	40 00
Oneida, Dyer Ford, \$10; W. D. Ford, \$5,	15 00
Ottawa, First Cong. Ch., bal. of coll., by J. S. Nutting,	17 40
Princeton, Cong. Ch., bal. of coll., by Rev. R. B. Howard,	15 00
Sheffield, Cong. Ch., by A. W. Boyden,	25 00
Summer Hill, Cong. Ch., by Rev. C. E. Marsh,	2 00

Sycamore, Cong. Ch., by Mr. Pierce,	\$36 00	Davenport, German Cong. Ch., by Rev. J. Reuth,	\$26 00
Turner Junction, First Cong. Ch., by Rev. A. R. Thain,	16 00	Des Moines, Plymouth Cong. Ch., by S. Johns,	41 65
Wayne Center, Cong. Ch., by Rev. H. Jacobs,	43 50	Fayette, First Cong. Ch., by Rev. W. S. Potwin,	30 00
Woodburn, Cong. Ch., by Rev. N. A. Hyde,	17 85	Fontenelle, Cong. Ch., by Rev. J. W. Peet,	10 00
MISSOURI—		Grant, Cong. Ch., by Rev. J. H. Covey,	5 90
Lebanon, First Cong. Ch., by Rev. G. A. Paddock,	11 40	Grinnell, Mrs. Mary B. Day,	20 00
MICHIGAN—		Grove Hill, German Cong. Ch., by Rev. P. Weidmann,	5 00
Received by Rev. W. B. Williams:		Koosauk, Cong. Ch., by L. C. Ingersoll,	142 40
Adrian Town, Cong. Ch.,	\$14 12	Treas.	
Augusta, Cong. Ch.,	45 00	Cong. Ch., bal. of coll., by Rev. C. Wells,	2 00
Bedford, Cong. Ch.,	20 00	Lansing Ridge, German Evan. Cong. Ch., bal. of coll., by Rev. H. H. Salzenbach,	5 95
Bridgeport, Cong. Ch.,	15 00	Magnolia, Cong. Ch., by Rev. W. H. Hayward,	20 00
Chelsea, Cong. Ch.,	25 35	Mason City, Cong. Ch., by Rev. W. P. Bennett,	14 00
Clinton, Cong. Ch.,	50 00	Manson, First Cong. Ch., by Rev. A. V. House,	6 20
Cooper, Cong. Ch.,	20 00	Monroe and Otley, First Cong. Chs., by Rev. C. M. Bingham,	18 00
Keeler, Cong. Ch.,	5 00	Muscatine, Cong. Ch., by Rev. A. B. Robbins, D.D., of which \$30 from J. A. Bishop, to const. Miss Nellie A. Bishop & L. M. Nevinville,	85 45
Leonidas, Cong. Ch.,	6 00	Ottumwa, Cong. Ch., in part by Rev. H. Bros,	38 00
North Adams, Cong. Ch.,	34 29	Parkersburg, Cong. Ch., by Rev. L. D. Boynton,	10 00
Clio and Pine Run, Cong. Chs., to const. Dea. J. A. Sheldon & L. M. Ransom, Cong. Ch.,	30 00	Sioux City, Cong. Ch. and Soc., \$33.15; O. C. Hill, \$6; by O. C. Hill, Treas.,	13 00
Somerses, Second Cong. Ch.,	27 87	Webster, Cong. Ch., by Rev. J. E. Morse,	39 15
Webster, Cong. Ch.,	9 06		4 45
	16 00	MINNESOTA—	
	317 59	Received by W. Cheney, Treas.	
Adrian, Plymouth Cong. Ch., by Rev. G. R. Merrill,	7 00	Minn. H. M. Soc.:	
Ann Arbor, Cong. Ch., by H. L. Hubbell, to const. J. B. Angell & L. D.,	125 00	Anoka, Cong. Ch.,	\$3 71
Clare, Cong. Ch., \$12.37; Farwell, Cong. Ch., \$17.63, by Rev. A. H. Norris,	20 00	Minneapolis, Plymouth Cong. Ch.,	17 15
Croton, Cong. Ch., by Rev. J. B. Jones,	11 47	Brainard, First Cong. Ch., by Rev. S. Ingham,	10 00
Dowagiac, Cong. Ch., by Rev. A. S. Kedzie,	45 00	Marine, First Cong. Ch., by Rev. W. M. Weld,	30 00
Fredonia, First Cong. Ch., by Rev. J. Verney,	11 00	Sleepy Eye, Cong. Ch., by Rev. E. H. Alden,	15 00
Fulton, Cong. Ch., by Rev. E. T. Branch,	4 00	Sterling, First Cong. Ch., \$10; Winnebago City, First Cong. Ch., \$1; by Rev. D. McDermid,	11 00
Le Roy, First Cong. Ch., by Rev. R. Everts,	20 00	KANSAS—	
London, Cong. Ch., by Rev. W. H. Osborn,	7 00	Arkansas City, First Cong. Ch., by Rev. J. B. Parmelee,	12 00
Pontiac, Cong. Ch., add'l. coll., by E. Adams, Treas.	45 00	Augusta, Cong. Ch., \$1.70; Douglass, Cong. Ch., \$3.45; by Rev. J. Cope-land,	5 15
Portland, First Cong. Ch., bal. of coll., by Rev. L. P. Spelman,	1 00	Blue Rapids, Cong. Ch., by Rev. S. A. Vaudyke,	10 00
St. Johns, Cong. Ch., by Rev. M. K. Pasco,	19 00	Fredonia, First Cong. Ch., by Rev. C. A. Richardson,	11 06
Three Oaks, Cong. Ch., by Rev. P. B. Parrey,	25 00	Geneva, Cong. Ch., \$4.50; Neosho Falls, Cong. Ch., \$10.50; by Rev. H. Jones,	15 00
WISCONSIN—		Leghorn, Cong. Ch., by Rev. L. M. Scribner,	2 00
Appleton, K. S. A.,	5 00	Muskotah, Cong. Ch., by Rev. A. A. Hurd,	10 00
Baldwin's Mills, First Cong. Ch., \$3; Royalton, Cong. Ch., \$18.77, by Rev. M. S. Eastman,	26 77	Powys, First Welsh Cong. Ch., by Rev. H. Davies,	10 50
Beloit, First Cong. Ch., add'l., by Rev. D. Clary,	23 00	Valley Brook, Cong. Ch., by Rev. L. Newcomb,	3 00
Easton and Quincy, Cong. Chs., by Rev. J. H. McChesney,	5 00	Wabauunsee, First Ch. of Christ, by G. S. Burt,	24 50
Fox Lake, Cong. Ch., by Rev. J. P. Halre,	16 10	NEBRASKA—	
Glen Beulah, Cong. Ch., \$5; Plymouth, Cong. Ch., \$45; by Rev. J. N. Powell,	50 00	Received by Rev. O. W. Merrill:	
Hartland, First Cong. Ch., by Rev. J. K. Kilbourn,	14 01	Lincoln, Rev. D. B. Perry,	\$17 00
Tafton, First Cong. Ch., by Rev. D. Wirt,	17 00	Omaha, Cong. Ch.,	60 00
Tomah, First Cong. Ch., by Rev. W. H. Cross,	17 00		
Waterloo, A Friend,	3 00		
IOWA—			
Almoral, Cong. Ch., by Rev. J. L. Atkinson,	3 50		
Bloomfield, Cong. Ch., bal. of coll., by A. Steckel,	1 00		
Clarion, First Cong. Ch., by Rev. J. D. Sands,	7 50		
Corning, Cong. Ch., \$30; Cromwell, Cong. Ch., \$8; by Rev. E. G. Carpenter,	38 00		

Fremont, Mrs. G. W. E. Dorsey, by Rev. J. B. Chase, Jr.,	\$2 00
Greenwood, Cong. Ch., by Rev. D. Knowles,	7 50
Irrington, Cong. Ch., by Rev. J. J. A. T. Dixon,	20 00
Kearney Junction, Cong. Ch., by Rev. L. B. Fifield,	5 00
Nebraska City, Cong. Ch., by Rev. J. G. Taylor,	15 00
DAKOTA—	
Erle and Richland, Cong. Chs., by Rev. L. Bridgman,	10 00
COLORADO—	
Collins, La Porte and Longmont, Cong. Chs., by Rev. E. R. Beach,	6 00
CALIFORNIA—	
San Mateo, First Cong. Ch., by Rev. T. H. Rouse,	6 00
OREGON—	
Received by A. Hurgren, Treas. of the Oregon Home Miss. Soc.,	110 00
Forest Grove, First Cong. Ch., by Rev. E. Walker,	9 60
Unknown, "A Missionary's daughter,"	2 00
HOME MISSIONARY,	384 00

\$16,270 11

Donations of Clothing, etc.

Canandaigua, N. Y., Ladies of the Cong. Ch., two barrels,	\$246 00
Marlboro, Mass., Ladies' Benev. Soc., by Mrs. E. M. Howe, a box,	
Middletown, Ct., Ladies' Home Miss. Soc., First Cong. Ch., by Miss C. M. Bacon, a barrel,	145 00
Mt. Carmel, Ct., Ladies' Soc., by Mary A. Ives, a box,	171 00
New Haven, Ct., Ladies' Home Miss. Soc. of First Cong. Ch., by Miss H. A. Tucker, Sec., two boxes and five com- munion sets,	712 22
Old Saybrook, Ct., Ladies' Soc., by Mrs. Mabel Shipman, a box,	181 27
Providence, R. I., Sabbath School of Pil- grim Cong. Ch., and Edwin Knight, a box,	
St. Louis, Mo., Ladies' Sew. Soc. of the Pilgrim Cong. Ch., by Mrs. C. L. Goodell, two barrels,	181 05
Wellesley, Mass., Mrs. L. W. Dana, two boxes,	
Wethersfield, Ct., a barrel,	

Receipts of the Massachusetts Home Missionary Society, in May, CHARLES DEMOND, Treas.

Ashburnham, First Ch. and Soc., by Dea. J. N. Hastings, Treas.,	\$58 00
Barre, Evangelical Ch. and Soc., by H. Woods, Treas.,	120 20
Berlin, Ch. and Soc.,	15 00
Boston, Berkeley St. Ch. and Soc.,	104 58
Union Ch. and Soc., by G. H. Davis, Jr., Treas.,	41 48
Vine St. Ch. and Soc.,	30 00
Mrs. Eliza C. Ford,	125 00
Brighton, Evangelical Ch. and Soc.,	100 08
Cambridge, Legacy of Edmund Munroe, by C. W. Munroe,	500 00
Dudley, Mrs. Amos Upham,	10 00
Dunstable, Renajah Parkhurst,	50 00
Enfield, Ch. and Soc., by W. B. Kimball, Treas.,	70 00
Fairhaven, Miss S. Pope,	3 00
Ephraim Pope,	4 50
Franklin, A Lady Friend in the Church,	5 00
Georgetown, Memorial Ch. and Soc.,	38 00

Grantville, Ch. and Soc.,	\$36 26
Haverhill, West Ch. and Soc.,	12 75
Holliston, Ch. and Soc.,	51 30
Mrs. R. R. Warren,	2 00
Ipewich and Rowley, Linebrook Parish,	6 00
Kingston, A Friend,	1 00
Medfield, Ch. and Soc., to const. Reuben Chenery and R. Emmons Cole L. M.,	66 00
Newbury, First Ch. and Soc., by William Thurston,	43 00
Newburyport, North Ch. and Soc., by William Thurston,	81 81
Peabody, A Friend,	10 00
Peperell, Ch. and Soc.,	12 50
Petersham, Ch. and Soc., by W. B. Blodg- ett, Treas.,	6 00
Prescott, Ch. and Soc.,	25 00
Southampton, Ch. and Soc.,	27 47
Taunton, Westville Ladies' Benevolent Soc.,	10 00
Topsfield, Legacy of Charlotte W. Trow, by Andrew Gould, Ex.,	800 00
Whateley, Ch. and Soc.,	12 00
Woburn Conference,	906 22
West Stockbridge, Village Ch. and Soc.,	44 17
West Roxbury, A Friend,	10 00
Worcester, South Conference, collection,	20 34
Legacy of Dea. Washburn,	5,410 00
Home Missionary,	1 00
	\$8,944 86

Receipts of the Connecticut Home Missionary Society, in May, JAMES L. CHAPMAN, Treas.

East Lyme, Cong. Ch., by G. Griswold, Treas.,	\$6 00
Hadlyme, Cong. Ch., by Rev. H. M. Vaill,	15 00
Hartford, Asylum Hill Cong. Ch., by J. L. Chapman,	751 15
Center Cong. Ch., by A. R. Skinner, Treas.,	1,146 05
Pearl Street Cong. Ch., by J. B. Eldridge,	302 55
Jewett City, Cong. Ch., by H. T. Crosby, Treas.,	26 60
Mohegan, Cong. Ch., by Rev. C. F. Muzzy,	2 10
Huntington, Cong. Ch., by T. Higgins, \$100 of which to const. Stephen Walk- ley a L. D.,	312 35
Vernon, Cong. Ch., by Elam Pearl, Treas.,	97 65
Westville, Cong. Ch., by F. T. Jarman,	44 90
Wethersfield, First Cong. Ch., by M. S. Griswold, Treas.,	262 55
Wolcott, Cong. Ch., by S. L. Hotchkiss, Treas.,	8 50
	\$2,975 40

Receipts of the Ohio Home Missionary Society, in May, F. C. SESSIONS, Treas.

Atwater, Cong. Ch., by H. E. Brush, Treas.,	\$48 68
Black River, Cong. Ch., by Prof. Mead,	34 00
Cleveland, First Cong. Ch., by Dea. S. H. Sheldon, Treas.,	59 15
Conneaut, Cong. Ch., by Rev. T. E. Mon- ro,	50 00
Cuyahoga Falls, Cong. Ch., by Chas. Clark, Treas.,	31 75
Mantua, Cong. Ch., by G. B. Stillson,	10 25
North Amherst, Cong. Ch., by Rev. A. D. Barber,	43 75
Oberlin, First Cong. Ch., by H. Halford,	84 24
Second Cong. Ch., by E. P. Johnson, Treas.,	53 76
Ravenna, Cong. Ch., by Isaac Swift,	47 00
South Amherst, Cong. Ch., by Rev. A. D. Barber,	27 25
West Andover, Cong. Ch., by H. W. Palmer,	12 00
	\$501 83

THE Home Missionary.

JULY, 1873.

CONTENTS.

	PAGE		PAGE
FORTY-SEVENTH ANNIVERSARY OF THE		Indiana.....	64
AMERICAN HOME MISSIONARY SOCIETY..	49	Illinois.....	64
Officers	50	Missouri.....	65
Meeting of the Board.....	51	Michigan.....	66
FORTY-SEVENTH REPORT.....	52	Wisconsin.....	67
Summary of Results.....	53	Iowa.....	66
The Treasury	54	Minnesota.....	69
Comparative-Results.....	55	Kansas	70
Distribution of Missionaries. No. 1..	56	Nebraska.....	70
Distribution of Missionaries. No. 2..	57	The Territories.....	71
PRINCIPAL AUXILIARIES AND MISSIONARY		California.....	72
FIELDS	58	Oregon.....	73
Maine Missionary Society.....	58	Conclusion.....	73
New Hampshire Missionary Society... 58		AMERICAN CONGREGATIONAL UNION.....	75
Vermont Domestic Missionary Society 59		CONGREGATIONAL PUBLISHING SOCIETY....	76
Massachusetts Home Missionary So-		AMERICAN EDUCATION SOCIETY	77
ciety.....	60	THE COLLEGE SOCIETY.....	78
Rhode Island Home Missionary So-		THE TREASURY.....	79
ciety.....	61	SEEKING THE LOST COINS.....	79
Connecticut Home Missionary Society 61		A WORD TO YOUNG MINISTERS.....	80
New York Home Missionary Society.. 52		MISSIONARY APPOINTMENTS.....	80
Ohio Home Missionary Society.....	63	ACKNOWLEDGMENT OF RECEIPTS.	81

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

"GO, PREACH THE GOSPEL."

Rec'd. July 4, 1878

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at the *earliest possible day*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS, AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired, *also*, to furnish the following particulars, viz.:

Population of the place.

Names of the church or churches, and preaching stations.

Number of communicants.

Average number of attendants on public worship.

Denomination and size of contiguous congregations.

Names and distances of the nearest Congregational churches.

Minister's full name and post-office address: Town, County, State.

Whether he resides on his field of labor.

Whether he has any other calling than that of the ministry.

Whether he is now, or is expected to become the pastor of the church.

His credentials.

The number of persons composing his family.

Total amount of salary proposed.

Amount pledged by the people, and how secured.

Whether the minister has, also, the use of a parsonage.

Whether aid is expected from any other source.

The least amount that will suffice from the A. H. M. S.

The amount received from the A. H. M. S. last year.

Whether a less amount will probably be needed next year.

Amount contributed to the A. H. M. S. last year.

Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledges for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its *Reports* and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions:

Boxes for Designated Families.

Let the association or individual proposing to prepare a box write to the Secretaries, at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is *not* desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of
the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS.

In Drafts, Certificates of Deposit, or Post Office Orders, if practicable, may be sent
to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one
hundred dollars (or a sum which, in addition to a previous payment, makes one
hundred dollars), a Life Director.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLVI.

AUGUST, 1873.

No. 4.

PRESIDENT WOOLSEY'S ANNIVERSARY SERMON.

[THE sermon at the forty-seventh anniversary of this Society was preached by its President, Rev. Dr. THEODORE D. WOOLSEY, on Sunday evening, May 4th, in the Broadway Tabernacle Church, New York. Before these pages reach our readers a copy of the sermon will have been issued in pamphlet form. It is also printed in connection with the forty-seventh Annual Report. Either of these we shall be glad to mail gratuitously to all who apply. Meanwhile we present here a glimpse of the former part of the discourse, with the preacher's remarks on the bearing of Home Missions on the political evils of the time; and the second division in full, treating of a matter deeply interesting to all our readers.

Dr. Woolsey's text is, "Yea, woe is unto me, if I preach not the gospel!"—1 Cor. 9 : 16, last clause; and, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build on another man's foundation."—Rom. 15 : 20.—Theme: The True Plan of Home Missions—which he introduces as follows:]

IN the first of these verses the apostle says, that the trust of preaching the gospel had been put into his hands, so that a woe would rest on him if he should prove faithless. In the other verse he tells us what rule he observed, in selecting the fields for his missionary work. His plan was not to go to cities where others had already spread the good news of God, and gathered converts together in Christian communities, but to places which had lain outside of and beyond the gospel's march. This rule he speaks of in the words "yea, so have I striven to preach," which in a more exact sense denote that he considered it a point of honor to preach not where Christ was acknowledged by men as their Savior, but where, hitherto, the news of him had not reached. He did not want to interfere in the labors of another, even though his apostolical office might give him such authority; his delicate perception of what was due towards others made him shrink from such intrusion; and his zeal spurred him on still westward, so as to bring Christ near to new hearers in all the lands of the vast Roman empire.

It seems to me that these verses contain subject of thought proper for the management of Christian missions in our country. Especially ought the churches represented in this Society to feel that a woe will rest upon them, if they abate at all in their purpose or zeal to send the gospel to destitute places beyond their own borders. And in doing so, it becomes them and their agents to inquire where there is most destitution,—not to build on foundations

already laid down, but to build where Christ is not yet known; to follow the apostle alike in his feeling of responsibility, and his honorable determination not to intrude in any way into a field already occupied by other servants of Christ.

[The first division of the discourse presses the thought that "a woe will rest upon us as a community of churches, if we preach not the gospel beyond our own borders"—to the exiles from our Eastern churches making homes in the West, and to the immigrants from other lands giving and receiving new influences that shall tell powerfully on all our country's future. The Home Missionary work is urged as necessary for the proper balance and unfolding of religious character; for keeping bright the bond of fraternity between the churches; for faithfulness to our past history, and our well-earned character for undenominational Christian enterprise.]

But still another important consideration shows that a woe will rest on the churches represented here, if they are slack and heartless in this field of Home Missions. By so doing *they will fail to apply the great remedy to the existing and impending evils of the country.* Our political evils are to be mainly removed by leavening the land with the principles of uprightness taught by the gospel. The relations between the political morals of a country and its religious welfare are very intimate,—far more so than *they* have imagined who have been content to stand aloof from political life and to save *themselves* by faith in Christ. There is no possible separation between the great causes that shape the character and determine the destiny of any land; and above all of a free country, where political duty knocks at every man's door, and political immorality corrupts every party, yes, and every voter, unless he resists its influence. For a free country is the soil where the seeds of good and evil sow themselves most rapidly and most widely. How religion must suffer, when men vote for bad men, and defend bad measures of their party, and make compromises with evil, and are on terms of friendship with the dishonorable and the time-serving, it is needless that I should show. Is it not evident that freedom cannot take care of itself, and that, when corrupt, its tendency is to corrupt religion and morals, to divorce religion from morals, to give to the world examples of Christians in high places that lose their honor and their truth. We have a painful experience at present,—a more painful one than has ever fallen to the lot of the United States, or of the Colonies out of which the great Republic grew. We thought, when the late war was over, that the path of peace would be smooth and upright and upward. The war was no plaything, handled with frivolity and sport, but prayers earnest, continual, accompanied it on its course; and ennobling self-sacrifices were endured, and burdens were borne, and every lofty sentiment was excited that lifts men out of their wonted dull vulgar life. All shared the emotion. Bad men felt that God was nigh. Good men steeled their faith and their principles in the heat of the tribulation. Was it possible that there should not be an era better than any before since we called ourselves one people? But only twice the years of the war have elapsed since its close, and where are we now? Can we travel back over these years of peace, or take account of the present condition of the land without profound shame? Perhaps we may explain to ourselves the causes of this degeneracy, and perhaps not. But whatever they have been, is there nothing sad in the apparent loss of the nobility of national character which the war fostered? Is there nothing dangerous, nothing frightful, in the decay of the

honor and truth of public men, who have carried the banners of parties and told the people what they ought to do? Is there nothing alarming in the general want of confidence in the law-makers and judges and executive officers, nothing demoralizing in the indiscriminate charges against them, which bring the bad and good down to one level, and make the unreflecting think that all men have their price? And what is to be the result of the cupidity, the impatience to be rich, the speculations, the combinations of speculators, the unrighteous influences on governments and legislators, which leak out all the while, as if the vats of secret iniquity were full even to bursting? Men talk of dangers from the operative class, but there is no real permanent danger, when the class of employers and the class of educated men have sound thoughts and principles of uprightness. Social institutions cannot topple over, they cannot be undermined, if there is moral health, energy, a fear of God, in those who should be supports of order and righteousness. If, indeed, those signs of evil which grow out of an ill-adjusted financial system stood alone, we might hope for a cure from some local and partial remedy; but when we see the decay of character, the decay of family feeling and of family purity going on at an equal pace; when we see that crimes of violence and crimes of fraud keep company; when we see the evidences of unthrift, extravagance, love of show, accumulating from year to year; we may well ask what is to be the end of these things?

"Can such things be,
And overcome us, like a summer's cloud,
Without our special wonder?"

But it is asked what has religion, what have missions to do with all this? Why not keep your own hearts pure and your lives pure, and shine upon all this evil with a serene healthy influence? Why not send your missionaries to those that need them, and let the evils of the land work out their own cure? The plain answer is that social corruptions act upon individuals, even upon individual Christians; that when the weight of example and power is on the wrong side, the benumbing influence is felt in every log-house, on every farm of a free country; so that it is harder to keep before the souls of believers a Christlike standard, and harder to make men believe that religion is a reality, and harder to reclaim men from a covetous, worldly life. If you could keep out examples of political men bribing and receiving bribes, of men growing rich by cheating their neighbors, of dishonest combinations to plunder large cities, of adulteries, murders and divorces,—if you could keep the knowledge of such things out from the still valleys and lonely streams where villagers gather to hear the preacher and sing hymns to Christ, well and good; religion might then go on its way making its converts, building its churches, purifying and fortifying its disciples, before the corruptions from afar and from the high places could invade these abodes of peace. But evil examples move in a free country with a free press and free movement of travel, as fast as good ones, and there is no exclusive province of sobriety, good order and integrity. The West then, in fact *all* the field where our work lies, is equally open to evil with the older States. The new State of Kansas certainly shows that righteousness and truth have not there the exclusive possession.

What we need then to do through our missions is not simply to carry men through a process of conversion, and set up Sunday schools and prayer meetings and temperance societies;—something more is wanted to correct evil and

to keep down evil. It is to raise the standard of a Christian life, to imbue the people with a conviction that a disciple of Christ must be a man who abhors evil, who has not merely that side of Christ in his character which turned with pity on the erring, but that side also which turned with indignation on the Pharisees who were covetous and false. Our missionaries ought, in order to be equal to the wants of the time, to have something of the old Hebrew prophets in them. There must be more of sternness in the character of our religion itself. We must feel that he who loves God hates sin, and that the love and the hatred are proportionate. There is much in the character and life of those who are reached by our missions, especially in the West, to encourage the hope that they may become a principal support of truth and righteousness in the country. They are placed in that condition in which men see that labor is the source of all production; they are likely to have simple tastes; they are independent and manly. Our farmers in the West were saviors of the land, more than any other class, in the late war. If they can be thoroughly christianized, with their courage, manliness and honesty they may act an equally important part in purifying politics and social life, and then in freeing the religious character of the land from contamination. I hope to hear loud voices from them, which will make men of evil, East and West, quail: "We abhor you, ye political corruptionists, ye men of bribes, ye managers of parties, who want to see knavery in high places of trust that you may be respectable. We can stand changes of party, but we cannot stand falsehood and want of principle. We must have good men for our leaders, or we will overturn all existing parties, and consign you to your appropriate disgrace."

[The second division of the sermon we give entire, presenting as it does the mature thought of its author upon the Christian comity to be observed by all denominations engaged in Home Missions. The principles here laid down are those upon which the conductors of this Society's work have sought to act from the beginning. As sects multiply and their competitions increase, the difficulty of adhering to these principles, while remaining faithful to the body of churches acting through the Society, becomes at times very great. Perhaps there is no single matter of administration that calls for more practical wisdom than this. We are happy to say that with one of the most important denominations on the Society's fields, there is coming about a better understanding, which we trust will lead to a more creditable practice.]

We turn from these aspects of our subject, to look for a moment at the single point which remains. The apostle strove to preach Christ *where he was not known*, he wished to build *not on another's foundation*, but to lay his edifice upon new ground. In so doing he might leave errors behind him. Jewish teachers, enlightened only in part, might follow in his steps to spoil what he had begun so well. It could not be expected that his heathen converts would all at once understand what was the true liberty or the true morality of the new religion. Might it not be said that a community thoroughly christianized—as for instance at Corinth and Ephesus—might do ten times the good that could be done by an unintelligent, unreflecting, undisciplined body of disciples? And was any man in the world at that time more fit to do just this work of edifying, of expanding an infant church into a manly, noble, earnest body of believers, from which in a few years plans for the salvation of the Gentiles would shoot forth on every side? That Paul could have done good in this way of remaining as the guardian and trainer of a church in its minority, until it

should reach perfect manhood, we cannot doubt. That just this is the office and the most worthy office of thousands of Christ's ministers, is equally unquestionable. How then shall we explain the conduct of so wise a man? Was it not to be ascribed to his confidence in the gospel itself, as a seminal principle in a heart and in a place,—that the Spirit of life with his *charismata*, and his sanctifying grace, was sure to attend on the opening of the gospel to the men who knew it not before? The gospel could grow up even among weeds in this new soil; it had a reforming and a transforming energy, and so he could leave it—as a general may leave a captured fortress with a feeble garrison in his rear, because conquest, onward movement, is the true policy for the time, rather than thorough subjugation. And as for the man of strife who might teach his disciples to suspect him, to question his doctrines, his noble heart could say, "What then? . . . every way, . . . *Christ is preached*, and I therein do rejoice, yea, and will rejoice." These new teachers agreed with him more than they differed from him; Christ was the common foundation for both; therefore, though he might be disappointed and perhaps chagrined, as far as he and his relations to his converts were concerned, still he felt that these disciples, should they forget him, need not forget Christ. And that alone was important.

Is not, now, this conduct of the apostle so far an example to us as to guide our movements in regard to a choice of a field for our missionary work? It is of small importance for the kingdom of God that a mission planted by our care should fall into the hands of Presbyterians or any other body of Protestant Christians, but it is of importance that as fast as the stream of settlements pours westward, so fast we should fill up a vacant place, where, but for such timely help, heathenism would be sure to enter. If we could do nothing but act as pioneers, like our forefathers, at the beginning of the century, we should then prepare the way for other bodies of Christians to bring their mature vigor, and increased means to the aid of the gospel. Congregationalists have not been apt to build on other men's foundations: their praise has been to have begun the work of Evangelization, of Home Missions and of Foreign Missions, in soil before untouched and neglected. Perhaps it has been a fault of the members of our churches that they have passed so readily into other denominations; but if it be a fault, it is one leaning towards the side of virtue. It grows out of the independence of the individual, and out of that clear comprehension of the gospel which separates the accidents from the essentials of Christianity. In this way they have been leavening Christian bodies with intelligence, freedom, energy; and have shown that the old Puritan principles, which led to a separation from the mother church in England, can, in an altered state of things, lead their descendants to unite with other churches, wherever the pure gospel is found. It is not fidelity, then, to the genius of our denomination to try to get proselytes from abroad, but we show our true nature when we fraternize with Christians who have already occupied the soil. So other bodies of Christians should do also, in places where our churches are already planted; but whether they do or not, ought no more to influence our action than the apostle Paul ought to have stopped and asked, whether those who tried to supplant him would have been glad if he had come to build on their foundations.

The proselyting spirit is ever an odious one, and it is always dangerous to the interests of religion in those who are moved by it, as well as in those who fall under their influence. I know no more unlovely feature in modern

Christianity than, when a Christian Society has sent its ministers to a vacant field and churches are beginning to prosper, for another sect to invade the field on the plea of superior right to preach and better church authority. Witness that interloping, intrusive attempt in the Sandwich Islands, after the news of the conversion of a people had gladdened the hearts of Christians through the world. Was it not a shameful thing that there came thither a dignitary of a foreign church, expressly to take advantage of the self-denials of those who had proclaimed the word there with weeping, to reap that he had not sown and gather that he had not strawed? He might indeed say that the missionaries did not come from a church, but only from a sectarian body. As between Catholics and Protestants such a plea might avail, but in this case its only strength lay in a bigotry which was more unjustifiable than that which in Paul's days required obedience to the Jewish rites in order to salvation.

But still more inexcusable than this is that denominational spirit that finds a weak church planted in a western village, and, because there is a handful of persons who formerly were within its pale, plants another weaker church by its side, to compete with it on the principles of mercantile rivalry, and to be counted upon the registers of the denomination as an addition to the effective force of the kingdom of Christ. I absolve great Christian bodies from *active* blame in many of such cases. The blame is generally due to some agent who is out of notice. But let all Christian bodies who believe that Christ's church is not confined within their own narrow bounds, set up a rule in such cases, that, where the gospel is preached, and there is a stated ministry adequate for the present wants of the place, they will pass that place by, rejoicing to be able to go beyond it and spread the good news of God to others more in need. Let Christians be told, when they go as emigrants into thinly settled towns—where probably there will be persons educated in half a dozen Protestant bodies,—if there be a church there, to join it and strengthen it all they can; or if there be none, to unite in any feasible union of Christ's followers. Who, on a desolate coast, where shipwrecked voyagers were cast, would not accept of some plan of government unlike that of his own choice, to secure justice and protect social interests, until something more permanent could grow up? On the same principle, for the preservation of the spiritual life, ought all to concur, with the largest charity, in the endeavor to plant a church to which they will pledge their loyalty, at least until the time when more than one strong church would not be superfluous.

A desire, like the apostle Paul's, to *spread* the gospel in places as yet unreached by it, meets a pressing want, as all must admit, in this country. Nowhere since the apostle's days did population diffuse itself so fast, and nowhere, probably, since the beginning of the world did such a mixture of races, religions, irreligions, appear, as is to be seen in a vast number of the new settlements. The assimilative power of our institutions, the enlightening influences of our system of schools, the fact that differences of nationality and language disappear in the second generation, owing to the dispersion of foreigners,—*these* causes bring all within the same town boundaries into a general uniformity of life and thinking on all subjects *except religion*. On that *alone* men differ essentially, and it is an honor to our nature that innocent prejudices partake of the importance of this greatest of human interests. But in the case of those foreign settlers, when they have not been bent sideways by irreligious teaching at home, there is much to hope. They are not hardened

by long rejection of the gospel; they have often a certain confiding simplicity of character; old habits make them long for *the outward forms, at least*, of the gospel. These destitute ones next to the descendants of the Pilgrims demand our care. Whether our denomination with its thoughtfulness and precision of dogmas, its want of forms, its inorganic nature,—whether this is to be the best instrument in God's hands to bring the emigrants of this description to Christ, may be doubted. But whatever Protestant body is best adapted for this great work, may it know its calling, and fulfill it; may it have success, may it have the strength which will attend on doing such a work for God!

I have full confidence that this Society, which now may be called venerable, and has had for a long time approved habits of action, will follow in substance the principles and the rule of the apostle. That a spirit of sectarian proselytism will invade it and the churches which support it, I cannot believe. Its character as a voluntary Society, forbids that the ecclesiastical feeling—to which “church boards” are exposed—should usurp the place of the Christian feeling. There may be evils in its exclusively voluntary character, and there are some who would mingle with this essential element a certain amount of denominational control. But whatever shall be attempted in this direction will be only to bring the Society into nearer relations to the churches, to make them feel a nearer interest in it and a larger responsibility for its prosperity. Hitherto it has been blessed and a blessing. Its affairs have been conducted wisely. Its general principle of helping those feeble churches which help themselves, commends itself to all and is justified by experience. Its missionaries, as a body, are devout, self-denying, intelligent men, who ought to be held in all honor. Its success up to this year may be gathered from the following brief statement.

The contributions in 47 years have been \$6,547,150; the churches organized, about 3,500; the stations occupied, more than 6,500; the churches raised to self-support, 1,800; the number admitted, as communicants, into the churches, 280,000.

The number of missionaries commissioned during the present year is 951; of whom 312 have labored in New England, 49 in the Middle, and 587 in the Western States. The additions to the churches have been 5,725. More than 74,000 pupils have been taught in Sabbath schools, and 2,145 congregations have been supplied with the ministry of the word.

Have we not reason to thank God for such a measure of success, and to take courage? Ought we not to feel that so much success pledges us for the future, and makes us the more guilty if we do not fulfill our trust? We have undertaken a work to be measured not by years but by generations, which has outlasted the lives of its earliest friends and its older officers—one of whom, its wise and excellent senior Secretary has been recently removed by death—but which, if our churches are loyal to their Divine Master, will be imperishable itself; or, at least, will not cease, until through the whole field where our work lies, churches of Christ, strong and self-supporting, shall have no further need of our assistance.

THE DAKOTA INDIANS.

By Rev. JOSEPH WARD, Yankton, Dak.

It is not the purpose of this article to add anything to the mass of criticism on the so-called "peace policy" of the government towards the Indians, or to offer any plan for the government to follow. It is only a brief statement of facts in reference to the Dakota Indians, popularly called the Sioux.

The very common belief, even among Christian men and women, that the Indian is not capable of appreciating and yielding to the influences of Christianity and civilization, is abundantly disproved by these facts. There are among these Indians eight churches (Presbyterian) composed entirely of Indian members, under the care of Indian pastors. One of the churches numbers nearly 250 members, and has besides its regularly ordained pastor a missionary pastor, working partly in the home field, and partly at a station ten miles away, where a church building has just been dedicated. During the last year the church has given over \$150 towards the support of the pastor, and over thirty dollars for benevolent objects. One of the deacons is especially employed to care for the poor and the sick. Connected with this same church is a flourishing school with an attendance of from fifty to eighty pupils, studying the branches taught to English speaking children of corresponding age. A building (aside from the school-house) is now nearly finished, to be used as an industrial school for girls, where they are to be taught the home duties which will fit them for good wives and mothers. All that is now needed to begin this school is a matron: the girls are ready and waiting to attend. Two young men belonging to this church are studying at Beloit College, expecting to enter the ministry.

By invitation the Congregational Association of Dakota held its annual meeting in May, 1878, with this church. Nowhere could it have met with a more cordial and loving reception. The address of welcome from the native pastor was all that could be desired, both in good taste and Christian feeling, while the continued interest of the members proved that they appreciated the object of the gathering, even if they could not understand all that was said. Indeed, they have been accustomed for years to similar meetings of their own, when they gather in great numbers from all the churches, some of them traveling 800 miles to be present. Neither do they count it a hardship to travel so far and give so much time. Their "yearly meetings" are feasts of gladness, reminding one of what the Jewish feasts must have been, both in numbers and in joyousness.

Although the church mentioned has the largest membership, the other churches are in a prosperous condition; some of them doing better in the matter of self-support and benevolent contributions. There are in all five good church buildings, four of which are provided with a bell. The aggregate membership is not far from 800. And this means something more than so many names entered upon the church books, for in all the churches the standard of Christian character is high. Offenders are promptly and thoroughly disciplined, and if incorrigible are removed, for they clearly see that as Christians they are nothing if not pure. Neither are they lacking in that other element of Christian character—a missionary spirit. There are many instances of their giving, not only from their scanty store of money, but even themselves for the sake of carrying the gospel to the regions beyond.

The history of one of the churches—that at Flaudreau, on the Big Sioux river—is especially worthy of attention as a proof of what the Indian can do, and also as furnishing a possible solution of the much vexed “Indian question.” There has been for many years a growing feeling among the more intelligent of the Indians, that they could not attain to full manhood so long as they were dependent upon the government. The desire was often expressed for an opportunity to become citizens, amenable to the laws and protected by them, just like other citizens. Accordingly in the Sherman-Harney treaty made at Laramie, in 1858, a clause was inserted favoring that idea, and providing that when any considerable number of families should be willing to give up their tribal relations and become citizens of the United States, they should have help in so doing. No advantage was taken of this provision until 1869. In the spring of that year twenty-four families left the Santee Agency on the Missouri, and went over to Flaudreau on the Big Sioux river. There each householder pre-empted 160 acres of land and began a house, thus becoming a citizen of the United States. Although the treaty above mentioned promised material aid to such an enterprise—such as oxen, farming tools and seed, the services of a farmer, a blacksmith, a millwright, a teacher and a carpenter—and though the attention of the proper officers of the department was repeatedly called to the fact, no aid of any kind was ever given or has been given yet, though quite recently it has been promised, and there is every reason to believe that *this* promise will be kept.

Yet in spite of this wanton and needless violation of treaty obligations on the part of the United States, this community has increased. For four years they have held on, improving their farms and their homes, each year receiving additions from the agency, until there are now 75 households. Already other settlers, whites, are coming to this place, attracted thither by the fact that much progress has already been made in establishing society. The white people “neighbor” with the Indians, and for the present are their debtors, dependent on them for a church building in which to hold services. The county seat is established at that place. They have a post-office, with a half-breed for postmaster. They are important enough as voters to attract the attention of aspirants for office.

Of course only the most intelligent and energetic have courage enough to give up comfortable annuities and weekly rations, and depend on their own *work* for a living. But it is a cheering fact that there are such men among a people commonly supposed to be incapable of the exertion necessary to begin and continue a civilized life. Undoubtedly this community is farther along in all manly and Christian virtues than they would have been if the United States had kept faith with them, for they have grown strong through adversity; but the course of the government cannot be therefore commended.

There is the more significance in this movement, from the fact that it was not suggested to them by the missionaries. The Indians themselves saw the need of more self-reliance, and they too proposed the plan which was finally adopted. Its originators had much opposition from their own people, both because it was so decided an innovation, and because it seemed impracticable. The missionaries greatly rejoice to see such a movement, but they have been very cautious about urging it; preferring that it should be the result of a strong conviction of its necessity on the part of the Indians themselves. The result has proved the wisdom both of the Indians and of the missionaries.

This community is the strongest and most efficient of any, and the church is the only one of the eight that does not have almost constant oversight from some one of the missionaries.

Whatever may have been the belief of any Home Missionaries in this Territory before coming here, no one of these believes that "the Indian is to be exterminated" either by the hand of man, or the judgments of God. We expect they will remain among us, and increase rather than diminish. Neither are we displeased at the prospect, for in looking over the ground we see plainly enough many good influences coming from them and helping us in our work. Their *example* as Christian workers is a good one. The love and the good works, especially from such a source, provoke to an increase of the same among us. The *restraining influence* of these christianized Indians on evil white men is very great. Without the work done by these Indian churches, our border population would have an *unlimited* field for licentiousness and intemperance. Now there is a noticeable restraint, making the work of the Home Missionary far easier. The good done in this way is increasing each year, as the work among the Indians is carried farther along and even beyond the frontier. The *sense of security* is increased. The Christian Indians are a *protection* far more effective than any number of troops. No hostile bands could by any possibility get through this cordon of Christian fortresses before the alarm was given. The fact that there is this barrier in the way prevents all attempts, and so we till our farms and sleep without a thought of fear.

These are some of the indirect benefits which we now reap from the work done by "the American Board." Not many years hence there will be a more direct joining of forces. We may see all of these churches, and others yet to be formed, united in the same Conference and Association, giving and receiving aid through the same Societies; thus proving that the work is one, even though a part had their origin as foreign and a part as home missions.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. A. L. Rankin, Tulare, Tulare Co.

Breaking Ground.

This is a small village, five months old, on the Southern Pacific Railroad, about equally distant from San Francisco on the north and Los Angeles on the south. The country is sparsely settled as yet. Nearly all the government land is taken up by pre-emptors and homesteaders, many of them young men who were soldiers in the late war. Few of their families have arrived.

The company's policy is to build up but one large town in each county, and Tulare is their town for this county. It is the end of the division, where

the operators of the road change, and where are the round-house, shops and hotel. We meet in the depot, by courtesy of the railroad officials, till we can do better.

The greater part of my audience, of fifty or more, are farmers. We have driven over the plains, visiting from ranch to ranch, and inviting all to the church and Sabbath school. Some of the people and children come nine miles, and have not missed a Sabbath. In the Sabbath school we have an average of forty-five scholars, and I hope soon to see sixty. We greatly need Sabbath school papers and a good library suitable for boys and girls of fifteen years and upwards. If some

good brethren would send us from 75 to 100 volumes of such books as Mr. Hoyt of Boston publishes, we will make a good use of them.

My nearest Congregational minister on the north is 186 miles distant; on the south, 220 miles. Santa Barbara, on the Pacific Coast, over 150 miles westward, is the nearest in that direction. Several denominations have their representatives living here, but there are no organizations. The Congregationalists have the largest number.

We have a soil of unsurpassed fertility, only waiting a solution of the irrigation question, when it will support a dense population. There is water enough near, but no irrigating ditches cut yet. The U. S. land office took in over \$1,000 a day last month, for lands sold in this county, besides the pre-emptions and homesteads. This shows the estimate put upon our valley for farming and fruit-growing, when the means of irrigation are provided. No part of California has more need of the gospel than this valley shut up as it has been till now from all Christian influences.

NEVADA.

From Rev. F. R. Girard, Reno, Washoe County.

Obstacles.

I am well satisfied with my mission, for though these new settlers are poor, they receive the message of salvation with joy and gladness. Great difficulties everywhere beset the path of a Congregational minister in this moral wilderness, and perhaps there is no State where our churches will meet with more obstructions than in Nevada. Another church, when this State was in its infancy, sent their best men with a leader to occupy the field, and they have churches in almost every city and town. Some of their ministers are bitterly opposed to our polity. After

my predecessor left, there was no minister for two months, and others stepped in and reaped the harvest, taking those who had been with us. We have a good Sabbath school—the largest here—numbering from seventy to eighty, with a new library costing \$125, and a good place of worship, (the school-house) and the largest Protestant congregation—not of the rich and fashionable, but the poorer class.

COLORADO.

From Rev. E. B. Tuthill, Georgetown, Clear Creek Co.

Irrepressible Conflict.

Our Sabbath school, but a little while ago very promising, has fallen into sore tribulation. “The irrepressible conflict” is upon it,—*the negro question*. We opened our doors when we organized our school, inviting freely all classes among us, poor, rich, white, African, Chinese. Quite a number of colored adults and children came in. Before long white children began to complain, and to leave us, and the reproach was hurled against us: “Nothing but a nigger school.” But we still live, and are going on; and if nothing more to our disgrace is charged against us, with the Lord’s blessing we will bear this, and prosper in the end, I trust.

What he Wants.

What I have been praying for, is to get a little band of young men, with the love of Christ and of souls in their hearts, and set them at work, and thus have a rallying point of Christian influence. There is nothing of the kind here as yet. Young men, we have here from all parts of our land; the very flower of our country; intelligent and enterprising. How to reach them and do them good, is the question before me, day and night. Nothing “sensational” will avail with them; they are too shrewd and discerning to be reached by pretense; it must be genuine

interest, downright earnestness, to move them. And not in a day, or week either; for that interest must be something whose sincerity and consistency time shall vouch for.

NEBRASKA.

From Rev. R. Gaylord, Omaha, Douglas Co.

Dr. Badger.

I share deeply your sorrow at the death of our beloved Dr. Badger—truly a bereavement to your Society and to hundreds of Home Missions throughout the land. Doubtless I feel his loss more keenly than many others, having for so many years been accustomed to look to him for sympathy and counsel in my work.

My first commission from the Society, in 1838, was sent me by him, and we once had the pleasure of welcoming him to our log-cabin home in Iowa. He was a large-hearted man. Love to God and man, love for Christ's cause and for those laboring to promote it, showed out so plainly in him as to inspire love in return, and a confidence in all his plans and counsels.

When I removed to Nebraska, in Dec., 1855, my commission from the Society was also sent me by him. It had the true ring: "Blow the gospel trumpet so loud that all the land can hear," was the key-note. When I heard that an incurable disease had put an end to his active labors, I felt that nothing could give me more pleasure than to visit him and converse about those things which were of common interest. But he is gone to his rest. May his mantle fall upon those who succeed him in office!

Last Sabbath, in the absence of Rev. Mr. Sherrill, I preached (by request) to our people in Omaha. Seven years ago on the same day of the month, I organized the First Cong. Church of Nebraska in this city, with nine members; and on the Sabbath following,

the second church at Fontenelle, with twenty-four members. I improved the late occasion to give a brief history of the church from its beginning; to review the way in which the Lord our God had led us, noting some of the changes time has wrought; and urging faithfulness to our motto, "onward and upward!"

KANSAS.

From Rev. C. S. Shattuck, Baxter Springs, Cherokee Co.

A Hard Field.

My Kansas brethren credit me with the honor of laboring in one of the hardest fields of the State. I certainly hope there are none much harder. We are on the borders, and near the corners of several of these half-settled States, and just outside of the Indian Territory, where there is for white men, certainly, less law than almost anywhere else. Then Texas is not far off. Besides, the land titles have been in dispute, so that the settlers are mostly squatters, who brought in little money, and now have still less, after their years of extra expense, short crops and poor markets, in this new country. But the better class of settlers will soon be coming. With the filling up of the regions beyond, these lands will be in greater demand. The Lord has here already some of the very salt of the earth, and these little churches will become a power, if they are only nursed in this day of their weakness and trial.

Must Leave It.

With my tendency to lung disease, I dare not pass another winter in this prairie country; and with my last year's experience of the fever and ague, I am very willing not to pass the summer here. Once more in working condition, I hope to continue so, by taking a field, in Missouri or Arkansas, on the Ozark plateau, with its pure

air and water, and sheltering hills and forests. Nearly six years ago I came down to Neosho, Mo., 100 miles away from any other Congregational minister or church, and seventy miles beyond the nearest railroad. I am ready to do the like again somewhere else; should the Lord open the way.

—••—
*From Rev. A. M. Richardson, North
 Lawrence, Douglas Co.*

Hard Times.

There has been unusual want among our people the past season. The hard, long winter, and stagnation in business, have pressed heavily. Several have stayed away from church for months, for lack of suitable clothing; and others were only able to come, as we have divided with them our own. This we have been enabled to do, to some extent, through the thoughtful, Christian liberality of a good lady in Royalston, Mass., who by a box of excellent clothing, contributed greatly to our comfort, and the relief of others.

One brother, with a family of four small children, came to me in the spring, saying they were really pinched for food, and could not get enough to eat. Many of the farmers were forced to live on corn bread and pork most of the winter. But the spring brought comfort and hope to many who had passed through sore trials.

Weekly Giving.

We have inaugurated the plan of weekly contributions, for the support of the gospel. The congregation entered heartily into the plan, even the children pledging their pennies, and thus far all promises well. They have, with scarcely one exception, paid dues promptly, and I think some come more regularly to church, so as not to fall behind in their weekly gifts. The amount paid in this quarter, is *more than double* that of the same months of last year, though the times are

harder, and money more difficult to obtain; and I believe it has been done with greater ease and cheerfulness, although we were then enjoying a glorious revival.

MINNESOTA.

*From Rev. J. D. Todd, Granite Falls,
 Chippewa Co.*

Starting Anew.

After an unusually cold and fatal winter, when all nature seemed gray, still and dead, God's sun shone on this, one of the Eden spots of Minnesota, and a wealth of beauty and verdure cheers and delights us. Even so God's grace has cheered us as a people. He has heard prayer and sent his renewing Spirit, greatly reviving the church. Backsliders are reclaimed, and some souls we trust led to Jesus. The people generally have had their attention turned to the great subject, and have been led regularly to the house of God. A backslider of thirty-four years returns to his Father's love, a vigorous, consistent and influential laborer in the vineyard.

Two families living five miles away in opposite directions, once active in the East, but backslidden, were reached and brought to the house of God, and there is good reason to hope that both may be fully restored. Secret and family altars have been erected, and we have cause to bless God for what he hath wrought.

A beautiful new library given us by the Cong. Sabbath school of Woburn, Mass., through the Hon. J. G. Pollard, has been a great attraction and has proved of real value. Gifts of clothing, etc., from good ladies at the East, have made us glad.

We worship in a rude hall 20 by 30 feet.—an "upper room" only sheeted and sided, with no plaster or paper; entirely bare. Yet in it we have been enabled to rejoice in God and to be quite comfortable. We need a house

of worship, but most of the people are exceedingly pressed to obtain the necessities of life, and we do not see it possible to begin the work now.

Your missionary with his large family lives in a small house of only two rooms, with lintel roof, and sided up with no internal finishing—all in the rough, on a piece of government land. Here, with a prayerful desire to accomplish more during the four years to come than in the past of my ministry, I am studying in the corner of a closely packed bed-room, with library spread against the low wall. More prayer, more pastoral work, more pungent and spiritual preaching, is my aim for the future.

IOWA.

From a German Missionary.

German Gratitude.

I have to write a letter of acknowledgment to you for one barrel of clothing, which we received through the disposal of the dear Society, few weeks ago. If words written in letters had to show the gratitude of German

brethren, when they receive these unmerited gifts, it would be a poor show, as most of us are unable to express our feelings in words, at least in writing. And the respected donors have really in our behalf to look for acknowledgment to the passage, Matth. 25: 34-40. But as far as I am able to express my gratitude, I wish to say in harmony with the feelings of my wife, that we cannot enough estimate the kindness of friends in the East, who take so much care to provide necessities for the Home Missionaries in the West. Especially the German brethren have cause to look at this gift with peculiar feelings, as they, in a strange country among strange people are treated just like their own, and I am always sorry to hear from any one, who complains of partiality in this country.

This gift was very valuable for us, though the trowsers had first to be shortened before they did suit me, and also a new overcoat, and ladies' dresses and blankets—everything is of value to us, and some cash connected with the clothing was so suitable as the point to the letter i.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

CONSOLIDATION.—One of the embarrassments which the Am. Cong. Union has been called to encounter, has been the habit of independent action on the part of churches and conferences in the aid which they have given to feeble churches. After sending money directly to these churches, they have naturally excused themselves from contributing to the Treasury of the

Union. The poor churches have called upon the Union to supplement the action of these independent contributors and pay the "last bills" on the house of worship. The Union being limited in its field of supply, and consequently limited in its resources, has responded to this call as far as possible; but at best has made an unsatisfactory exhibit at the close of the year, because it has been thus used to supplement the disconnected work of the churches.

What was done independently of the Union was attended with the following disadvantages:

(1.) It was not duly credited in any

record of the benevolent contributions of the churches.

(2.) It was not secured against loss, in case the aided church proved a failure.

(3.) It had few, if any, of those guards and securities which are given by the "business forms" which the Union uses.

The Trustees of the Union were often embarrassed by being called on to appropriate money to a church in a district where, so far as their receipts indicated, the churches took no interest in the work. These evils have been appreciated at the West, and there an effort is now quite generally made to avoid them. The necessity of united action is also becoming better appreciated at the East. The General Conference of Maine, at its recent meeting, adopted unanimously the following preamble and resolution:

"In view of the importance of the great work of furnishing our feeble churches with suitable houses of worship, and in view of the necessity of having the work conducted systematically, and on safe principles,

Resolved—That our churches be advised to act in connection with the Am. Cong. Union, in whatever they do to supply our feeble churches with houses of worship; and that the churches which have recently received aid from the conference, or from the churches of our State, or which may hereafter receive aid, be requested to acknowledge the same as a 'special' contribution from the American Congregational Union."

PIONEER WORK.—Last year the officers of the Union became satisfied that it would soon be important to have a church at Olympia, Washington Territory. It was ascertained that Olympia is to be one of the termini of the North Pacific Railroad, on Puget Sound. Learning that the Roman Catholic house of worship was for sale, the Trustees purchased it, and held it in reserve for the use of a Congregational church whenever such a church should be formed. A Congregational church

was organized in April of the present year, and Rev. Dr. Atkinson writes that the fact that there was a house of worship of which they could avail themselves, was an encouragement to them to start at once, and so was one of the points on which the existence of the church *hinged*. The "cradle" was ready.

Other points on the North Pacific Railroad have already received attention. The Rev. Hiram N. Gates, the efficient pioneer in the employ of the American Home Missionary Society, sends the following paper: "At a meeting of the First Cong. Church of Detroit, Minn., held May 31st, in their new house of worship, it was resolved, That the thanks of this church be most cordially expressed to the Am. Cong. Union, for the kind, prompt, and generous assistance which they have rendered us in our effort to build us a sanctuary. May the blessing of the Lord attend and guide them in all their labors of love!"

The Society for the Promotion of Col- legiate and Theological Education.

Rev. H. Q. BUTTERFIELD, D. D., Sec., 62
Bible House, New York.
SAMUEL HOLMES, Treas., 255 Pearl St.,
New York.

The Society held its thirtieth annual meeting at Bridgeport, Conn., June 10-11, the President, Hon. Wm. A. Buckingham, in the chair. The sermon, able and practical, bearing directly upon the work, was preached by Rev. Z. Eddy, D. D., of Chelsea, Mass. It is to be published with the doings of the Society.

Thayer College, Kidder, Mo., and Pacific Theo. Seminary, San Francisco, Cal., were put upon the list. The latter is now represented upon our field by Rev. W. C. Pond; and both himself and his cause are heartily commended to all the friends of Christian learning.

Rev. William M. Taylor, D. D., and William Allen, Esq., of N. Y., Prof.

George E. Day, D.D., and Henry C. Kingsley, Esq., New Haven, were added to the corporation. The officers of last year were re-elected.

The financial year covered but seven months and a half; yet the receipts were more than \$74,000.—a larger sum than has ever been raised for this cause in the same number of months.

The colleges under the Society's care made encouraging reports, several of them having been blessed with revivals.

RIPON COLLEGE, Wis.—The President says: "The last year has been one of great religious prosperity in Ripon College. The meetings have been fully attended and very interesting. The benefits of Bible class instruction have been very clear; especially in dispelling error and in the spiritual growth of Christians. There have been a large number of hopeful conversions, and among them many of the most promising students in the college classes."

CARLETON COLLEGE, MINN. — The President says: "During the last few months, the special work of the Holy Spirit has been manifested in the hopeful conversion of several students who give promise of usefulness in the world. During the whole year the religious atmosphere about the college has been healthful and invigorating. Daily and weekly prayer meetings have been regularly sustained."

Here is part of an article in *The Independent* of June 19, entitled "The Mites of the Million." It discloses the "capital error" we commit in the way we build colleges and in the way we cultivate, or fail to cultivate, the general benevolence of the churches. The whole article should be read and heeded by every church in the land: "The \$800,000 contributed by the Virginia Baptists for the endowment of Richmond College is an offering so large, when measured by the ability of those who have made it, that the ques-

tion naturally suggests itself, 'where did they get the money?' The answer is partly furnished by *The Religious Herald*, of Richmond, whose editors have been foremost in the collection of the endowment:

"Hundreds and thousands of the poor of our churches did what they could for this cause, and the aggregate of their contributions has made a large sum. At least \$50,000 of what has been raised has come from persons each of whom might very plausibly have put in the plea that, as he could do so little, it was hardly worth while for him to subscribe at all. The small but cheerful gifts of the multitude have made a magnificent sum."

To the endowment of colleges, the building of churches, and all the various enterprises of magnitude attempted by Christians, the poor are rarely expected to contribute. The money for these purposes must come from the rich men. The poor have the gospel preached to them; but the poor are not themselves called upon to help in preaching the gospel. This is a capital error, as our Baptist friends in Virginia have discovered and demonstrated.

Congregational Publishing Society.

Rev. ASA BULLARD, Sec.

MOSES H. SARGENT, Treas., Corner Beacon and Somerset Streets, Boston.

This Society held its *forty-first* annual meeting in May. It has never had occasion to review a more active and prosperous year in its benevolent work.

It is to be noticed that the Congregational Publishing Society is an agency that supplements a deficiency in the number of preachers. With 600 more churches at the opening of the year than we have available ministers, with over 100 new churches a year and less than fifty net gain in our list of ministers, it is evident something should be done to furnish a gospel that can be had without a pulpit and sermon.

Hence our work in scattering a printed gospel and planting Sabbath schools, where we cannot furnish preachers.

During the year past the Society has given away tracts, papers and books for general distribution and for Sabbath schools, to the value of \$12,836.38. The donations have been made in about 850 places, mostly in the West and South, but some in every State and Territory, in the British Provinces, and in some foreign countries.

These donations should be vastly increased. For we add annually to our new settlements an amount of territory equal to 1,200 of the average townships of Massachusetts. And if religious literature and Sabbath schools, are not furnished in these new districts, they will fail largely of receiving the gospel. No Congregational church or Sabbath school should neglect an annual offering to fields so large and needy and important for the future, as are those designed to be covered by this Society.

Looking forward twenty-five years, who can foretell how many churches and other strong, Christian agencies will be working for the heathen through the American Board in the 850 places where this Society has planted and nurtured its germs, the year past!

We should be propagating a constituency to support our great Benevolent Societies, as they will need and ask Congregational support twenty-five years hence. We recently did this thus:

A minister came into our office and spread out a large section of one of our Territories, as his parish. With his pencil he indicated nine churches, where five new Sabbath school libraries were needed. Then, with a curve, he showed the growth of settlements last year—thirty miles, and marked eight new centers where preaching was needed. But with a force of only five ministers and nine old churches, they could not very well hold for Christ an annual growth of thirty miles. The Sabbath school must do it, for the present. The man went back with

twenty-six libraries. In a few years each of our seven Benevolent Societies will be collecting funds on this very field, and our investment of \$400 will prove wonderfully profitable for every Christian work.

The Society has recently made an arrangement with General S. C. Armstrong, Principal of the Normal and Agricultural Institute, Hampton, Va., by which an edition of the Well-Spring will be printed there from our stereotype plates, each week, for circulation in the South. This will be a great joy and profit to the masses of Freedmen, now so ambitious for the knowledge of books, and so needing the knowledge of Christ.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 15 Cornhill, Boston.

In a work like that in which the American Education Society is engaged the faith of men is more tried than in many other works of benevolence. The results of such an enterprise are in the distance. In all our earthly labors and cares this principle of faith and trust is more or less appealed to, though very different degrees of it are called into exercise in different cases. "Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and latter rain." But with the husbandman, it is less a trial of faith to sow, in the spring-time, the seeds which are to ripen in the summer and bring forth their harvest in the autumn, than it is to plant the tree which must grow for years before it produces its fruit. But in these common labors of the tiller of the ground, there is this grand compensation as a reward of faith and patience, that when the tree is grown, and has reached the fruit-bearing condition, it does not spend its force in a single year, but reaches on in its life, and blesses the

man who planted it and his children after him.

Now something like the same law of compensation runs through the whole work of the Education Society. If one wishes to see the fruit of his benevolence at once, if he have no patience to wait, this is not the channel through which he will wish to operate. He can do good and see the results at once, and it is well to do good even on such conditions. But to take a young man, when his character is forming—fresh from the farm or the shop, with all the uncertainties that hang about him, and carry such an one through a ten years' course of education, to prepare him for what is to come afterward—this is like planting a young tree and waiting long for the fruit. The young man may die before he completes his course of education. It may be found that he is not fitted for the life of a scholar, and after a few years he may retire in weariness and disgust from the path which he has chosen—or he may break down in character, and prove himself unworthy of the confidence which has been reposed in him. Such cases as

these do occur and must occur in this imperfect world. And therefore it is a long trial of faith and patience, when such a young man begins this course of culture.

But as a simple matter of fact, only a small proportion of them fail, and when they have finished their studies and entered upon their life work, then you have the compensation which comes from the fact of living men, trained and prepared, who in ordinary cases are to work on through long years and bless their generation.

In consequence of these general conditions, it has always been true, that the Education Society has not been strictly a *popular* cause. Thousands of people cannot rise to this way of doing good. And it has been equally true, that with many thoughtful far-sighted Christians, it has always been a favorite cause. And it may be asserted, without hesitation, that what would be called *incidental loss*, is as small in an enterprise like this, when properly guarded and conducted, as in almost any enterprise that can be named.

MISCELLANY.

Letter from Rev. Jeremiah Porter.

[Our readers will be glad to hear once more from this beloved veteran in the Home Missionary work, whose name has honored the roll of this Society much of the time for forty years. His last commission was for work in Brownsville, Texas. There he was appointed Post Chaplain to the United States army, and afterwards transferred to Fort Sill, Indian Territory, from which place he writes us as follows:]

The fact that *The Home Missionary* still comes to me by way of Brownsville reminds me that I have not yet told you that, as an eagle stirreth up her nest and beareth away her young, so I had led me to a new nest.

The world seems to know as little of this place as it did of Fort Dearborn where, as the missionary of your Society, forty years ago this month, I preached my first sermon in Chicago from the words, (John, 15: 8,) "Herein is my Father glorified that ye bear much fruit." The longitude of Fort Sill is 99° west; its latitude, 34° north; lying between Texas and Kansas, 150 miles west of the Missouri, Kansas and Texas Railway. This road, about 900 miles long, connects St. Louis and Galveston. One of my early Chicago friends, in whose unfinished store-loft I lodged and held my Sunday school in 1838, and other millionaires of that city, have advanced liberally of their

money for this road, all but ten miles of which was built when we came up from the Rio Grande in February. Denison, a town of six months, at the north end of that gap and four miles south of Red River, has sprung up more wonderfully than any city of our land. Substantial buildings of brick and stone already adorn that Texan border town. Here I find nine companies of soldiers, seven of which are Freedmen. We were pleased to be ordered by Gen. Augur to this headquarters of the 10th Cavalry, because we could thus co-operate with the Home Missionary Society and the American Missionary Association in their efforts to elevate and christianize the recently emancipated. We are happy in teaching evening classes of these soldiers. Many are anxious to learn, and make good progress. Women are beginning to come to school with their husbands. Mrs. Porter will open a school for the children of officers, beside the aid she gives me in these evening classes. The post commander and other officers and their families take an interest in our Sabbath worship and schools. For both these we need a chapel, and design petitioning government for one. Beautiful building stone is quarried within half a mile of the fort; our quarters, barracks, stables and hospital are all built of this stone. I am sure if Congress knew our condition it would gladly make an appropriation for a church. Near the quarry is the Kiowa Indian Agency. The agents and teachers are Friends, trying wisely and with apparent success, to carry out "the peace policy." One chief has brought in to Mr. Tatum, agent here, in the past four years, eighteen women and children who had been captives among the Indians. In return our troops at Cencho, Texas, are ordered to give up 100 women and children who were captured a year since. Mr. Tatum's successor, Mr. Haworth, is sanguine

that the giving up of these prisoners and of Santanta and Big Tree, now in state-prison in Texas, will prevent all hostile raids by the tribes of his agency. It is pleasant to go into the agency school and see forty Indian children learning English under charming Christian influences, and to know that on Sunday they are studying the uniform Sunday school lesson, as we are in the fort, — the Indian ponies tied meanwhile to the school-yard fence and their blanketed riders sitting in the room listening to the children's lessons. About 5,000 Indians — Kiowas, Comanches and Apaches — come to this agency for their supplies. Once a fortnight rations of flour, coffee, sugar, pork and beef, are issued to them. They then swarm like bees about us. Some 200 cattle are weighed out to them bi-monthly, on foot, and each party of a half-dozen follow their quota of cattle and shoot them down on the prairie. The scene is as exciting as a buffalo hunt. And to a novice it seems wonderful that in shooting 200 cattle in two hours (horses and men looking like flying Arabs), men are not shot, or speared, as well as beasts. These tribes, now receiving enough to support them comfortably, have but little inducement to hunt; consequently they bring in few furs and live an idle life. It is less expensive thus to feed and commence the work of education with these wards of our nation than to fight and kill them, and much more in the spirit of the divine Peacemaker.

The last *Home Missionary* that reached me brought the obituary of Dr. Badger and of my early co-worker, Rev. N. C. Clark, which leads me to ask with grateful wonder: Why am I spared in the field? A year ago I met brother Clark, at the Illinois Sabbath school Convention, at Aurora, in the midst of the field of his forty years' labor, little thinking he would reach home before me. He, Dr. F.

Bascom, and myself, were rejoiced to see that where we had so long ago labored, such a host of young men had entered into our labors, while we were permitted to repeat the message that first flashed over the telegraph wire from Washington to Baltimore: "What hath God wrought!"

From Another Veteran.

[Rev. A. J. Parker, of Danville, province of Quebec, sending his subscription for *The Home Missionary*, for four years more, writes as follows:]

I should be sorry indeed to miss your valuable periodical. For something above forty years I have been the recipient and reader of *The Home Missionary*. For a few of these years I held a commission from your Society; but it was found that Canada was not United States Territory, and we must be left out in the cold—to act independently or seek fellowship elsewhere. Something has been done, and is still done in 'cold Canada.' Would it were ten times as much!

For the last three years I have been so disabled as to withdraw from active pastoral labor, and for the last half year have been a prisoner in my house, by reason of a fractured hip and attendant disease.

In my seclusion, after forty-one years of active service in this one field, I rejoice that the Lord called me to the work, and to such a field; and it does my soul good to learn how the like work is going forward in the vast opening fields in my native country.

God speed the work which you are called to supervise!

Decease of Rev. H. S. Clarke.

By Rev. J. W. PICKERT, Superintendent.

Rev. H. S. Clarke, lately Home Missionary at Williamsburg and Genoa Bluffs, Iowa, died May 26, 1873, aged 35 years. He was born in New Hampshire, March 8th, 1838; was educated at Dartmouth College and Andover Theological Seminary; preached at

Raymond, Wis., then at Baraboo, when he married in 1865.

He preached in Williamsburg and Genoa Bluffs four and one-half years with eminent success. Many young men were there converted to Christ, and houses of worship were built on both his fields during his pastorate. His was a sweet, loving, Christian spirit that reminded one of the beloved disciple. On his return from the County Sabbath school Convention he was taken ill of typhoid pneumonia, and after twelve days passed peacefully away.

He said, "Life is very pleasant to me, but if God wills it, certainly I am ready to go, and repeated a few words of the hymns, 'I would not live away,' and 'The Lord my pasture shall prepare.'"

Among his last words were these, to his sorrowing wife, "Pray for me that my faith fail not."

He leaves a noble Christian widow, who writes, "In such separation and utter desolateness there is only one ray of comfort,—'it is God who hath done it, and he knows best.'" The churches are very deeply bereaved and almost unconsolable. May this sad providence prove rich in blessings to them!

Beecher's Yale Lectures.

Many hearty expressions of thanks from Missionaries all through the West have come to us, for the generous gift of the Yale Lectures for 1872, from Deacon SAMUEL HOLMES.

We are happy to say that a few friends in the Broadway Tabernacle Church, of this city, have enabled us to mail to the same brethren *The New York Tribune's* report of the course for 1873. This report, though not so full, nor in so good form for preservation, we know will be gladly welcomed by those who enjoyed and profited by the previous volume. In their behalf, we tender our grateful acknowledgments to the thoughtful donors.

APPOINTMENTS IN JUNE, 1873.

Not in commission last year.

Rev. John B. H. Hewitt, Rocklin, Lincoln, Pen-
 rin and South school-house, Cal.
 Rev. George A. Jackson, Leavenworth, Kan.
 Rev. Thomas Nield, Quincy and out-stations,
 Minn.
 Rev. A. J. R. Smith, Exira and out-stations,
 Iowa.
 Rev. Howard S. Thompson, Bowen's Prairie,
 Iowa.
 Rev. T. B. West, Talleyrand, Franklin and Sev-
 enty-Six, Iowa.
 Rev. James Watts, Whitehall and Shelby, Mich.
 Rev. John M. Baugh, Bloomington, Ill.
 Rev. James Hodges, Shirland, Ill.
 Rev. Corbin Kidder, Poplar Grove, Ill.
 Rev. George R. Entler, Osceola, N. Y.
 Rev. Huntington Lyman, Triangle and several
 out-stations, N. Y.

Re-commissioned.

Rev. William R. Butcher, Albany, Or.
 Rev. Orville A. Ross, Lockeford, Mokolumne,
 Poland, Waterloo and Grant district, Cal.
 Rev. Nathan Thompson, Boulder, Col.
 Rev. Charles H. Emerson, L'Eau Qui Court
 County, Neb.
 Rev. Lauren Armsby, Mound City, Kan.
 Rev. Isaac Jacobus, Junction City, Kan.
 Rev. James B. Parmelee, Winfield, Kan.
 Rev. Oliver P. Champin, Fairmont, Waverly,
 Chain Lakes Center and Rutland, Minn.
 Rev. Philip Peregrine, Hebron, Butternut Valley,
 Belgrade and Goshen, Minn.
 Rev. Alva D. Roe, Lakeland, Minn.
 Rev. Edward C. Starr, Waseca and out-stations,
 Minn.
 Rev. William M. Weld, Marine, Minn.
 Rev. William L. Coleman, Spencer and Gillett's
 Grove, Iowa.
 Rev. John H. Covey, Grant, Wiard, Crosby and
 Center, Iowa.
 Rev. Leroy S. Hand, Polk City, Iowa.

Rev. James M. Hudson, Bradford, Iowa.
 Rev. Josiah W. Peet, Fontenelle, Richland,
 Washington and vicinity, Iowa.
 Rev. James W. Harris, Evansville and Cooksville,
 Wis.
 Rev. William C. Hicks, Kilbourn City, Wis.
 Rev. Horace H. Hinman, Ironton, Lavalie and
 Carr Valley, Wis.
 Rev. James Jameson, Muscoda and Avoca, Wis.
 Rev. James W. Perkins, New Chester, Pleasant
 Prairie and Lincoln and Jones school-houses,
 Wis.
 Rev. Henry C. Simmons, Oakfield, Wis.
 Rev. George Smith, Genesee, Saylesville and
 out-station, Wis.
 Rev. Jonas Denton, Georgetown and vicinity,
 Mich.
 Rev. Robert Hovenden, Hersey and Reed City,
 Mich.
 Rev. Lewis M. Hunt, Jackson and Sandstone,
 Mich.
 Rev. William H. Osborn, Augusta and London,
 Mich.
 Rev. William P. Russell, Memphis and out-
 station, Mich.
 Rev. Levi P. Spelman, Portland, Mich.
 Rev. James F. Taylor, Saugatuck and Douglass,
 Mich.
 Rev. Daniel Callahan, Billings, Ozark, Robinson,
 Hopedale, Marionville and Republic, Mo.
 Rev. Harvey G. Murch, Lamar and Barton, Mo.
 Rev. Henry N. Baldwin, Wyand, Ill.
 Rev. Darius Gore, La Harpe, Ill.
 Rev. Benjamin F. Haskins, Elmore and Victoria,
 Ill.
 Rev. J. F. Smith, Beecher, Ill.
 Rev. Lewis Wilson, Montgomery, Hart Town-
 ship, Oakland City and Union, Ind.
 Rev. Merit S. Platt, Franklinville, Newfield and
 North Vineland, N. J.
 Rev. Samuel F. Porter, Columbus, N. Y.
 Rev. David E. Prichard, Rome, N. Y.
 Rev. Thomas Watson, Wilmington, Keene Flats
 and Upper Jay, N. Y.

RECEIPTS IN JUNE, 1873.

MAINE—

Freeport, Mrs. Sarah C. Hobart,	\$10 00
Grand Isle and South Hero, Cong. Chs.,	
by Rev. O. G. Wheeler,	15 00
Kennebunk, Union Cong. Ch., by Rev.	
W. E. Darling,	51 12

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas.	
N. H. M. Soc. ;	
Bennington, Cong. Ch. and	
Soc.,	\$23 00
Concord, South Cong. Ch.,	15 43
Exeter, Dr. W. Perry,	30 00
Greenfield, Cong. Ch. and	
Soc.,	11 50
Henniker, Cong. Ch. and	
Soc.,	100 00
Plymouth, James McQuesten,	
in full, to const. him a L. D.,	50 00
Thornton's Ferry, W. J. Rockwood,	218 98
	4 50

VERMONT—

Burlington, R. W. Francis,	50 00
Georgia, On account of Legacy of Mrs.	
Susan G. Bliss, by H. M. Stevens,	
Trustee, and	150 00

Lower Waterford, by J. C. Emery,	
Treas.,	27 15
Peacham, Legacy of Rev. L. S. Watts,	
by J. N. Watts, Ex.,	200 00
Sutherland Falls, L. Chatterton,	124 00
Vergennes, On account of Legacy of	
Ann E. F. Smith, by J. D. Vermilye,	
Ex.,	750 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by C. Demond,	
Treas.,	8,025 00
Great Barrington, First Cong. Ch., by	
J. Dewey, Jr., Treas.,	51 25
Haverhill, A Friend,	800 00
Newton Center, W. H. Wardwell,	200 00
Plymouth, Ch. of the Pilgrimage, by T.	
Gordon, Treas.,	34 76
Rowley, Cong. Ch. and Soc., by Rev.	
L. H. Blake, to const. B. P. Mighill a	
L. M., \$38.10; Mrs. Sarah W. Cressey,	
to const. B. Cressey a L. M., \$30,	68 10
Sheffield, First Cong. Ch., mon. con.,	
by J. N. Dickson,	7 00
South Hadley, Mt. Holyoke Fem. Sem.,	
by Elizabeth Blanchard,	150 00
Springfield, "Unabridged,"	1,000 00

Williamsburgh, First Cong. Ch. and Soc., by W. A. Hawks, to const. Rev. J. F. Gleason a L. M., 42 05
 Worcester, Union Cong. Ch., by E. Whitney, Treas., 100 05
 Unknown, 44 20

RHODE ISLAND—

Barrington Center, Mrs. Eliza Ide, to const. her a L. M., 30 00
 Bristol, First Cong. Ch. and Soc., by Rev. J. P. Lane, of wh. from Mrs. Maria De W. Rogers, \$300; Miss Charlotte De Wolf, \$300; Ladies' Miss. Soc., \$35; others, \$41.30, 466 20
 Slatersville, Cong. Ch. and Soc., \$30.43; W. H. Seagrave, \$25, by W. H. Seagrave, 55 43
 Tiverton Four Corners, Cong. Ch. and Soc., by Rev. A. F. Clarke, 6 00

CONNECTICUT—

Cheshire, Legacy of Mrs. Eliza A. Bull, by A. F. Prentiss, Ex., 500 00
 Derby, First Cong. Ch., by L. D. Sanford, Treas., 23 50
 Ellington, Erastus Talcott, Green's Farms, Cong. Ch. and Soc., by E. Beers, Treas., 26 00
 Greenwich, Mrs. Huldah Sniffen, Goshen, Cong. Ch. and Soc., by H. P. Marwin, 37 21
 Hartford, Legacy of Miss Betsey Bliss, by H. J. Bliss, Adm., 10 00
 Killingworth, F. H., 89 15
 New Haven, First Ch., by J. C. Ritter, Miss Elizabeth Robinson, 344 28
 New London, Second Cong. Ch., by W. H. Chapman, 3 00
 Norwalk, First Cong. Ch., by E. W. Stuart, of wh. \$30 from Rev. S. B. S. Bissell, to const. Howard H. Bissell a L. M., 384 00
 Norwich Town, N. T. Boswell, Old Saybrook, Ladies' Home Miss. Soc., by Mrs. M. Shipman, Treas., to const. Mrs. Henry S. Hart a L. M., 75 00
 Ridgefield, First Cong. Ch., by E. Jones, Treas., 455 50
 Stratford, Ladies' Sew. Soc., by Mrs. R. W. Bunnell, (freight), 86 00
 Talcottville, Cong. Ch., by Talcott Brothers, 5 00
 West Chester, a Friend, 165 25
 1 00

NEW YORK—

Received by J. C. Holbrook, D.D.:
 Ashville, Cong. Ch., \$4 00
 Jamestown, Cong. Ch., to const. Rev. E. Corwin, D.D., a L. M., 31 20
 Rev. E. Corwin, D.D., to const. Hon. A. Hazeltine a L. M., 30 00
 Napoli, Cong. Ch., 5 00
 Spencerport, Cong. Ch., 4 00
 Syracuse, J. C. H., 10 95
 85 15
 Antwerp, Cong. Ch., by J. A. Canfield, 24 00
 Brooklyn, New England Cong. Ch., by J. W. Skinner, Treas., 21 58
 Plymouth, Ch., Jonathan W. Hays, Mrs. L. G. Hustace, 25 00
 Castle Creek, Fanny Dimmick, 10 00
 Keene Flats and North Elba, Cong. Ch., by Rev. T. Watson, 5 00
 Little Valley, First Cong. Ch., by Rev. C. L. Mitchell, 9 00
 New York City, on account of Legacy of Mrs. Nancy Girard, by P. Richards, Ex., 1,000 00
 Thomas Ritter, 25 00
 Poughkeepsie, John Hamilton, 1 25
 Prattburgh, Mrs. L. Waldo, 10 00
 Rushville, First Cong. Ch., by Rev. S. C. Leonard, 11 65
 West Brook, Rev. S. N. Robinson, 5 00

NEW JERSEY—

East Orange, Grove St. Cong. Ch., mon. con., by R. D. Weeks, 3 20
 Jersey City, First Cong. Ch., by W. Jay Hunt, Treas., 126 41
 Lodi, Cong. Ch., by Rev. F. A. Johnson, 24 45
 Newark, Philip Johnson, 1 00
 Orange, Trinity Cong. Ch., by J. L. Halsey, 181 89
 Plainfield, Master James Hughes, 1 05
 Rahway, John Morrison, 7 78
 Vineland, Mrs. E. D. Goodrich, 10 00

PENNSYLVANIA—

West Spring Creek, First Cong. Ch., by Rev. S. Rowland, 5 00

VIRGINIA—

Hampton, Bethesda Cong. Ch., by Rev. R. Tolman, 27 50

NORTH CAROLINA—

Alleman, Miss E. W. Douglass, by Rev. E. Adams, 5 00

OHIO—

Greenwich Station, W. M. Mead, Madison, Abel Kimball, to const. Mrs. Carrie N. Kimball a L. M., 30 00
 Ravenna, Mrs. G. W. L., 5 00
 Windham, Cong. Ch., by T. Wales, Treas., 25 75

INDIANA—

Hart Township and Montgomery, Cong. Ch., by Rev. L. Wilson, 5 55

ILLINOIS—

Received by Rev. M. K. Whittlesey:
 Dallas City, Cong. Ch., \$15 00
 Danvers, Cong. Ch., 35 35
 Fremont, Cong. Ch., 26 00
 La Fayette, Mrs. Ward, 2 00
 Pittsfield, Cong. Ch., bal. of coll., 11 00
 Mrs. Elizabeth Carter, 10 00
 Odell, Cong. Ch., 23 16
 Viola, Cong. Ch., 3 50
 126 01

Aurora, First Cong. Ch., to const. Dea. J. Dewey, N. Odie, I. N. Howell, A. Small and W. J. Strong L. Ma. (erroneously ackn. in December), \$149.15.

Chicago, Hon. Mark Skinner, to const. him a L. D., 250 00
 Chicago, Hon. E. C. Hammond, of the New England Cong. Ch., to const. him a L. D., 100 00
 Clifton, Cong. Ch., by Rev. C. L. Watson, 22 75
 Joliet, Mrs. M. L. Keniston, 1 00
 Lamelle, Cong. Ch., by Dea. R. B. Frary, 11 25
 Lanark, Cong. Ch., by Rev. L. H. Higgins, 15 00
 Loganburg, First Cong. Ch., by Rev. F. W. Wallace, 5 00
 Ludlow, First Cong. Ch., by Rev. A. E. Everest, 5 00
 Malden, Cong. Ch., by E. N. Page, to const. Rev. J. H. Dixon a L. M., 53 00
 Mendon, Mrs. M. Platt Cottrell, 5 00
 Plymouth, Mrs. Mary Colton, 4 00
 Princeton, Sabbath School of the Cong. Ch., by Mrs. H. L. B. Atwood, 4 50
 Quincy, First Union Cong. Ch., by E. K. Bull, Treas., to const. Rev. L. Dickerman a L. D., 126 26
 Sterling, Cong. Ch., to const. Rev. E. W. Clark a L. M., 30 00

MISSOURI—

Hannibal, First Cong. Ch., by M. L. Pierson, 27 00

MICHIGAN—

Received by Rev. L. Warren :	
Corinth and Paris, Cong. Chs.,	
by Rev. N. K. Everts,	\$10 00
Eastmanville, H. S. Taft,	75
Grand Rapids, Cong. Ch.,	300 00
Standish, Second Cong. Ch.,	7 00
South Boston, Rev. S. McKinney,	10 00
Traverse City, Cong. Ch.	50 00

377 75

Received by Rev. W. B. Williams :	
Alpena, Cong. Ch.,	\$100 00
Canandaigua, Cong. Ch.,	30 00
Cooper, Cong. Ch., coll. in	
part,	12 50
Dundee, Cong. Ch.,	11 00
Edwardsburg, Cong. Ch.,	5 00
Goodrich, Cong. Ch., coll. in	
part,	5 00
Grand Blanc, Cong. Ch., coll.	
in part,	6 50
Grass Lake, Cong. Ch., coll.	
in part,	37 00
Michigan Center, Cong. Ch.,	10 00
Ovid, Cong. Ch.,	10 00
Pine Run, Cong. Ch.,	5 00
Somerset, Cong. Ch.,	26 07
Summit, Cong. Ch.,	18 00
Union City, Cong. Ch., coll.	
in part,	38 16
Vermontville, Cong. Ch. coll.	
in part,	10 00
Vernon, Cong. Ch., coll. in	
part,	7 77
Webster, Cong. Ch., coll. in	
part,	18 30

320 30

Allendale, First Cong. Ch., by Rev. S. P. Barker,	31 00
Easton, Cong. Ch., by Rev. L. P. Spelman,	10 00
Jackson, Cong. Ch., by Rev. L. M. Hunt,	25 00
Morenci, First Cong. Ch., by Rev. J. T. Husted,	15 00
Nunica and Robinson, Cong. Chs., by Rev. H. Lucas,	10 00
Port Sanilac, Cong. Ch., \$3.90; H. Oldfield, \$1.50; Friends to Missions, \$9.60, by Rev. W. W. Robson,	15 00
South Boston, First Cong. Ch., bal. of coll., by Rev. S. McKinney,	50

WISCONSIN—

Received by Rev. H. A. Miner :	
Bird's Creek, First Cong. Ch.,	
by Rev. A. Pinkerton,	\$4 25
Lake Mills, First Cong. Ch.,	5 30
by Dea. M. N. Seward,	
Monroe, First Cong. Ch., by	
Rev. A. J. Bailey,	7 65
Pleasant Hill, Cong. Ch., by	
Rev. A. Pinkerton,	10 00

37 30

Avoca, Cong. Ch., by Rev. J. Jameson,	12 50
Dickoville, Cong. Ch., \$1.85; Jamestown, Cong. Ch., \$2.50; Mt. Zion, Cong. Ch., \$11.30, by Rev. N. Mayne,	15 65
Green Bay, First Presb. Ch., by W. I. Crandall, Treas., to const., W. H. Walker, W. H. Norris, and Hon. M. P. Lindsey L. Ma.,	
New London, First Cong. Ch., by H. H. Page,	98 60
Potosi, Cong. Ch., \$18; Waterloo, Cong. Ch., \$2.00, by Rev. J. M. Mitchell,	24 00

20 00

IOWA—

Received by Rev. J. W. Pickett :	
Agency City, Mrs. Mary La Force,	\$3 00
Bentonsport, Friends,	9 00
Extra, First Cong. Ch., by Rev. A. J. R. Smith,	12 00
Gilman, Cong. Ch., by Rev. S. J. Buck,	10 00
	10 50

Hillsboro and Salem, Cong. Chs., by Rev. J. S. Barris,	11 25
Iowa, A Friend, by Rev. J. P. Stoddard,	50
Lakeville, Cong. Ch., \$6; Spirit Lake, Cong. Ch., \$10, by Rev. J. R. Upton,	16 00
Logan, Cong. Ch., by Rev. G. G. Poage,	10 00
Mason City, Cong. Ch., add'l., by Rev. W. P. Bennett,	1 00
Montana, Cong. Ch., \$10; Children of the late Rev. T. R. Bixby, by Rev. E. Adams, 82c.	
Oaage, First Cong. Ch., by Rev. T. O. Douglass,	40 00
Sheldon, First Cong. Ch., by Rev. H. D. Wiard,	5 00
Webster City, Cong. Ch., by Rev. G. R. Ransom,	16 71

MINNESOTA—

Cannon Falls, Cong. Ch., \$8.23; Douglass, Cong. Ch., \$7.54; Granville, Cong. Ch., \$4.52, by Rev. E. W. Merrill,	30 29
Faribault, First Cong. Ch., by C. W. Andrews, Treas.,	8 75
Lake City, Cong. Ch., by J. W. Ray,	19 00
Minneapolis, Plymouth Cong. Ch.,	12 46
Northfield, Cong. Ch., to const. Dea. Andrew Lee's L. M.,	42 00
St. Charles, First Cong. Ch., by Rev. G. Ritchie,	9 55
Sauk Center, First Cong. Ch., by Rev. A. J. Pike,	7 00
Waseca, First Cong. Ch., by Rev. E. C. Starr,	1 25

KANSAS—

Dry Creek and Emporia, Welsh Cong. Chs., by Rev. H. Heas,	30 00
Highland, Cong. Ch., by Rev. A. S. McConnell,	6 00
Louisville, First Cong. Ch., by Rev. H. Huddle,	12 00
North Topeka, First Cong. Ch., by Rev. T. W. Jones,	29 00
Verdigris Falls, Cong. Ch., by Rev. L. H. Platt,	6 80
White City, Cong. Ch., by Rev. R. Farness,	5 00

NEBRASKA—

Ashland, First Cong. Ch., by Rev. A. Farwell,	22 17
Cedar Creek, Cong. Ch., by Rev. J. E. Lowes,	10 30
Osceola, First Cong. Ch., by Rev. C. C. Humphrey,	16 00

DAKOTA—

Yankton, First Cong. Ch., by J. R. Sanborn, Treas.,	8 18
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IDAHO—

Boise City, Rev. M. Eells, to const. him a L. M.,	30 00
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CALIFORNIA—

Haywood, Eden Cong. Ch., by Rev. T. G. Thurston,	10 00
San Mateo, Mrs. J. H. Warren,	1 15

HOME MISSIONARY,

109 50

\$19,175 41

Donations of Clothing, etc.

Brooklyn, N. Y., Ladies' Soc. of Ch. of the Pilgrims, by Mrs. L. W. Allen, boxes and cash,	\$1,856 50
Fitchburg, Mass., Home Miss. Soc. of the Calvinistic Cong. Ch., by Mrs. Franklin Brown, a barrel,	62 54

New Haven, Ct. Ladies' Home Miss. Soc. of First Ch., by Miss H. A. Tucker, Sec., two boxes,	
Ladies' Sew. Soc. of North Ch., by Miss Julia E. Uford, a barrel,	
Home Miss. Soc. of Dwight Place Ch., by Sarah C. Daggett, Sec., a barrel,	
Ladies of College St. Ch., by Mrs. H. A. Carrington, Sec., a barrel,	
Sabbath School of the East Cong. Ch., by F. H. Bristol, a box of hymn books,	
College St. Ch., Rev. Samuel W. Barnum, two copies of "Romanism as it is,"	
New York City, N. Y., Mrs. Mary Parker, a box,	
J. W. M., for Missionaries' Libraries, a set of Scott's Commentary, and	
South Boston, Mass., Ladies' Benev. Soc. of Phillips Ch., by Mrs. C. W. Angier, two barrels, a half-barrel and cash,	
Stratford, Ct., Ladies' Sew. Soc., by Mrs. R. W. Bunnell, a barrel,	
Whitinsville, Mass., Ladies' Benev. Soc., by Miss F. A. Batchelor, Sec., a box,	
Worcester, Mass., Social Circle of Salem St. Cong. Ch., by Mrs. D. L. Goddard, Sec., a box,	

Receipts of the Massachusetts Home Missionary Society, in June, CHARLES DEMOND, Treas.

From the Cong. Chs. and Soccs. of Amesbury and Salisbury Mills, Union,	\$30 00
Amherst, South,	9 25
Andover, Legacy of Jeanette M. Holt, by J. W. Smith, Ex.,	23 00
Ashland,	500 00
Attleboro, Second, to const. Rev. Samuel Bell a L. D. of A. H. M. S.,	12 00
Female Benevolent Soc. of Second Ch., to const. Mrs. Samuel Bell a L. M. of A. H. M. S.,	86 96
Boston, Shawmut, (prev. ack., \$1,000), by S. F. Wilkins, Treas.,	62 65
Union, by G. H. Davis, Jr., Treas., Vine Street,	688 55
Dorchester, Second, Sab. Sch. Class, F. B. P.,	41 10
Braintree, First,	25 00
Brimfield, by S. M. Lane, Treas., Coll. at Conference,	6 32
Cambridge, Ladies' Miss. Soc., Cambridgeport, Prospect Street,	10 00
Carver, North,	39 10
Deerfield, South,	44 50
Falmouth, A Friend, to const. Martha Freeman a L. M. of A. H. M. S.,	4 94
Greenwich, Ladies' H. M. Soc., by Mary Walker, Pres't., to const. Mrs. Frances Allen and Mrs. Eleazer Estey L. M.,	25 00
Hatfield, by John A. Billings, Treas.,	233 31
Holland, Ladies' Benevolent Soc., to const. Sarah L. Webber a L. M.,	23 06
Holyoke, Second,	43 19
Hyannis,	30 00
Hyde Park, by S. Coverly, Locominator, Evangelical,	68 25
Middlefield,	126 50
Mittineague, to const. Rev. H. M. Rogers a L. M.,	30 04
Newburyport, North,	10 00
Newton Center, First,	60 25
Royalston,	8 00
Somerville, A Friend,	40 85
Southampton, by B. N. Norton,	98 85

Upton,	\$1 15
Ware, First,	36 00
Waquoit,	5 50
Whitinsville,	1,990 00
Woburn, Ladies' Charitable Reading Soc., to const. Mrs. Alfred Carter a L. M.,	30 00
Home Missionary,	2 00
	\$4,596 13

Receipts of the Connecticut Home Missionary Society in June, JAMES L. CHAPMAN, Treas.

8 00	From the Cong. churches of Birmingham, by G. W. Shelton,	\$36 75
	Bolton, by Henry Alvord,	10 00
150 00	Bristol, First, Gentlemen's Assoc., by A. Norton, Treas.,	28 65
	Darien, by John C. Mather,	27 31
714 00	East Avon, by A. W. Thompson, Treas.,	16 00
	Farmington, by Wm. Gay, Treas.,	273 80
185 00	Greenville, by F. W. Carey,	43 63
	Haddam, by Rev. E. E. Lewis,	23 00
116 91	Hartford Center, add'l., by A. R. Skinner, Treas.,	108 00
	Middletown, First, by Henry E. Sawyer, Treas.,	57 10
101 00	New Britain, South, by Chas. Peck, Treas., to const. Catharine A. Stanley, Mary L. Stanley, Isabella E. Whaples, Mary A. Whiting and Mrs. Emma W. Clark L. M.,	1,184 75
	Norfolk, by Rev. Joseph Eldridge, D.D.,	126 59
	Old Lyme, by Mrs. J. A. Rowland, Treas.,	29 00
\$30 00	Redding, by T. M. Abbott, Treas., to const. Rev. Sidney G. Law a L. M.,	30 00
9 25	Rocky Hill, by T. D. Williams,	43 00
23 00	Union, by Rev. S. I. Curtiss, to const. Miss Ellen C. Curtiss a L. M.,	52 13
500 00	Wethersfield, First, add'l., by M. S. Griswold, Treas.,	2 00
12 00	Willimantic, by Rev. Horace Winslow,	126 13
86 96	Windham, First, by Wm. Swift,	33 09
	Windsor Locks, by J. H. Hayden,	143 48
62 65		\$3,474 92

Receipts of the Ohio Home Missionary Society, in June, F. C. SESSIONS, Treas.

	From the Cong. churches of Ashtabula, by H. Bassett,	\$50 00
	Belpre,	300 00
	Brighton, by Rev. Q. M. Bosworth,	7 50
	Columbus, First,	400 00
	Cincinnati, Seventh St.,	180 00
	Vine St.,	125 00
	Coolville,	25 00
	Cornerville,	8 83
	Gomer,	38 65
	Hammar,	264 34
	Hamden, by Rev. W. Potter,	10 86
	Kelley's Island,	16 39
	Lowell,	6 33
	Marietta, First,	254 65
	Second,	8 50
	North Fairfield, by Rev. J. L. Collier,	40 00
	Oberlin, First, by H. Hulburd,	48 78
	Randolph, by W. J. Dickinson,	10 00
	Ruggles,	2 50
	Springfield, First,	80 00
	South Amherst, add'l., by Rev. A. D. Barber,	1 00
	Twinsburg, by Rev. T. E. Monro,	39 00
	West Farmington, by Rev. J. B. Davidson,	6 20
		\$1,823 53

THE Home Missionary.

AUGUST, 1873.

CONTENTS.

	PAGE		PAGE
PRESIDENT WOOLSEY'S ANNIVERSARY SERMON.....	85	MINNESOTA.—From Rev. J. D. Todd.— Starting Anew.....	97
THE DAKOTA INDIANS.....	92	IOWA.—From a German Missionary.—Ger- man Gratitude.....	98
CALIFORNIA.—From Rev. A. L. Rankin.— Breaking Ground....	94	AMERICAN CONGREGATIONAL UNION.....	98
NEVADA.—From Rev. F. R. Girard.—Ob- stacles.....	95	THE COLLEGE SOCIETY.....	99
COLORADO.—From Rev. E. B. Tuthill.— Irrepressible Conflict.—What He Wants.....	95	CONGREGATIONAL PUBLISHING SOCIETY.....	100
NEBRASKA.—From Rev. R. Gaylord.—Dr. Badger.....	96	AMERICAN EDUCATION SOCIETY.....	101
KANSAS.—From Rev. C. S. Shattuck.—A Hard Field.—Must Leave It.....	96	LETTER FROM REV. JEREMIAH PORTER.....	102
From Rev. A. M. Richardson.—Hard Times.—Weekly Giving.....	97	FROM ANOTHER VETERAN.....	104
		DECEASE OF REV. H. S. CLARKE.....	104
		BEECHER'S YALE LECTURES.....	104
		MISSIONARY APPOINTMENTS.....	105
		ACKNOWLEDGMENT OF RECEIPTS.....	105

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
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PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

"GO, PREACH THE GOSPEL."

Recd. 6/15/78.

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at *the earliest possible day*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS, AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired, *also*, to furnish the following particulars, viz.:

Population of the place.

Names of the church or churches, and preaching stations.

Number of communicants.

Average number of attendants on public worship.

Denomination and size of contiguous congregations.

Names and distances of the nearest Congregational churches.

Minister's full name and post-office address: Town, County, State.

Whether he resides on his field of labor.

Whether he has any other calling than that of the ministry.

Whether he is now, or is expected to become the pastor of the church.

His credentials.

The number of persons composing his family.

Total amount of salary proposed.

Amount pledged by the people, and how secured.

Whether the minister has, also, the use of a parsonage.

Whether aid is expected from any other source.

The least amount that will suffice from the A. H. M. S.

The amount received from the A. H. M. S. last year.

Whether a less amount will probably be needed next year.

Amount contributed to the A. H. M. S. last year.

Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledges for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its *Reports* and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions:

Boxes for Designated Families.

Let the association or individual proposing to prepare a box write to the Secretaries, at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is not desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing it intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . *Rom. x. 15.*

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No. 5.

OUR AUTUMN AND WINTER'S WORK.

WE are close upon the season of most mental activity and religious work. Ministers and churches, professional and business men, families and individuals are coming back from the summer's wandering and visiting to take up sober work. This vacation lull, this short respite from the ongoing of eager occupation has doubtless given new vigor. Even such as stayed at home and came through the summer with no special rest look on the cooler months as the time for increased mental and moral effort. Town and country, all the land over, this is the universal feeling. Book-clubs, reading-rooms, libraries, lectures, come to the front once more. Associations, conferences, conventions are meeting again, to revive the old or devise new and better means of good. Churches brush away the cobwebs spun in midsummer over their doors, and preaching claims a hearing with more of heart and hope. Suspended Sunday schools are re-animated; prayer meetings fill up and multiply; women's benevolent societies and sewing circles come together with fresh zeal; visiting the sick, the suffering, the sinful—all forms of church activity, of moral and philanthropic effort, greet cooler weather with an invigorated expectation. We need not defend this parceling out of the year. We only care to note and use the fact. It probably has roots some way down below the surface.

Shall Home Missions share this general impulse? Shall this Society enter on the season, as it ought, with power augmented, its enterprise emboldened, enlarging its work, aiming at more and accomplishing more, not only than in the summer, but than in any former autumn and winter? Standing at this threshold of the season, what is the wish, what the bidding, of the friends of the Society; the true-hearted supporters of the great Home Missionary work? Again and again we reiterate that this work can have no end while this country continues to grow. So long as its frontier is always forming and always receding; so long as its frontier population is poor and without churches; so long as this land is the asylum of nations emptying themselves upon its shores; so long as its immense energy of life hangs poised in moral suspense; and so long as, under God, it rests with Americans to save America or lose it, this work of Home Missions can have no end. It can know *no pause*. More than that. It can have no other limits than the magnitude of the na

tion and the interests at stake. American Christians cannot grow weary of it,—cannot tire of its appeals. Every glance at the map of their country, every glimpse of the swift-coming future of it will stir their hearts anew. They love Christ and mean to give the glory of this land to him. They love their country and mean to make it a land fit for their children and children's children to dwell in. Other single lands with stationary or lessening population, impoverished in soil and worn by ages of misuse, with national vigor disheartened and wasting, are doubtless worth saving. But *this* land, glowing with the morning's freshness, rich beyond compare in its virgin soil, and receiving upon its boundless area the multiplying vigor of all the nations—who measures what it shall be? Or who can measure the difference between its being against Christ or for him in the struggle for the rest of the world? We strike hands with British Christians, with German Christians, with Swiss and French Christians; yes, with Sandwich Island Christians, in making conquest of Asia, Europe, or Africa, or the islands of the sea. But the missionary work which shall save America must be done by American Christians. To them will be the glory or the shame. They, and they alone, are put in trust of this great land. Let us never forget that fact. Let it stand forever before us in all the grandeur and solemnity of it.

We come back then to our question. Standing here, on the threshold of another autumn and winter's work, shall this Society—representing so many of Christ's people, East and West—move forward, as it ought, with power augmented and enterprise emboldened, to an enlarged work, somewhat commensurate to the developing need? What is the will, what the bidding of its friends and supporters? We hope for an answer so immediate, so decisive, so practical, that our way shall be made plain before us. We beg for such an answer from every quarter.

From the West answers have begun to come. They began to be heard in the action of the State Associations of May and June. Michigan,—the noble State that last year with generous ardor carried up its average annual gift to this Society from \$3,000 to \$8,500,—resolved to take no backward step this current year; and, wisely refusing reliance on mere enthusiasm, once more set afoot the same effective system as before. We have little fear of any failure. Indeed, so sweet to the taste was such giving, that, but for the immediate need of Olivet College and Oberlin Seminary for \$30,000 at their hands, the churches co-operating with this Society would have set their mark higher than before. Illinois, following hard after Michigan, and determined on reaching self-support, “resolved” to do what even it had not dared to name, viz: to raise for the Society as much as it expends within the State. We look to this empire State of the West to prove its faith and promises by yet greater works than these. In place of its \$8,500 may come even more than the necessary \$18,500. Effective system carried out into details will do wonders. Iowa, with an average record of some \$3,000, undertakes now, at least \$6,000. And Kansas—young and ardent, poor but brave and hopeful, names \$2,500 instead of \$1,250. Of Indiana, we need not speak. Her time of ripe figs is not yet. Her fruit is mostly in the bud. The churches in that State, planted by this Society and nourished through years of weakness, are mostly now giving needed strength and effective service to missionary work through other channels.

Such was the action of the “Spring Associations” in the Western States.

Already we have seen indications that the answers from the "Fall Associations" there will not be less stimulating and vigorous. Wisconsin, Minnesota, Missouri, Nebraska, will not be less in earnest than their sister States.

Nor is this all: their action was not a spurt of momentary enthusiasm, evoked by fervid appeal and dying with the hour. These Associations represented fairly the constituency behind them. Their action expressed thoughts deepening for years. They voiced sentiments which have been maturing steadily in the Christian heart of the West. They gave vent to a fire of conviction shut up in the bones, and gradually growing intenser, that the time now is when the settled West should do, and can do, for itself and for "regions beyond" what New England and the East have been doing for half a century back. And who will be surprised that such thoughts and sentiments and convictions should take deep hold of the older West? Rather, who would fail to be surprised if they did not? Why should not Home Missions be dear to Western Christians? For it is not by the hearing of the ear that they know the strength of evil and the spiritual destitutions in new settlements. Their eye seeth them. They and their children have felt and suffered them. They are now coming perhaps to be well supplied. They are able to look upon a beautiful sanctuary, the city of their solemnities; to go about Zion, telling the towers thereof. And they *will* tell to the generations following what things God hath done for them, whereof they are glad. But they have not yet forgotten—they are too near the time of it—by what hardships, amidst what soul-hunger and nakedness and painful years of religious privations, and through what self-denials they or their immediate parents obtained these things they now enjoy, turning the wilderness into a fruitful field, and rearing on that such a noble Christian civilization. How can *these* men and women fail to appreciate Home Missions—that agency by which they were helped through their straits, by which their towns were saved from the barbarism of irreligion; and to which they largely owe it that their homes and their children are now securely defended within a Christian Sabbath, within a well-ordered, strongly religious public sentiment, within a pure and lofty and regular worship of God? How *can they* fail to appreciate that which once did this work for them, and is now called to do it for others near them; so little "beyond" as to be almost under their very eye? Yes! if Home Missions ought to lie closer to some hearts than others, they ought to lie closest to those at the West. If *any* believers are "debtors" to this sort of work, it is those who have been saved, and whose children have been saved by it to faith, to God, and heaven!

Thoughts like these have been fermenting at the older West, not less than at the East. And the whole is being leavened. We are glad to assure those brethren and churches who have long borne this work forward, that its supporters are henceforth to "come from the East and from the West," that their long patience is soon to be rewarded. If they sometimes feel half discouraged, before its expanding greatness, and the diminishing relative size of New England comes before them in half despondence, let them be cheered by this: that, unconsciously, New England has been and is creating a greater New England—stretching from Eastern Ohio and Michigan to Western Kansas and Nebraska—and training its believers upon her own laws of thoughtful purpose and religious sacrifice. A noble father charged of God with some grand work for humanity and deeply fervent in it may well console himself.

even dying, if privileged to devolve it upon sons of one spirit and thought with his own heart—sons whom he has trained through years of self-denial and pain. Thank God, New England is not dying—is not likely to die! But the steadfast friends of Christ in this comparatively diminishing East will find comfort, in presence of a work enlarging so much faster than their power, in the assurance that States, empires, of a future power vaster than hers, and now ready to be offered in sacrifice and service of the same faith as hers, have risen or are rising in that Christian West which she has been founding and training to enter into her labors with a spirit kindred to her own.

It is not to be forgotten amidst these felicitations, however, that even this older West may be easily overrated as to its real adjutant Home Missionary power. Laying out of view the fact that most of its churches are yet so young as to be occupied largely with self-providing; and the further fact that the physical requirements of newer communities are immensely absorbent of money, we are forced to see that from Michigan westward much of this older West is owned elsewhere. Non-residents suck its vital juices. It is only gradually working into self-possession. Its farms, railways, mines, are mortgaged abroad. Its splendid cities are the blossoming out of capital held in older sections. The borrower is servant to the lender. Such a community must yet be cramped. We are not to expect what otherwise were possible. The spirit may be willing. To will is present, but how to perform? That older West declares its willingness,—has formulated that into a resolution,—has partially wrought that during the year past, into an accomplished fact; and will so go forward, we believe, for years to come, under the stress of deep convictions, keeping step to the exulting music of advancing wealth and power; but—it will not yet go before the still older East. On this, Home Missions will still depend for their main strength. It would be fatal were churches and brethren here to decline the task; it would be next to that, were they,—because the frontier is receding further and further from them, or because other churches and supporters have been raised up between—to fail of giving it richer and warmer help every year, as the work itself grows and their own means are greater. Without the West the East must fail. But the West is equally inadequate without the East. It must be East *and* West,—in glorious unity and splendid Christian rivalry, each doing its utmost. Nothing else and nothing less will enable us to give America to the Lord Jesus, packed with living churches from sea to sea. The American Board, we are told, is already compelled to explore the West—to search among these Home Missionary churches, for its missionaries to the nations. But we look eagerly on to the time when this whole land—with its magnificent wealth consecrated, with its globe-encircling commerce bringing it into contact with every human habitation; with its tremendous magnetism of universal and equal liberty, with its sublime enthusiasm of humanity, with its electric population surcharged with the gospel and the laws of Christ—shall preach that gospel and those laws in the world's ear, shall itself be that mighty missionary whose ministry of love and service shall bind the world's heart to him.

Our ministers come largely from poorer families; at all events, from those in moderate circumstances. Not often are the homes of wealth crowned with such honor. And the poorer churches will be, as they have been, the conservers of the heroic element in our Christian history. Trained in the daily school of self-denial for their faith, fathers and mothers are readier to surrender son or

daughter. Called to sacrifices in order to secure themselves churches, men and women can furthermore hardly fail to require that *the truth* be preached there. We look then to these Home Missionary churches, not only to be conservers of the heroic spirit, but also the staunchest conservers of the truth as it is in Jesus. And the visible fact bears out our expectation. One cannot go among Western Associations or churches, without receiving a deep impression that, to them, more than form is substance; and that the substance is in request. The life is more than meat; and "the life," the essentially vital, is in demand. Their eager work makes these churches eminently practical. A straight line is the shortest distance between two points, and these brethren have little leisure to follow "the line of beauty." Too much is waiting. Too many things are preparing. Forms are profane when they impede results. Methods of statement, technicalities of doctrine, of polity, are not so precious as a soul, or the reaching of hearts. And yet, just because it is this reaching of hearts, this saving of souls, this evangelizing work that is especially so pressing our brethren there, we find them intent on that truth which is the wisdom and power of God unto salvation. The higher orthodoxy of the future, the intenser valuation of Christ's name, and the more sensitive instinct to whatever threatens it, may come out of the West. The old cry of "looseness in doctrine," "swerving from the faith," will have this crushing answer. The Christian atmosphere enveloping those Associations, those churches, those ministerial brethren, whom one will meet in any round among their annual gatherings; the communion seasons, full of what has lived over from that "upper chamber" hour; the prayer meetings, where to more than two or three the Lord fulfills his promise of a manifested presence—all testify to the deep vitality of their faith, and the strong hold that Christ and his words have on their inmost life.

If then, our churches, East and West, are to stand together in this great work of Home Missions, as we have just written, this also comes to us in a most cheering way—that alike they have one Lord, one faith, one baptism. They utter the same prayer. They preach the same Word. They sing the same praise. There is no difference. They bow together at the feet of the same adored Redeemer.

"Though sundered far, by faith they meet
Around one common mercy seat."

Does it occur to any reader, that we have been led off from our theme of the winter's work? We have but been preparing the way for that work. We have been seeking to ensure more of it for Home Missions. From East and West, we ask more than was ever done before in any fall and winter. We ask pastors and churches, individually, to take home this question: whether, if brought within the operation of *system*, their efforts would not treble past results? We all believe in the energizing power of system. Why risk the year's gift to so grand a cause as this, so necessitous and critical an interest, on the casualties of hap-hazard? Is it right to leave it to the mercy of the elements? Ought not *system* to preclude such danger—*system* so thorough, ransacking, persistent, that no man, woman or child in the congregation, shall be left ignorant of this work or unsolicited to its support? System, pervasive but divinely gentle, which shall elicit the utmost possible present and ensure yet larger future returns. Strong churches, or weaker churches—is there one among the whole number whose own spiritual energies and life could not be

broadened and intensified by being made to know what this work is, how sublime in its purpose! how rich in its results! Is there a pastor whose ministry can be discharged up to the standard of "well done, good and faithful servant," unless he personally rises to the height of this great argument and carries his people with him?

For many years this Society have made grateful mention of "those women which labored with it in the gospel;" which also have here followed Christ and ministered to him of their substance. Their "benevolent circles," "sewing societies," are now to organize afresh. While engaged in their work—so blessed in its fruit to hundreds of our missionary families—we beg the privilege of reciting to them "Inasmuch as ye have done it to one of the least of these my brethren, ye have done unto me." May we not also enlist their aid in one thing more? For it largely rests with them, in ultimate decision, to determine just how much money shall flow to this treasury. *Our work must be enlarged. More churches must be organized. More preachers must be sent into the field. The providence of God in this nation shuts us up to it. The women in our churches—the Marys and the Marthas—women that love Christ, can secure an ample supply of money for it. Their word is law; their love constrains.*

We might stop here; but of "winter's work" who forgets prayer? Now, this mighty instrument comes to fullest use. Now, its power is tested. May we not ask, shall we not find that pastors, churches, students, pious youth in Christian homes whom Christ might so honor as to put them into this ministry, faithful women, Home Missionaries and their wives—all, who love our Lord and have access to the throne of grace,—take up this cause into their work of prayer this season, as in no former year? A plentiful harvest of the field waves over this vast land. Are not the moral fields white unto harvest? Oh that such prayer might go up as should rend the heavens! Let it ascend! From every part of the land, let it ascend! For, what are we, what our societies and missionaries and churches, except we have the blessing of God?

THE PIONEER WORK.

By REV. OLIVER EMERSON, of Iowa.

[The writer of the following article speaks from actual experience. For twelve years he has been one of the most self-denying and efficient pioneer missionaries of this Society. The churches of Iowa owe much to his labor and influence. Many souls gathered into Christian fellowship and spiritually edified, that else had been scattered and lost, will be jewels in his crown hereafter. Those interested in the pioneer department of our Home Missionary work will be glad to see these mature views of Mr. Emerson, whether they entirely agree with him or not. We invite special attention to his forcible statement of the difficulties that beset this part of our enterprise, for want of suitable men.]

I see occasional complaints that the Home Missionary Society does not do all it might and should, in the way of exploring new territory and planting and fostering churches *in the infancy of settlements*, but leaves the credit and the profit of pioneer service chiefly to other denominations. I have often said

that while there is truth in the statement, that all the work is not done by us that might be, the failure is not with the Society. I will state where, in my view, the difficulty lies.

1. Our ministers are all educated to attach chief importance to a settled pastorate, the regular supply of a single congregation. They have devoted eight or ten of the best years of life to acquiring the love and habit of study. From the beginning to the end of their course, they were taught by professors and older ministers, that the highest mental and spiritual culture were of the first importance. Now this work of exploring new territory, and planting and fostering churches in it, cannot be well done, unless one enters upon it as a main business of life. It demands such discernment of character, such familiar acquaintance with the circumstances of the people in a new country, as can only be acquired by years of observation and experience. Very few are willing to give the time and money for a thorough education, and then give their lives to a service that largely involves the sacrifice of those cherished habits, and opportunities for personal improvement. In my own missionary life, no sacrifice can for a moment compare with this. Absence from my family, exposure to the vicissitudes of climate at all seasons, the frequent lack of comfortable food and lodging, with very indifferent health, are most serious deprivations; but the loss of my books and of the opportunity to use them, which this itinerant work involves, cannot be estimated in gold and silver.

The most of this pioneer work of different denominations is done by men whose opportunities for culture have been limited, and who have no literary tastes and habits to sacrifice. They move among men in the common walks and are in some respects all the better fitted to reach and move the masses. They have been trained to business, to physical labor, and hence can better meet the rough experiences of a new country, than if their habits had been formed in the seclusion of college and seminary life.

2. I think that no more of the service is performed by us, because it is not properly estimated. Those who encourage their sons to enter the ministry, do not wish or expect them to give their lives to such work as this. They wish those they love to do "the best work;" but their idea of the best work is the pastorate of a city church, or a professorship in college, or some other prominent post. Hence for these positions there are always men enough and to spare, while the work of preaching the gospel to the poor is deplorably neglected.

3. I think this work is not done more largely in our denomination, because in our new country, the people prepared to appreciate an educated ministry are so few and so widely scattered. All over the land are persons and families who want in the ministry the best culture which our colleges and seminaries can furnish. But they are so isolated that they cannot combine to sustain such a ministry. So they neglect the gospel, or enter other churches, and sustain such a ministry as is offered them.

4. This work is not better done, because the churches will not encourage those who are able and willing to do it. Almost every good man thinks his place an important one, however obscure and unpromising it may seem to others. So the man who sets himself to this work will be urged to turn from it. Men may be willing it should be done, but when each church has taken the pastor of its choice, there is nobody left fit to do *this* work.

5. This work is not more largely done, because of our faith in and attachment to home. Many men have left the ministry because their families would not consent to frequent removals, or that the head of the family should be absent as much as his highest usefulness required.

6. The Home Missionary Society cannot do all this work, because it must be done in the absence of advantages which money cannot purchase. The offer of any amount of salary will not create men of the right spirit, nor afford in a new country the comforts they and their families feel the need of.

And now, one or two suggestions to those who complain that the Society fails to do this part of its appropriate work.

1. Let their minds be settled in the conviction that this complaint is utterly without foundation. The Society has been always doing this work, and has wished to do it, *to the full extent of the means at its disposal*. This has been ever true of the Secretaries, the Executive Committee, the Agents and Superintendents, East and West, and (in theory at least) of the missionaries themselves. There is no difference of opinion, as to the *importance* of this work. The great difficulty is *to find suitable men willing to go and do it*.

2. The churches must abandon the idea that the world can be converted simply by making money and giving it to Missionary Societies. The foundation of all difficulty in regard to the spread of the gospel, is the low standard of *personal consecration* in our churches. The millenium will come when Christians are ready to go everywhere, preaching the gospel to the world as it is, instead of waiting for others to plant flourishing churches, and to give them and their friends places of comfort and respectability in them.

3. We must seek a better acquaintance and closer affiliation with those branches of the church that have educated most of their ministers in a different way from ours, and have thus supplied in part our lack of service in this direction. We need to revise our estimate of those denominations which have sent into the ministry very many good men, by methods which the public sentiment of our churches will not at present allow us to adopt.

4. Let us give the Home Missionary Society all the money we can spare, with the perfect certainty that they will devote it to this pioneer service, as fast as we raise up and educate men able and willing to perform it.

5. Let us never forget that the work Christ most desires to have done, and for which, in due time, he will pay the largest compensation, is of the humblest, hardest, obscurest kind. To clear away rubbish and lay foundations, is the special work for lack of which the world is perishing. The glory of his own ministry was, that he wrought miracles and *preached to the poor*. The miracles are no longer needed. But *the other service* is for all his followers, at all times, in all places, and by all the varied ministries of the Christian life.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. W. C. Merritt, Atlanta, San Joaquin Co.

"The Heathen Chinese."

You are aware of our warm excitement over the Chinese question. The mixed race of Californians are alarmed for "our Christian civilization." It is rather refreshing to hear infidels, vilest saloon keepers, Sabbath-breakers, drunkards, and the great mass who do not know that there is a third commandment, crying out, at "the impending danger to our Christian civilization!" The "danger" is real enough, but when these same complainers are evangelized that danger will be past.

However, the churches of California are coming to the rescue of our "Christian civilization," by marching to the front, and planting themselves upon the declaration that "Chinamen must be treated only according to the rule of Christian charity."

IDAHO.

From Rev. M. Ecels, Boise City, Ada County.

Church Organized.

We have organized ourselves into a Congregational church—the first in Idaho. Ten united in the organization—nine by letter, from as many different churches from Connecticut to Oregon—and one on profession of faith. She has been a Romanist, and had read the Bible very little if any, until I procured a German one for her. We organized without a Council, or assisting minister, or right hand of fellowship; as it was impossible to obtain any assistance. I think there are a number of others who will join us in a few months.

Sometimes it has looked a little dark ahead, and especially a short

time before we organized, but it has been plainly a case of duty, and so, after all, of happiness. Although the Red sea seemed to be directly before me and the mountains on either side, yet I thought the command was plain, "Go forward;" and even now the waves seem to be dividing a little. I think I enjoyed it fully as much as two years ago, I did that Sabbath morning in Mr. Beecher's church, with 1,500 or 2,000 communicants. When at Cheyenne in 1871, I heard Rev. J. D. Davis say that he had enjoyed work there, with all its loneliness, more than if he had been pastor of a rich city church in the East. I think I can say the same, although I have not seen a Congregational or Presbyterian minister for ten months.

WYOMING.

From Rev. J. Strong, Cheyenne.

Purified by Fire.

Some weeks ago, the subject of "the social evil" was taken up in our church, and the attention of the public was called to it. From the first it had cursed the town to a fearful extent, but not until lately have the citizens moved to correct it. At a public meeting it was insisted that the grand jury must take up the matter and make thorough work. They did it, and several of the keepers of vile houses were thrown into jail. They threatened to burn the town if the prosecutions were not discontinued; and one night, as the wind was blowing as only a Wyoming wind can blow, the threat was well-nigh carried out.

The very best possible point was chosen and fired, and only by a remarkable providence was the town saved, after one square had burned. This on the whole was a great benefit, as it caused men to show their colors.

Some of the fearful were in favor of stopping all action. But most felt that a crisis had arrived, and the question was to be settled whether the roughs or the authorities should rule. The latter immediately issued an order giving the roughs just four hours in which to leave. Many left, and others were locked up. The prosecution was then pressed vigorously; several of the worst houses are broken up, and there is reason to hope that all will be eventually routed.

Another change for the better is indicated by the fact that twenty-five per cent. of the liquor saloons have closed within the past few weeks. Still we have enough, one for every seventy of the inhabitants. One of the low "variety theaters" has closed also for want of patronage.

All these things show an improved tone of morals, and the growing influence of the churches.

NEBRASKA.

From Rev. T. Pugh, Fairfield, Clay Co.

An Open House.

The expense of putting house and stable in such order that I could live among my people, compels me to beg as prompt a remittance as possible. You would have felt the necessity of the outlay, had you been with us last April. Commencing on Sunday the 18th and continuing to the following Wednesday evening, without the slightest abatement, we had one of the severest snow-storms I ever knew of. It came unexpectedly, and we were very ill prepared for it, my small house and stable being unfinished. Exhausted by the labor of the Sabbath, I slept through the night, and when I awoke, the snow was two inches deep on my bed. My horse was covered with snow, and it was so cold and windy that he was almost dead. I managed to get him from the stable

into the house, in one end of which three feet of snow had dropped. We had not a dry garment in the house; the bed and bed-clothes were wet; our fire-wood was covered with snow, and we had no food for the horse. We were in this condition until Thursday morning, three-fourths of a mile from the nearest neighbor. The stable, only sixty feet from the house, we were not able to see during the storm. On Thursday morning we felt more thankful than ever for our preservation, and took great pleasure in seeing the face of the sun, and the face of a man once more. If such another storm comes, we hope to be better prepared to meet it.

— ♦ —
*From Rev. L. H. Jones, Lone Tree,
Merrick Co.*

Unsectarian Labor.

I commenced here with no church to call or support me, or to fall back upon. After three weeks' labor I gathered a church of thirteen members which was formally organized by your Superintendent, while I was holding service in a neighboring town. We have since had three communions, at each of which some were added, till we now number twenty-two. We call it the First Congregational church of Lone Tree, but curiously enough there is not a single member of it now living in town. All have gone out to homesteads in the country. Two men continue to do business here, but their families reside from three to seven miles away, where they generally spend their Sabbaths.

Still we have kept up here a morning service, a Bible class, and in connection with the Baptists and Presbyterians a union Sabbath evening service, the several pastors preaching alternately.

We also held a series of meetings in the Baptist house, the only house of worship in the place. They were

held for nearly three weeks, with very encouraging results. A number of leading citizens came out upon the Lord's side, and twenty or more desired an interest in the prayers of Christians and expressed a determination to serve God. Much good seems likely to be done by quickening religious interest, even if there should not be many conversions. I have little reason to expect any of the converts will unite with us, on account of their early training and social influences. The meetings have certainly been the means of grace to me, compelling me to crucify self, and put time, heart, and strength into an effort to lead to Christ those who, I felt morally certain, would be gathered into a communion that would be marshaled against as a church and people. But grace prevailed, and I have labored heartily, leaving the results with God.

KANSAS.

*From Rev. J. Scotford, Burlingame,
Osage Co.*

Good Opening for Work.

I found everything here greatly depressed. The meeting-house was a mere barn in appearance; it was leaky, smoky, cold, uncomfortable and dilapidated; the audience scattered, the social tide all against us. The other churches had been made home-like and comfortable, with special inducements to draw the young people. Our Sabbath school had run down, and was suspended.

But this dark picture is relieved. The church is warmly united, harmonious and hopeful. The membership have a good report of those without. We have a Sabbath school of thirty members.

To win back our audience and turn the social tide in our favor, our meeting-house must be repaired and made home-like and attractive. This will

cost over \$400; and where is the money to come from? We also greatly need a bell. One man here, not a church-member, promises to give \$100 towards one. Some of our Eastern people would do us and the cause good service if they would make up the amount. Will they not do it?

Burlingame is the county seat; is on the line of the Atchison, Topeka and Santa Fe railroad, and has the prospect of two other roads within a year or two. Its population is estimated at 1,200 to 1,500. It is central in the Osage coal region, and large quantities of coal are shipped to other parts of the State. It is a good point for a woolen, or cotton, or starch factory. A large three-story stone building, with steam engine, costing \$30,000, is ready on easy terms for some enterprising manufacturer. Send on such a one to help us!

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*From Rev. S. G. Wright, Burlington,
Coffey Co.*

Joy of Harvest.

I report three months of unusual interest, and I hope of marked progress to the cause of religion, and untold good to each of the co-operating churches.

Yesterday morning our house of worship was full, and temporary seats in the aisles were occupied. Our Sabbath school numbered seventy. I feel called upon to thank God for the perfect union to the end of the different co-operating churches; for the progress of the revival through the town, in which we trust that not less than 100 souls were subjects of the work; for the reconciliation of brethren; and for the numbers that have already made a public profession by joining the different churches.

So far as I know, sixty-five have joined the Methodists; twelve, the Episcopalians; six, the Baptists; and four, the Congregationalists. Others

we expect will unite at subsequent communions. One man and his wife who joined us, are a great treasure—in middle life, with a family of children, and in successful business, a most consistent and stable pair. It is a comfort to baptize such, and to hear their voices in the prayer meeting, and see their earnest countenances every Sabbath.

DAKOTA.

From Rev. G. S. Codrington, Dell Rapids, Minnehaha Co.

Roughing It.

Our faithful horse, after traveling nearly two thousand miles in six months, was disabled by getting "sloughed;" that is, he got into deep soft mud, and in his struggles to get out, cut one of his fore legs badly. He is recovering, however, and we hope is not permanently injured. This "honorable mention" seems due to our horse, for his patient and brave endurance has been of great value in our work, and wife and I came to feel for him a real affection. But our work goes on. With a borrowed horse and buggy we went to fulfill an appointment at Flandreau for Sunday evening, nearly twenty miles, and arrived about sunset. The river was up, so we could not ford. There was only a little "dug-out" canoe, about ten feet long, in which to cross. We left our horse tied and fed, in the woods on the bank of the river, and I crossed in the canoe. I did not dare to take my wife with me, for I am not very skillful in managing such craft. But a young man teaching the Indian school knows the art, and I called him to our help. Mrs. C., who is not "nervous," lay down on our carriage robe, spread in the bottom of the canoe, and our kind friend very carefully and safely brought her over the rapid stream, though only about two inches of the canoe's sides were above water.

I preached that evening in "the store,"—a shanty twelve feet by fourteen, set up for trading with the Indians—to four young men, who have come out to build up homes for themselves.

The next morning we pulled our buggy through the stream, with ropes, swam our horse across, and came to Dell Rapids. A week ago yesterday, I preached here to about forty people in the house of Mr. Graves, which we have come to consider as a sort of "Congregational home." Here in the one room, fourteen feet by eighteen, containing two beds, a cook-stove, a provision cupboard, a melodeon, a wash sink, a dining table and the other plain articles of furniture, and a sewing machine, which with the cover forms an excellent pulpit, we held our meeting, with boards and boxes for seats. At the close of the services *we organized a Congregational church* of seven members, including my wife and myself. I think we have made a good start, and others here are thinking seriously of joining our new enterprise.

At Medary, the chance for organization seems yet in the future, and must depend on the new comers this year. The congregations have numbered about eighteen; at Flandreau, those three or four young men, of good character, industrious, but of no religious training. They always treat us with great hospitality and respect. We feel perfectly free to spend a day or night there, though the only accommodations are the store before mentioned, and another shanty occupied by two young men. Food and shelter are freely given, and we enjoy their kindness. Mrs. C. and I slept in the store, on a straw bed laid on boards and boxes. To me, these experiences are common-place, for I have been three years on a whale-ship, and over three years a private soldier in the army, but they are new to my wife, and I

think I am not unduly partial in my admiration of her courage and endurance, during these six months.

IOWA.

*From Rev. R. Nurse, Mount Pleasant,
Henry Co.*

Despondency.

Just from England, homesick, depressed, I arrived here, and was told at the outset that there was no chance for a minister, the church was too poor to support one, and the members thought of closing the church. I found about 125 names on the church books, a Sabbath school of 100, with occasional public service. All were discouraged, and what wonder if I were hopeless! A more miserable Sabbath I never passed. In the morning I preached to about thirty dispirited people, and in the evening to a few more. Invited to remain another Sabbath, I deliberated, prayed, and consented. I found the prayer meeting woefully neglected. The few who attended sung and prayed in a minor key. I saw one good brother constantly about the streets, and thought he was neglecting his business. I have since found that he was about his Master's. He often said to me, "I think that if we could but get the right man, we should get on."

Turned to Joy.

After the morning service of the second Sabbath the church held a meeting, and astonished itself at the amount of salary it could raise for a minister. Invited to their pastorate, I accepted, determined to know nothing among them but Christ, and him crucified. Now the church is so crowded that scores go away on Sabbath evenings, unable to get standing room even. The spiritual work is greatly revived. Our social prayer meetings are the best I ever attended

anywhere. A ladies' prayer meeting is carried on with spirit. Young men and women are seeking Jesus. Wherever I go I am asked about salvation through Christ. The members are striving after a higher life. One hearer and supporter, before an indifferent skeptic, said to a friend, "If our parson don't stop this preaching, I shall have to be a Christian." I have no better hearer or truer friend. The despondency is gone. The Sun of righteousness now shines as brightly on this field as any. A few more weeds want rooting up, and they will perish under his rays. "This is the Lord's doing, and it is marvelous in our eyes." I am perfectly happy in my work, and I thank the Lord for leading me here.

*From Rev. E. C. Downs, Troy Mills,
Linn Co.*

Blessed and Needy.

We have been much blessed by a quickening of the Spirit. The hearts of God's children were warmed, and several have been inclined to unite in forming a Congregational church. To-morrow a Council of the neighboring churches will meet to advise, and assist in organizing. It is expected that fifteen or more will enter into covenant. The ladies have, already organized and in successful operation, a sewing society to assist in furnishing, and friends have commenced raising funds to build.

The want of a place of worship has been one of our great hindrances. We have been driven about, with no fixed abiding place, and to build is a necessity. The people are too poor to do it, and need assistance. Will not the churches help them to put up—not an expensive building, but only something that will answer their necessities? Such a gift would dispel the clouds that now lower very darkly over us.

WISCONSIN.

From Rev. R. Quaipe, Leon, Monroe Co.

Reminiscence of Winter.

The long and severe cold of last winter made the journeys to my out-stations difficult and painful. For a part of the time, my team, like all the rest, suffered from the horse distemper. For six weeks I had to walk to my appointments, preaching three times on the Sabbath, and walking from fourteen to eighteen miles, with the mercury from 10° to 26° below zero; and once it was 36° below, when I reached my home. My health suffered somewhat from this exposure, but I am thankful to say I did not fail in filling every appointment. I am suffering severely from rheumatism, following the immersion of four converts at nine o'clock in the morning, when the thermometer marked 22° of frost. They felt that they must go under the water, and I felt it my duty to meet their conscientious wishes. My family felt the cold badly. Our house, being new and unfinished, was very cold. It cost near \$40 for wood; but all the fire we could keep could not warm us. Early in December our whole winter's supply of vegetables froze up—a very heavy loss of our main supply of food, which we had hoped would keep us in good shape for four to six months. We could not replace them, even for money, and had to fall back on bread and dearer articles of food.

Warming Up.

Our congregations still increase, and God seems to be giving me the hearts of this people. There is much deep feeling, and we are holding union meetings with the Methodists, with very full houses every night, and thus far over forty have risen for prayers. Many of the roughest men in the region are evidently under serious impressions. People come in from eighteen miles around. I am doing my

share in two or three meetings daily. I hope to be able soon to report much of interest.

MICHIGAN.

From Rev. G. A. Pollard, Glen Arbor, Leelanau Co.

Meeting-House Wanted.

We are suffering for want of a house of worship. Several have pledged themselves for such sums as they can give, but most of the people are poor; many are new settlers, who having spent all to get here, can as yet hardly earn a livelihood for themselves and their families. We wish that some of the merchants of Western cities, that ship such immense quantities of flour, grain, etc., and wealthy merchants of the East, who are enriched by trading in these commodities, could understand the situation. We think they would be glad to aid in the work of erecting a church-building here. Christian men belonging to these steamers and vessels, continually passing and repassing, would be glad, as they come from Chicago and Milwaukee on their way to the straits of Mackinaw and the eastward, to see at Glen Arbor a church spire and hear the church-going bell, when here on the Sabbath. Christian owners, and members of the companies concerned in this navigation, would be glad of such influences upon their officers and sailors.

The English miner, willing to spend six days of the week in hard labor in the dark mines, furnishing the means of wealth for others engaged in manufacture and navigation, ought to have the privilege of spending one day in seven in the light of day; changing his apparel and meeting with his family, friends and neighbors, for the worship of God.

And is it not the part of humanity and Christian kindness, as well as policy, for his employers and those who

profit by his work, to assist in providing the means and place of worship, that he may be improved physically, intellectually and morally? What they expend in this way will not be lost. They will be sufficiently repaid in having better, stronger, and more faithful employees.

Shut In.

There are some inconveniences in being shut in here for five or six months of the year, and the "opening of navigation" is a joyful day for us. You can judge of the anxiety with which I inquired of the steward of

the first boat this season—the "City of Boston"—if he had a few lemons, and a little fresh meat to make a broth for our sick ones, and my misgiving as he replied that they had been so long in coming through the strait, they had none to spare. Mrs. P. and several of our children had suffered with chills and fever for some weeks. The captain's wife went with him to Chicago, and what was our joyful surprise to see her coming in, immediately on her return, with a package of lemons, which were so acceptable to our little daughter, sick and longing for some acid drink.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

THE GREAT NORTHWEST.—The explorations connected with the Northern Pacific railroad, and the facts published by the company, furnish a strong plea for enlarged liberality towards the church-building work. It is shown that the region through which the road passes has every requisite in soil and climate fitted to commend it to the best class of immigrants. Many of these are now on the ground and making extensive preparations, with ample means, not only for farming but also manufacturing enterprises on a large scale. They are asking help already, and will soon be needing it at many points. The liberal policy of the railroad company, as regards lots for building, makes it all the more desirable that the Union should be able to encourage those who settle there, with assurances of aid. Every dollar given for this purpose at this

early period will tell on the future of that splendid country, soon to be filled by an intelligent, enterprising population. The large English colonies that have come and are coming are understood to be of a class among whom immediate fruits may be gathered from Christian effort wisely directed. The church at Duluth, built by the aid of the Union, with its efficient pastor, Rev. C. C. Salter, is a good example of what will be wanted all along the line to the Pacific coast. Who will help forward the work?

CHURCHES WAITING FOR AID.—There are many such. They wish to build, but knowing that the Union stands pledged already to many applicants, fear to commence lest the needed aid should not be ready. These young churches lose much by delay when the time has manifestly come to build. Those who are there and ready to unite with them and to contribute liberally, find their ardor cooled by a year's waiting, or perhaps join some other enterprise that is seen to be going forward at once. A few thousand dollars given promptly will lend a new impulse

to the work of church-building, and will also greatly encourage and strengthen the faithful men and women who are bearing the heat and burden of the day in the field of Home Missionary labor. We can earnestly commend the case of these brethren that are ready to build so soon as they can be sure of the needed assistance to the attention of pastors and churches. Amidst all sorts of discouragements they are struggling on in hope. They are worthy of the sympathy and help they ask.

LEGACIES.—What shall a Christian, who is setting his house in order against the day when he shall enter into the rest of God, do with the property of which God has made him the steward? It is natural, especially to the better sort of minds, to desire that their usefulness to Christ's cause on earth may not cease, because they have gone to dwell with him. In what way can their wishes be more surely and effectually accomplished, than by providing for the establishment of one or several houses of worship, in which the Sabbath school may be gathered and the gospel faithfully preached for generations to come? Five, ten, or twenty thousand dollars, bequeathed to the Union for this purpose, will be nearly certain to afford to the Christian who has given it the unspeakable joy in heaven of seeing great numbers of ransomed ones coming home to the eternal Zion. Think of this, and make sure to thyself that joy.

Congregational Publishing Society.

Rev. ASA BULLARD, Sec.

MOSES H. SARGENT, Treas., Corner Beacon and Somerset Streets, Boston.

SEED AND FRUIT.—Three years ago a handful of settlers located in a pleasant valley in Washington Territory, 184 miles north-east of Portland, Oregon. The family altar went with

two families, and the best they could do for public worship was to have a Sabbath school. It soon filled the log-cabin, and then the log school-house.

Last June a church was the result, and Dr. Atkinson thus writes of its organization:—"Our route was over high hills and mountains and through valleys, the land of flocks and herds, reminding us of Jacob and the patriarchal life, carrying provisions and blankets for night camp on the mountain. . . . On Friday and Saturday prayer and conference meetings were held in the school-house. Yesterday (Sabbath) the brethren and friends from miles around met in the school-house for worship and Sabbath school, as usual, and to hold their first communion. It was indeed a high day for the little church of eleven members. Three were received—one, a lady from Barry, Maine, on the St. Croix. The deacons were ordained, and the fraternal sympathies of the churches were extended. This school has gradually drawn persons of several denominations together, who have finally felt so united in heart that *the church is the natural result*. These brethren need Sabbath school papers and other helps. The nearest church is at the Dalles, 85 miles. On Saturday afternoon a meeting was held at Y—, 8 miles away, in a hall, in which another brother has another school. They also need *Well Springs*, as also another good deacon, at a point 280 miles south-east. "I write you for the sake of these brethren, and for those whom they are teaching the way of eternal life." Of course we send them what they need, praying that the donations at these three out-posts may prove as handfuls of corn on the tops of those mountains.

The English colony at Yeovil, in the valley of Red river, Minn., began last spring to occupy their purchase of a tract, 12x14 miles. We sent to them a supply of Sabbath school literature,

and their pastor thus writes to Mr. Gates, our Home Missionary for the region:—"I beg to return you many thanks for your great kindness in giving us so many books for our school. It would not be possible for me to tell you how useful this grant is to us, or how much we value it."

A Home Missionary thus writes us from Nebraska:—"I must beg a donation of 20 copies of the *Well Spring*. We have paid for our little church, but it was the last straw on the camel's back. I am unable at present to raise a dollar. My people are poor homesteaders. Many of them are living in dug-outs."

A Home Missionary writes us from Michigan, under date of July 8th:—"We are greatly in need of a new library. We are poor and unable to raise money. Our books, what few we have, are getting old, and have been read and re-read. While we are a feeble church we sustain our school, but need books."

These are fair samples of our field, and the calls from it, and the fruit of our work. The Eastern churches have but a faint idea of the worth of the Congregational Publishing Society to these needy Western fields. Very often it must be a Sabbath school or no public worship, as in the Washington Territory case. And such schools are the germs of the coming churches. Will not some one, reading this, help us to answer several applications? It is a great thing for a school, a single class, or an individual, or a church even, to start a new church at the front.

The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, D. D., Sec., 62 Bible House, New York.
SAMUEL HOLMES, Treas., 265 Pearl St., New York.

The income of the Society for 1872-3 was \$76,818.16. This is the largest

sum it has ever reported. Now let all the churches give us a collection, and even a moderate proportion of those who are forming "a beneficent purpose" remember us, and we shall be able another year to report \$100,000,—which is not one dollar more than this cause justly requires.

Of bequests to colleges, the Springfield *Republican* says: "There are manifestly two or three principles to be borne in mind in the formation of a beneficent purpose. First, give to an existing institution, one that is making good its title to existence. Second, give in a lump, so that your alms will be felt at one point at least as a positive impetus to the cause of education, securing for your own name a monument that shall induce others to imitate you. Third, give in faith, not tying up the bequest by limitations that a few years will demonstrate to be folly. Cast your bread on the waters, and don't try to keep track of it by giving it string and drawing it in occasionally."

To these principles a fourth may be added: Survey the whole field, and try to find the place that needs your gift most. Mere neighborhood should not bias you. The greatest distance should not deter you. Have faith and courage to leave the beaten track, if necessary; and be sure to put the "lump" where "it will do the most good."

Of these that give through their hands and not through their wills, some give in lumps and some break the lumps. A number of our patrons distribute their gifts among our colleges in yearly sums of \$500, \$1,000, or \$2,000. There is one who has given to nearly every institution we have aided. He strives to give at a time the institution most needs his gift, and in a manner best fitted to lead others to give. It is probable that his \$20,000 have been the means of leading others to give thrice that sum. If others have fired round shot effectively, he

has used grape and canister quite as effectively. Both ways are right. We say to all who have the means: Give in the lump, or give in pieces; give by bequest, or while alive; *only give*. Use grape or solid shot, *but be sure to fire*. Here are our institutions: *Olivet*, Mich.; *Ripon*, Wis.; *Iowa*, Ia.; *Washburn*, Kan.; *Thayer*, Mo.; *Carlton*, Minn.; *Pacific University*, Or.; and *Pacific Theol. Seminary*, Cal. Every one is needy; every one is deserving; every one is commended by the proper authorities; and every one is organized into the life of our churches. No matter how much one may give them; he cannot make a mistake.

CARLTON COLLEGE, MINN.—*A gentleman in N. J. has given the college \$5,000 the interest of which he is to receive as long as he lives. This will work well both for himself and the college. Doubtless he will receive a higher rate of interest than Eastern investments afford; while the college can afford to invest the money and care for it, sure as it is some day to enter upon its perpetual use and enjoyment. Another gentleman has pledged the college \$10,000 for a beneficiary fund. He was to begin to pay the interest on it July 1. A lady in Cambridge, Mass., has given the college a valuable geological cabinet which is to be called "THE WILLIAM H. DUNNING CABINET," in memory of her deceased husband. Surely no more appropriate monument than this could be raised. Dr. ROBERT CRANE, of New Haven, Conn., has made the college a generous gift (to which other friends have added an equal amount) for philosophical apparatus.*

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 15 Corn
hill, Boston.

For fifty-seven years this Society has been engaged in the work of bringing

forward young men, of good character and promise, for the Christian ministry. During these years, it has given its aid to 5,989 men. From one-third to one-half of the Congregational ministers in this country received the aid of the Society, and more than half of all the foreign missionaries sent out by the American Board, from the first, were in like manner assisted. During the last financial year (from May 1st, 1872 to May 1st, 1873), aid was given to 361 young men, connected with 86 different colleges and theological schools, East and West. For a few years, this work has been steadily enlarging, and in the present condition of the country, there is the greatest need that this enterprise should go forward vigorously. We are giving now to our young men \$100 a year in four quarterly payments. Contributions from churches and individuals are earnestly solicited.

LEGACIES AND DONATIONS FROM MAY 1st TO JULY 31st, 1873.

LEGACIES.

Vergennes, Vt., Balance of Legacy from Mrs. A. E. F. Smith, by J. D. Vermilye, Ex.,	\$500 00
Peacham, Vt., Rev. L. S. Waits, by Isaac N. Waits, Ex.,	75 00
Millbury, Ms., Rev. Caleb B. Elliott, by A. Armsby, Ex.,	200 00
Boston, Mrs. Eliza Clapp, by W. T. Eustis, Esq., Ex.,	30 00
Maine Ed. Soc., Prof. J. B. Sewall, Treasurer, [Details in next report.]	225 58

NEW HAMPSHIRE—

East Derry, Cong. Ch. and Soc.,	16 50
Epping, Cong. Ch. and Soc.,	3 50
Gleason, Cong. Ch. and Soc.,	2 50
Haverhill, Cong. Ch. and Soc.,	12 25
Henniker, Cong. Ch. and Soc.,	13 00
Keene, Second Cong. Ch. and Soc.,	50 00
Littleton, Cong. Ch. and Soc.,	8 00
Newport, Cong. Ch. and Soc.,	10 00
Pelham, E. W. Taylor,	10 00

VERMONT—

Charlotte, Cong. Ch. and Soc.,	5 00
Chelsea, Cong. Ch. and Soc.,	11 00
Johnson, First Cong. Ch. and Soc.,	8 11
New Haven, Cong. Ch. and Soc.,	44 85
Newbury, Cong. Ch. and Soc., (addl.)	1 00
Powell, Cong. Ch. and Soc.,	13 50
St. Albans, Cong. Ch. and Soc.,	81 80
Sheldon, Cong. Ch. and Soc.,	6 00
Woodstock, Cong. Ch. and Soc., to const. Mrs. Julia Billings, Miss Laura Billings and Dea. S. Thompson, H. M.,	144 33
West Westminster, Rev. A. Stevens,	5 00

MASSACHUSETTS—

Attleborough, Cong. Ch. and Soc.,	30 70
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Anburndale, Cong. Ch. and Soc., S. P.,	20 00	RHODE ISLAND—	
Boston, Union Ch. and Soc.,	26 48	Prov'dence, Union Cong. Ch. and Soc.,	251 00
Vine St. Ch. and Soc.,	50 00		
P.,	5 00	CONNECTICUT—	
Samuel Carr, Jr.,	10 00	Bridgeport, Park Ch. and Soc.,	96 60
Belchertown, Cong. Ch. and Soc.,	25 00	Chaplin, Cong. Ch. and Soc.,	13 07
Brookline, Harvard Cong. Ch. and Soc.,	229 10	Chester, Cong. Ch. and Soc.,	27 00
Chelsea, Winnammet Ch. and Soc.,	29 90	East Hartford, Cong. Ch. and Soc.,	35 00
Clinton, First Evan. Cong. Ch. and Soc.,	37 67	East Hampton, Cong. Ch. and Soc.,	20 00
Dedham, First Cong. Ch. and Soc.,	57 73	Farmington, Cong. Ch. and Soc.,	56 17
Gloucester, Evan. Cong. Ch. and Soc.,		Morris, Cong. Ch. and Soc.,	7 96
to const. Mrs. Marilla Ford, H. M.,	54 14	Meriden, First Cong. Ch. and Soc.,	25 00
Huntington, Cong. Ch. and Soc.,	6 88	Milford, Cong. Ch. and Soc.,	15 59
Hyde Park, Cong. Ch. and Soc.,	20 85	Norwich, Second Cong. Ch. and Soc.,	81 56
Haverhill, North Cong. Ch. and Soc.,	34 00	Broadway Cong. Ch. and Soc.,	120 25
Rev. E. W. Allen,	5 00	New London, First Cong. Ch. and Soc.,	126 16
Heath, Rev. C. Fifield, (Refunded Loan),	5 00	New Haven, East Cong. Ch. and Soc.,	6 00
Lee, Cong. Ch. and Soc.,	100 00	Northfield, Cong. Ch. and Soc.,	26 46
Lancaster, Cong. Ch. and Soc.,	49 79	Plymouth, Mr. George Langdon,	10 00
Marblehead, A Friend,	2 00	Poquonock, Cong. Ch. and Soc.,	10 33
Newburyport, Whitefield Cong. Ch. and Soc.,	36 51	Redding, Cong. Ch. and Soc.,	15 14
Newburyport, Belleville Cong. Ch. and Soc.,	99 50	Suffield, First Cong. Ch. and Soc.,	25 70
Oxford, First Cong. Ch. and Soc.,	22 81	Trumbull, Cong. Ch. and Soc.,	15 75
Pepperell, Cong. Ch. and Soc.,	14 15	Unionville, Cong. Ch. and Soc., (quar. coll.),	29 49
Paxton, Rev. T. L. Ellis,	30 00	Wallington, Cong. Ch. and Soc.,	81 00
Peabody, A Friend,	1 00	Waterbury, First Cong. Ch. and Soc.,	60 00
Shrewsbury, Cong. Ch. and Soc.,	5 23	West Hartford, Cong. Ch. and Soc.,	26 00
Sutton, Cong. Ch. and Soc.,	47 74	Winchester, Cong. Ch. and Soc.,	4 28
Sturbridge, Cong. Ch. and Soc.,	8 86	Whitneyville, Cong. Ch. and Soc.,	40 00
Townsend, Cong. Ch. and Soc.,	6 55	Winsted, Second Cong. Ch. and Soc.,	110 00
Wareham, Cong. Ch. and Soc.,	64 60	Rev. George Curtiss,	30 00
Walpole, Cong. Ch. and Soc.,	26 00		
West Attleborough, Cong. Ch. and Soc.,	8 40	MISCELLANEOUS.	
Worcester, Plymouth Cong. Ch. and Soc.,	71 65	East Cleveland, O., Mrs. Almira Scott,	20 00
[49.68 credited in last report to Haverhill should have been credited to First Cong. Ch. and Soc., in Bradford.]		Adrian, Mich., George P. Merrill,	5 00
		Milford, Neb., Rev. H. A. French,	15 00
		Minnesota, "Excelsior,"	2 00

MISCELLANY.

Financial.

The conductors and friends of this Society have much to be grateful for. The Treasury was empty at the commencement of the summer, and "the dry season" was entered upon with anxiety. But the Lord cared for his work. Churches and individual givers so responded to our calls that drafts have been promptly sent, leaving however no surplus for new work.

Just now, in August, as this number goes to press, supplies come in slowly, and are calling quarterly reports for remittances which we have not the means to send. Will not those churches that find this a favorable time for collections, friends who always mean to have by them "something over" for times of need in the good work, and executors who have funds in hand, or which

might be easily collected, come to our aid, that we may close up the summer with no missionary waiting for his dues?

And then will our friends read the opening article of this number, and see the call there is for a strong advance in every part of the field, but specially all along the frontier where the work is costliest, and furnish the means *that we may go forward?*

—♦♦—

The Missionary Chicken.

By Rev. EPHRAIM ADAMS, Superintendent.

"More in, than all they which have cast into the treasury"—so said our Savior, as he beheld the people casting in their money. To him, the widow's mite was more than the abundance of the rich. So sees he now many of

those great, 'little' gifts, as he beholds the people casting into the Home Missionary treasury. One of them I am sure was here in Iowa. Here too was a widow. For one short year—the happiest of his life, he said—her husband had been preaching as a Home Missionary, having before done good Christian service—now as a teacher, and now as a Sunday school worker, with his bundle of books walking hundreds of miles. With his wife he left six children, the eldest a lad of fifteen, the five daughters a lovely row, tapering down to the little one of three summers. The youngest, a tender bud, had been plucked by our Savior's hand just before the father died. Among them was the ownership of a chicken—selected from its mates, its increase dedicated with parental instruction and encouragement to missionary purposes, and called by its little owners *the missionary chicken*. Into a little pasteboard safe, the growing gains were dropped, as eggs were sold or chickens marketed—the father being a frequent purchaser. Once the box had been opened and its contents given to the foreign cause. The next gathering was to be for Home Missions, when the Superintendent should pass that way, and open the little safe with them, as he promised. Little did any of them then think that the opening would not come till after the sad, rapid sickness, the sudden death, and the funeral scene, and the participants in it should have been widowed and made fatherless. The opening was at a hurried morning call. The lonely breakfast was just over; a few words of sympathy and cheer had been ventured, and a prayer offered—the superintendent taking (not filling) the father's place at the family altar. "Now children" said the mother "you may bring your box." "You know," said she to the visitor, "that you promised them that you would open it with them some time, and now

they want to do it." Yes, the promise had been almost forgotten, but not by them. With quick feet and bright eyes they brought the box. Tiny fingers traced the lines where it should be opened, and little heads crowded in to see the pennies that should rattle out. Eighty-two cents were soon counted; ten more were added by permission—making ninety-two cents, the treasures that through long time had been gathering. They said I might acknowledge it as "from the Little Bixbys."

Should I take it, or give it back and say: Keep it, you will need it all? There seemed something sacred about the offering. Was the father looking on? If so, methought he would say, Take it; let them be pleased; let them learn to love the cause in which I have toiled. The mother's cheerful trusting look also said, Take it. The little ones expected it. So I took it, thinking, God will surely bless those little ones; he will care for this mother; perhaps through this he will stir up many parents to teach their little ones how to give, so that over the land other children may be helpers in our great good work. May it prove true!

A Sympathizing Helper.

This communication illustrates the needs of not a few of Christ's ministers laboring to build up Zion's wastes. The missionaries of the Sunday School Union in Michigan, who were made the almoners to distribute the bounty of churches, Sunday schools and individuals, to the sufferers by the great fire, and others, had some touching and painful experiences. One of them has this reminiscence:—"One night I traveled until late to reach the home of a poor minister whose family had been greatly afflicted by sickness and misfortune. I found no stable, but only an open shed where the snow was knee-deep; and the house was so cold,

and the bedding so thin, that I dared not go to sleep lest I should freeze, although very tired and sleepy. I sometimes use my horse blankets for bedding; but they were more needed under the shed. I stayed by the stove until midnight; then reclined on an old lounge, on which a few ragged blankets had been spread, taken, as I knew, from the scanty beds of the family. With my overcoat and shawl for covering, I lay until two o'clock, when, knowing I should freeze in that condi-

tion, I got up quietly, left a five-dollar bill on the table, and a box of clothing and bedding at the door, together with a supply of provisions; then drove until morning, when we got breakfast and rest.

"I did not carry the box into the house before, that I might better know what was needed; and because I was willing to suffer with the needy family, as I think Christ suffered with us that he might more deeply sympathize with us."

APPOINTMENTS IN JULY, 1873.

Not in commission last year.

Rev. Charles Secombe, To go to Dakota.
Rev. Albert Fitch, Irvington and Liberty, Neb.
Rev. John Hayward, Horn Creek, Parkerville and vicinity, Kan.
Rev. Henry M. Jones, Bavaria and Brookville, Kan.
Rev. Morris Officer, Ellis, Hays City and Wallace, Kan.
Rev. Henry Osborne, Stranger and vicinity, Kan.
Rev. George Spaulding, Marshall, Minn.
Rev. David D. Frost, Le Mars and out-stations, Iowa.
Rev. C. S. Irwin, Anita, Iowa.
Rev. Orlas Littlefield, Seneca and Armstrong's Grove, Iowa.
Rev. Horace H. Robbins, Parkersburg, Iowa.
Rev. David Thomas, Gomer, Iowa.
Rev. Elam Branch, Maple Grove, Standish, Sterling, Deep River and Arena, Mich.
Rev. Fergus L. Kenyon, St. Joseph, Mo.
Rev. John Bennett, De Kalb, Ill.

Re-commissioned.

Rev. Jacob H. Strong, Soquel, Cal.
Rev. Edward B. Tuthill, Georgetown, Col.
Rev. Stewart Sheld'n, Vermillion, Dak.
Rev. Chester C. Humphrey, Osceola, Union, Fairview, Anderson, Palmers and vicinity, Neb.
Rev. Lucien H. Jones, Lone Tree and vicinity, Neb.
Rev. Andrew J. Smith, Dorchester and Beaver Crossing, Neb.
Rev. Alfred Connet, Ridgeway and Wakarusa, Kan.
Rev. R. B. Foster, Osborne City and Bethany, Kan.
Rev. J. G. Freeborn, Cottonwood Falls and vicinity, Kan.
Rev. Lincoln Harlow, Neosho Falls and Geneva, Kan.
Rev. Harvey Jones, Dover, Washara, Dragoon, Westmoreland and vicinity, Kan.
Rev. Jeremiah D. Stewart, Sinclairville, N. Y.

Rev. Edward A. Mirick, Elk Falls, Diamond Valley and Hill Spring, Kan.
Rev. Lewis E. Sikes, Vienna, Clear Creek and Pleasant Ridge, Kan.
Rev. E. H. Alden, Stations on the Winona and St. Peter R. R., between Sleepy Eye and Marshall, Minn.
Rev. William W. Norton, Alexandria and out-stations, Minn.
Rev. Lyman D. Boynton, Nashua, Iowa.
Rev. E. G. Carpenter, Corning and Cromwell, Iowa.
Rev. John F. Graf, Eden Township, Iowa.
Rev. Henry Hetzler, Sherrill's Mound, Iowa.
Rev. Duncan McDermid, Dunlap and out-stations, Iowa.
Rev. Chauncey D. Wright, Avoca and Walnut, Iowa.
Rev. Francis J. Douglass, Bloomfield, Wis.
Rev. Charles Duren, Plover and vicinity, Wis.
Rev. Adam Pinkerton, Pleasant Hill and Bird's Creek, Wis.
Rev. John N. Powell, Plymouth and Glenbeulah, Wis.
Rev. S. W. Powell, Viroqua, De Soto, Sterling and Wheatland, Wis.
Rev. Simon Spyker, Sextonville and Willow Creek, Wis.
Rev. Cyrenius N. Coulter, Banks, Mich.
Rev. Gilbert T. Holcombe, Pickney, Mich.
Rev. Benjamin Moore, Wayland, Mich.
Rev. Otis B. Waters, Benzonia, Mich.
Rev. Calvin S. Shattuck, Pierce City, Petersville and Blue Ridge, Mo.
Rev. John B. Bidwell, East Wauponsee, Ill.
Rev. Charles E. Marsh, Summer Hill, Ill.
Rev. Dana Sherrill, Forest and Chebanse, Ill.
Rev. Guy C. Strong, Loda, Ill.
Rev. Elizar Andrus, Angola, Ind.
Rev. L. R. Royce, Elkhart, Ind.
Rev. Samuel Rowland, West Spring Creek and Spring Creek station, Penn.
Rev. Alexander B. Dilley, Philadelphia and Burrville, N. Y.
Rev. David K. Pangborn, South Canton, N. Y.
Rev. Edgar Perkins, Copenhagen, N. Y.

RECEIPTS IN JULY, 1873.

NEW HAMPSHIRE—

Received by L. D. Stevens,
Treas. N. H. M. Soc.:

Concord, North Cong. Ch., to
const. C. R. Walker and
Helen A. Stewart L. Ms., \$72 80
South Cong. Ch., 5 88.

Hollis, Cong. Ch., to const.	
Mrs. Nathan Willoughby,	
Miss Ellen E. Greenwood	
and E. J. Patch L. Ms.,	100 00
Bristol, Cong. Soc., of wh. \$22.16 for	
Rev. H. N. Gates, and in full to const.	\$178 73
N. B. Buttrick a L. M., by Miss H. E.	
Green,	30 00

VERMONT—

Georgia, Legacy of Mrs. S. G. Bliss, by	
H. M. Stevens, Trustee,	90 78
Johnson, First Cong. Ch. and Soc., by	
Rebecca A. Hill, Treas.	11 10
St. Johnsbury, Third Cong. Ch. and	
Soc., by Rev. J. P. Humphrey, to	
const. Dea. F. Griswold a L. M.,	50 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by C. Demond,	
Treas.,	3,000 00
East Hampton, First Cong. Ch., by L.	
D. Lyman, Treas.,	84 88
Millbury, Legacy of Mary J. Elliott, by	
A. Armsby, Ex.,	300 00
New Marlboro, First Cong. Ch., by S.	
W. Wright,	71 90
North Adams, Cong. Ch. and Soc., by	
Rev. L. Pratt, to const. him a L. D.,	115 91
North Becket, Cong. Ch. and Soc., to	
const. S. Barnes a L. M., by Rev. J.	
Jay Dana,	30 00
North Brookfield, First Cong. Ch., by	
J. E. Porter, Treas., to const. Mrs. M.	
Wires and Miss J. Kellogg L. Ms.,	60 00
Oxford, First Cong. Ch. and Soc., by	
E. S. Pease, Treas.,	59 81
Peabody, Legacy of Mrs. E. W. Rock-	
wood, by C. C. Denny, Ex.,	100 00
Springfield, "Unabridged,"	1,000 00
Warren, Cong. Ch. and Soc., by A. B.	
Bliss, Treas.,	7 57

RHODE ISLAND—

Providence, Pilgrim Cong. Ch., by A.	
J. Robinson, Treas.,	26 00

CONNECTICUT—

Conn. Home Miss. Soc., by J. L. Chap-	
man, Treas.,	3,428 41
Bridgeport, Sabbath School of Second	
Cong. Ch., by E. Sterling,	75 00
Fairfield, First Cong. Ch., by O. B. Jen-	
nings, Treas., of wh. \$30 from Henry	
T. Curtis, to const. himself a L.	
M.; \$30 from her father, to const.	
Miss Annie B. Jennings a L. M.; \$30	
from Miss Mary Milla, to const. Miss	
Caroline Betts a L. M.,	225 00
Greenwich, A.,	20 00
Hartford, On account of Legacy of Mrs.	
Mary A. Warburton, by N. Shipman,	845 00
Ex.,	5 00
Hilleganum, A Friend,	
Killingworth, Cong. Home Miss. Soc.,	
by J. Buell, Treas.,	19 70
New Haven, Bethany Cong. Ch. by Rev.	
W. L. Woodruff,	8 53
College St. Cong. Ch., by C. A. Shel-	
don, to const. E. Bryan, C. F. Beck-	
ley and Mrs. Henry A. Warner L.	
Ms.,	200 13
Cong. Ch. of the Redeemer, by P.	
Pond,	228 07
Sabbath School of the East Cong.	
Ch., by F. H. Bristol, (freight),	2 25
Northford, Ladies' Soc. of United	
Workers, of the Cong. Ch., by Miss	
Mary A. Brooks, Sec., (freight),	4 00
North Greenwich, Cong. Ch., by G. D.	
Husted, to const. J. F. Close a L. M.,	34 60
Norwalk, A Friend,	20 00
Norwich, Sabbath School of Broadway	
Cong. Ch., by A. E. Wyman, Treas.,	50 00

Old Saybrook, Cong. Ch., by Rev. F.	
W. Zabriskie,	31 31
Salisbury, Cong. Ch., by A. Reid, D.D.,	83 13
Sharon, First Cong. Ch., by Rev. A. B.	
Bullions,	108 00
Torrington, Cong. Ch. and Soc., by H.	
L. Root, Treas.,	47 85
Unionville, First Cong. Ch., by J. P.	
Chamberlin,	39 32
Washington, Cong. Ch., by C. L.	
Hickox, Treas.,	157 09
Woodbury, G. H. Atwood,	2 00

NEW YORK—

Received by J. C. Holbrook, D.D.:	
Morrisville, Cong. Ch.,	\$56 30
Phoenix, Cong. Ch., of wh.	
\$30 to const. Rev. J. H.	
Munsell a L. M., and	
\$30 from Dea. Porter, to	
const. Mrs. Lydia H. Porter	
a L. M.,	60 32
Rochester, Plymouth Cong.	
Ch., Mrs. L. Chapin,	5 00
Syracuse, Plymouth Cong.	
Ch.,	96 83
Ballston Spa, T. M. Mitchell,	218 35
Brooklyn, Elm Place Cong. Ch., by A.	30 00
Ayres,	126 00
Church of the Pilgrims, S. B. Chit-	
tenden,	1,000 00
W. H. Williams, \$50; Mrs. D. G.	
Burnap, \$4.50,	54 50
Livonia, On account of Legacy of Mary	
Herrick, by W. Smith, Ex.,	537 94
New York City, Harlem Cong. Ch.,	
ann. coll. by W. W. Ferrier, Treas.,	50 30
Niagara City, First Cong. Ch., by Rev.	
G. Anderson,	43 75
Oceola, Cong. Ch., by Rev. G. R. Ent-	
ler,	6 13
Otisco, Ladies' Home Miss. Soc., by	
Mrs. Mary M. Rice, Treas.,	13 16
Poughkeepsie, W. Wright,	1 75
Upper Aquebogue, Cong. Ch., coll. in	
part, by Rev. T. N. Benedict,	20 00

NEW JERSEY—

Bloomfield, Mrs. Huldah Coe,	20 00
Jersey City, Miss M. A. Huntington,	50
Orange Valley, Cong. Ch., by A. Carter,	
Treas.,	20 00
Paterson, John Williams,	1 25

PENNSYLVANIA—

Johnstown, Welsh Cong. Ch., by R. R.	
Edwards,	25 80
Philadelphia, James Smith,	500 00

DISTRICT OF COLUMBIA—

Washington, Ralph Dunning,	25 00
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OHIO—

Cincinnati, Legacy of Mrs. Martha	
Smith, by H. F. Nelson and Char-	
lotte K. Wright, Exs.,	500 00
Tallmadge, Rev. Luther Shaw,	10 00

INDIANA—

Madison, E. A. Truax,	10 00
Portland, Mrs. Ann Jones, by S. F.	
Jones,	1 00

ILLINOIS—

Chenue, First Cong. Ch., by Rev. W. B.	
Williams,	26 15
Huntley, Cong. Ch., bal. of coll., by	
Rev. W. W. Curtis,	5 70
Nora, Cong. Ch., Rev. S. Penfield,	34 30
Olney, Cong. Ch., by Rev. M. K. Whit-	
tlesey,	8 00

Pittsfield, Cong. Ch., by Rev. W. W. Rose,	\$1 00	Ogden, First Cong. Ch., by Rev. G. W. Palmer,	\$0 00
Roseville, Rev. A. L. Pennoyer and wife,	5 00	Onawa, Rev. C. N. Lyman,	5 00
MISSOURI—		MINNESOTA—	
California, First Cong. Ch., by Rev. F. G. Sherrill,	3 00	Cannon City, Cong. Ch., \$4.30; East Prairieville, Cong. Ch., 8.87, by Rev. L. C. Gilbert,	13 10
Cameron, First Cong. Ch., by Rev. W. A. Waterman,	25 00	Fairmont, Cong. Ch., \$8.35; Waverly, Cong. Ch., \$2.30, by Rev. O. F. Champlin,	10 65
Chillicothe, Cong. Ch., by Rev. W. G. Maris,	10 00	Minneapolis, Vine St. Cong. Ch., \$5.58; Sabbath School, \$2.88, by Rev. H. Bumstead,	8 46
Green Ridge and Windsor, Cong. Chs., by Rev. J. G. Bailey,	7 00	Monticello, Cong. Ch., by Rev. O. M. Smith,	16 00
Mansfield and Pierce City, Cong. Chs., by Rev. J. H. Harwood,	20 00	Plainview, Cong. Ch., by Rev. H. Willard,	30 00
St. Louis, Pilgrim Cong. Ch., by L. E. Snow, Treas.,	264 05	Princeton, First Cong. Ch., by Rev. C. A. Hampton,	5 00
MICHIGAN—		St. Peter, Mrs. Jane A. Treadwell,	5 00
Bellevue, Cong. Ch., \$5.50; Rev. D. R. Shoop, to const. Francis J. Shoop a L. M., \$32.02; Kalama, Cong. Ch., \$14.24; Pennfield, Cong. Ch., \$7.96, by Rev. D. R. Shoop,	59 71	Sibley, Joshua Moore,	1 00
Carson City, First Cong. Ch., by Rev. S. Sessions,	7 00	KANSAS—	
Hubbardston, First Cong. Ch., by Rev. W. Woodmansee,	19 00	Burlington, First Cong. Ch., by Rev. S. G. Wright,	16 50
Jackson, Second Cong. Ch., \$36.50; Sandstone, Cong. Ch., \$13.50, by Rev. L. M. Hunt,	50 00	Endreka, Cong. Ch., by Rev. A. F. Hale,	30 00
Leland, Cong. Ch., by Rev. G. Thompson,	20 00	Junction City, First Cong. Ch., by Rev. I. Jacobus,	37 50
Pontiac, First Cong. Ch., by C. E. Adams, Treas.,	21 80	Oswego, First Cong. Ch., by Rev. F. A. Armstrong,	6 75
Saranac, Cong. Ch., by Rev. D. E. Eaton,	20 00	Ottawa, First Cong. Ch., by Rev. J. Chew,	5 00
WISCONSIN—		Vienna, Cong. Ch., bal. of coll., by Rev. L. E. Siker,	5 00
Received by Rev. H. A. Miner:		NEBRASKA—	
East Troy, Cong. Ch., by Rev. H. Fowle, add'l.,	\$20 70	Cedar Bluffs, Cong. Ch., \$10; Fontanelle, Cong. Ch., \$25, by Rev. J. B. Chase,	35 00
Mukwonago, Cong. Ch., by Rev. H. Fowle,	8 00	Columbus, Cong. Ch., by Rev. J. E. Elliott,	13 10
Shopiere, Cong. Ch., by Rev. H. P. Case,	26 75	DAKOTA—	
		Vermillion, Cong. Ch., by Rev. S. Sheldon,	10 00
Auroraville and Poysippi, Cong. Chs., by Rev. H. K. Bushnell,	10 90	COLORADO—	
Baraboo, First Cong. Ch., by Rev. F. W. Fairfield,	60 00	Georgetown, Cong. Ch., by Rev. E. R. Tuthill,	26 50
Beloit, First Cong. Ch., add'l., by Dea. Hanaford,	1 50	CALIFORNIA—	
Depere, First Cong. Ch., by Rev. N. T. Blakeslee,	19 22	Hydesville, Cong. Ch., by Rev. W. C. Stewart,	10 00
Fort Atkinson, Cong. Ch. and Soc., by Rev. E. J. Montague,	100 00	Oakland, Second Cong. Ch., by Rev. D. B. Gray,	10 80
Leeds, Cong. Ch., by Rev. S. B. Demarest,	9 70	Rio Vista, First Cong. Ch., by Rev. A. F. Hiltchcock,	13 00
Milwaukee, Spring St. Cong. Ch., by L. A. Warren, Treas., \$46.28; Do., \$51.55,	97 83	South Vallejo, First Cong. Ch., by Rev. G. F. Morgan,	4 30
Rio, Cong. Ch., \$5; Wyocena, Cong. Ch., \$5, by Rev. R. W. Logan,	10 00	Woodland, First Cong. Ch., by Rev. S. R. Rosboro,	10 73
IOWA—		HOME MISSIONARY,	
Received by Rev. J. W. Pickett:			15 75
Ames, Cong. Ch. and Soc.,	\$18 00		\$15,149 26
Grandview, J. Falth, \$5; C. Weedebecht, \$2; German Assoc., \$6.50, by Rev. F. W. Judiesch,	13 80	<i>Donations of Clothing, etc.</i>	
Tabor, Cong. Ch. and Soc.,	66 85	Black Rock, Conn., Ladies of the Cong. Ch., a box, \$190; a box of Sabbath School books, \$25,	\$215 00
		Hancock, N. H., Ladies' Sew. Circle, by Mrs. Charlotte L. Tuttle, Sec., a box,	
Booneboro, First Cong. Ch., by Rev. J. W. White,	21 80	Northford, Conn., Ladies' Soc. of United Workers of the Cong. Ch., by Miss Mary A. Brooke, Sec., a barrel,	60 97
Davenport, German Cong. Ch., by Rev. J. Reuth,	22 50	Portsmouth, N. H., Home Miss. Soc. of the Cong. Ch., by Miss O. Akerman, Sec., a box,	176 76
Durant, Cong. Ch., by Rev. E. P. Whiting,	26 00	<i>Receipts of the Massachusetts Home Missionary Society, in July, CHARLES DEMOND, Treas.</i>	
Farmersburgh and Elkader, Cong. Chs., by Rev. B. King,	16 00	Arlington, Cong. Ch. and Soc.,	\$537 78
Hampton, First Cong. Ch., by Rev. O. D. Crawford,	1 30	Ashburnham, Cong. Ch. and Soc.,	10 00
Hillsboro, J. W. Hammond,	5 00		
Lawler, Cong. Ch., by Rev. B. F. Manwell,	5 54		
Magnolia, Cong. Ch., by Rev. W. H. Hayward,	16 00		

Boston, Neponset Cong. Ch. and Soc.,	15 00
Union Cong. Ch. and Soc.,	36 52
A Thank Offering,	1 00
Chelsea, Wm. Leimmet Cong. Ch. and Soc.,	121 68
Clinton, First Cong. Ch. and Soc.,	180 00
Dorchester, Legacy of Lucy Clapp, by W. T. Eustis, Ex.,	40 00
Franklin Co. Conference, by D. L. Sammis, Treas.:	
Charlemon, First Cong. Ch. and Soc.,	31 18
Colerain, Cong. Ch. and Soc.,	30 00
Miss Rebecca Allen,	5 00
Conway, Cong. Ch. and Soc., to const. Addison Brown, Mrs. Harriet Aldrich and Mrs. Mary A. Wilder L. Ms.,	128 30
Gill, Cong. Ch. and Soc.,	6 85
Greenfield, First Cong. Ch. and Soc.,	19 45
Miller's Falls, Cong. Ch. and Soc.,	4 25
Shelburne Falls, Cong. Ch. and Soc.,	55 25
Sunderland, Cong. Ch. and Soc.,	50 20
Warwick, Trinitarian Cong. Ch. and Soc.,	25 00
	345 48
Hampden Benevolent Association by Charles Marsh, Treas.:	
Blandford, Cong. Ch. and Soc.,	\$36 00
Sarah H. Hinsdale,	30 00
Chicopee, Second Cong. Ch. and Soc.,	41 46
South Hadley Falls, First Cong. Ch. and Soc.,	56 00
Springfield, First Cong. Ch. and Soc., to const. Rev. E. A. Reed, Mrs. E. A. Reed, Mrs. Marvin Chapin and Mrs. Grace R. Chapin L. Ms.,	253 35
Oliver St. Cong. Ch. and Soc.,	73 22
Thorndike, Cong. Ch. and Soc.,	10 00
West Springfield, First Cong. Ch. and Soc.,	14 00
Park St. Cong. Ch. and Soc.,	25 72
	539 75
Less Appropriations,	350 00
	189 75
Haverhill, Mrs. Susan E. Stevens, to const. William Morrill and Lucy A. Morrill L. Ms.,	60 00
Hyannis, Cong. Ch. and Soc.,	9 25
Lawrence, Kansas, Mrs. Hannah Noyes, Littleton, Otis Manning,	5 00
Lynn, First Cong. Ch. and Soc.,	10 00
Lynnfield, South Cong. Ch. and Soc.,	78 75
Marblehead, South Cong. Ch. and Soc.,	2 00
Marlborough, Union Cong. Ch. and Soc.,	37 00
Marion, Mrs. Carrie Boynton Kingsbury, to const. Rev. F. H. Boynton, Mrs. F. H. Boynton Mira L. Boynton, Mrs. L. D. Boynton and Rev. Charles A. Kingsbury L. Ms.,	100 00
Methuen, First Cong. Ch. and Soc., by J. Emerson, Treas.,	730 00
Millbury, First Cong. Ch. and Soc., by D. F. March,	93 35
Legacy of Caleb B. Elliott, by A. Armsby, Ex.,	81 54
Northampton, Edwards Cong. Ch. and Soc., by E. E. Wakefield,	200 00
Northboro, C. H. Winn, to const. Francis M. Harrington a L. M. of A. H. M. S.,	77 13
Oxford, Nancy F. Merriam,	30 00
Lucretia P. Merriam,	1 00
Randolph, First Cong. Ch. and Soc., by E. Alden, Treas.,	1 00
Reading, Mr. and Mrs. J. W. Spokesfield,	190 33
Revere, Cong. Ch. and Soc.,	15 00
Sherborn, Second Cong. Ch. and Soc.,	3 80
Sterling, Cong. Ch. and Soc.,	18 00
Stratford, Ct., Mrs. Priscilla Hawes,	35 87
Topsfield, Cong. Ch. and Soc.,	30 00
Webster, Cong. Ch. and Soc.,	25 11
Wellesley, Cong. Ch. and Soc.,	62 00
West Roxbury, South Evangelical Ch. and Soc., by J. H. Guild, Treas.,	71 00
	159 77

Worcester, Piedmont Cong. Ch. and Soc.,	
by O. W. Wheeler, Treas.,	46 97
Home Missionary,	3 75
	\$3,635 38

Receipts of the Connecticut Home Missionary Society in July, JAMES L. CHAPMAN, Treas.

Brantford, Cong. Ch., by H. G. Harrison, Treas., to const. S. G. Cooke a L. M.,	\$30 00
Brooklyn, First Trin. Cong. Ch. and Soc., by Edwin Robinson,	28 00
Buckingham, Cong. Ch., by Rev. J. Ordway,	30 00
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Centerbrook, Cong. Ch., by Wm. Denison, Treas.,	19 05
Chester, Cong. Ch., by Rev. W. D. Morton,	30 00
East Hampton, Union Cong. Ch., by Rev. J. B. Griswold,	27 25
East Hartford, Cong. Ch., by E. A. Williams,	151 14
Gilead, Cong. Ch., by H. Gilbert,	14 37
Hartford, Center Cong. Ch., add'l., by A. R. Skinner, Treas.,	5 00
South Cong. Ch., by W. L. Squires, Treas.,	200 00
Hebron, to const. Mrs. Henry G. Porter a L. M.,	30 00
Long Ridge, Cong. Ch., by Rev. S. Hubbard,	10 00
Middlebury, Cong. Ch., by M. De Forest, Jr., Treas.,	40 77
Middletown, First Cong. Ch., by Henry E. Sawyer, Treas.,	27 10
New Hartford, South Cong. Ch., by S. A. Loper,	17 25
New Milford, Miss Sally Northrop, to const. Miss Emily A. Thayer a L. M.,	50 00
New Preston, Cong. Ch., by Miss E. M. Averill, coll.,	35 00
Orange, Cong. Ch. and Soc., by F. T. Jarman,	23 54
Plainville, Cong. Ch., by T. H. Darrow, Treas., to const. Rev. Alexander Hall, C. E. Andrus and R. J. Holmes L. Ms.,	91 00
Wallingford, Cong. Ch., by Rev. E. R. Gilbert,	80 00
Waterbury, First Cong. Ch., by F. B. Hoadley, Treas.,	21 00
Second Cong. Ch., by D. F. Maltbie,	311 70
West Woodstock, Cong. Ch., by Rev. C. P. Grosvenor,	20 00
Wilton, Cong. Ch., by B. Gilbert,	54 42
	\$1,348 59

Receipts of the Ohio Home Missionary Society, in July, F. C. SESSIONS, Treas.

Bellevue, by Rev. S. B. Sherrill,	\$25 00
Cleveland Heights, by Rev. W. H. Warren,	40 48
Avenue, Mrs. A. Scott,	90 00
Collamer, by William West,	75 00
Parkman, by Rev. E. D. Taylor,	8 00
Painesville, by I. Everett, Treas.,	32 42
Paris, (Welsh), David Williams, Treas.,	10 75
Westfield, Rev. E. D. Taylor,	4 00
	\$266 65

Receipts in coin, of California Agency, by J. W. CLARK, M. D., Financial Agent.

Grass Valley, Cong. Ch.,	\$14 00
Oakland, First Cong. Ch., mon. con. coll.,	125 00
Santa Cruz, Cong. Ch.,	26 00
Susanville, Friends,	10 00
Yountville, Friends,	10 00
South Cong. Assoc. of California,	7 00
	\$192 00

THE Home Missionary.

SEPTEMBER, 1873.

CONTENTS.

	PAGE		PAGE
OUR AUTUMN AND WINTER'S WORK.....	109	IOWA.—From Rev. R. Nurse.—Despondency.—Turned to Joy.....	121
THE PIONEER WORK.....	114	From Rev. E. C. Downs.—Blessed and Needy.....	121
CALIFORNIA.—From Rev. W. C. Merritt.— "The Heathen Chinese.".....	117	WISCONSIN.—From Rev. R. Qualfe.—Reminiscence of Winter.—Warming Up.....	122
IDAHO.—From Rev. M. Eells.—Church Organized.....	117	MICHIGAN.—From Rev. G. A. Pollard.—Meeting-House Wanted.—Shut In.....	122
WYOMING.—From Rev. J. Strong.—Purified by Fire.....	117	AMERICAN CONGREGATIONAL UNION.....	123
NEBRASKA.—From Rev. T. Pugh.—An Open House.....	118	CONGREGATIONAL PUBLISHING SOCIETY.....	124
From Rev. L. H. Jones.—Unsectarian Labor.....	118	THE COLLEGE SOCIETY.....	125
KANSAS.—From Rev. J. Scotford.—Good Opening for Work.....	119	AMERICAN EDUCATION SOCIETY.....	126
From Rev. S. G. Wright.—Joy of Harvest.....	119	FINANCIAL.....	127
DAKOTA.—From Rev. G. S. Codrington.—Roughing It.....	120	THE MISSIONARY CHICKEN.....	127
		A SYMPATHIZING HELPER.....	128
		MISSIONARY APPOINTMENTS.....	129
		ACKNOWLEDGMENT OF RECEIPTS.....	129

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at the *earliest possible day*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS, AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired, *also*, to furnish the following particulars, *viz.* :

Population of the place.

Names of the church or churches, and preaching stations.

Number of communicants.

Average number of attendants on public worship.

Denomination and size of contiguous congregations.

Names and distances of the nearest Congregational churches.

Minister's full name and post-office address : Town, County, State.

Whether he resides on his field of labor.

Whether he has any other calling than that of the ministry.

Whether he is now, or is expected to become the pastor of the church.

His credentials.

The number of persons composing his family.

Total amount of salary proposed.

Amount pledged by the people, and how secured.

Whether the minister has, also, the use of a parsonage.

Whether aid is expected from any other source.

The least amount that will suffice from the A. H. M. S.

The amount received from the A. H. M. S. last year.

Whether a less amount will probably be needed next year

Amount contributed to the A. H. M. S. last year.

Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledges for his support.*

The addresses of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its *Reports* and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers :

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions:

Boxes for Designated Families.

Let the association or individual proposing to prepare a box write to the Secretaries, at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is *not* desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing it intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLVI.

OCTOBER, 1873.

No. 6.

HOW SHALL WE FILL UP THE RANKS OF THE CHRISTIAN MINISTRY?

. By REV. JUDSON SMITH, Professor in Oberlin College, Ohio.

[A paper read at the opening of one of the discussions of the "Theological Institute" of Oberlin Theological Seminary, August 2, 1873.]

THE need of greater accessions to the ministry is matter of so general remark that it calls for no detailed proof. The demand for more men comes from every part of the land and of the world, from every kind and grade of ministerial service, and from all denominations of Christians. Statistics are often prepared to show this fact in detail; but no statistics can cover the whole ground. The very mission of Christianity requires men to go to places that do not call for them, to make places for themselves and hold them for the truth. The world did not call the Apostles to places already made, but they preached the gospel whithersoever they went, whether men would hear or forbear. And better men are needed, as well as greater numbers. The demand for a higher grade of culture, a broader wisdom and practical sense, a more comprehensive view of the gospel and of its work in the world, and especially a deeper loyalty and more enthusiastic devotion to Christ, in the men who enter the ministry, this is well nigh as specific and imperative as the call for greater numbers. Any intelligent discussion of the subject must keep both aspects of the need well in mind. Better men, and more of them, are needed in the Christian ministry.

However much certain functions of the pulpit have in these later days passed over to the press and the platform, there yet remains so much which these agencies do not dream of attempting, and which they could not do if they would, that the demand for preachers keeps steady even pace with the growth and spread of the church. The voice of the gospel, summoning the dead to life and salvation in the name of Jesus Christ, speaks with its native persuasive power only from the lips and glowing heart of the living preacher. The printed page cannot utter it; the secular platform aims at no such deep and grand results. To the end of time the beautiful feet of him that bringeth good tidings, that publisheth salvation, shall be on every mountain and in every plain frequented by human life and toil. The introduction of other agencies into the work of redeeming the world, however many and varied in their operations, will never sensibly affect the call for preachers of the Word.

I. To master this fact of need, and to impress a sense of it on the minds of the great body of believers, so that they shall have real intelligence and just apprehensions on the subject, and a readiness to consult together and co-operate in practical measures to meet the want—this is of prime importance. A few see it and deeply feel it now. The subject must be agitated, talked about in public gatherings and social circles, dwelt upon by the Christian pulpit and press, often be brought before the church as matter of thought and prayer, and by all legitimate means be urged home upon the minds and hearts of all. Were this need fully realized by the church at large, we should quickly see the ranks filling, the vacant places occupied, and the aggressive work of the church pushed forward with energy and success on every hand. Pastors especially need to see this want distinctly, to measure intelligently the magnitude and importance of the preacher's work; and thus be prepared to instruct and guide the thoughts and feelings and prayers of their people in this matter. This intelligent apprehension of the reality and greatness of the need, on the part of both ministers and laymen, cannot be emphasized too strongly. It is the condition both of effectual prayer and of hearty work. .

II. Prayer to the Lord of the harvest that he would send forth laborers into his harvest, is the prime condition of successfully meeting this want. The harvest is God's, not ours. The laborers there, who do service that is of any worth or lasting effect, are sent thither by God, and their toil is directed and sustained by him. Without this divine impulse, calling forth his chosen instruments and setting their hearts aglow with desire for this work of the ministry, with enthusiasm and tireless patience in it, all other influences and measures will fail. It is no merely human task which the church and the ministry attempt, to be planned by human wisdom and carried on by human resources. It is pre-eminently God's plan for redeeming the world unto himself; and we are called to co-operate with him and to accept the responsibility he is pleased to lay upon us. We can work the plan wisely only as we keep this fact in view; and prayer at once expresses and deepens our sense of this higher aspect of our work. God as expressly enjoins upon us the duty of prayer for an increase of workers, as that of going ourselves to the whitening fields; and we honor him, and prepare the way for larger results, if while we cheerfully bend to the task that is nearest to our hands we also lift the prayer of faith and obedience for fresh hearts and stronger hands to come and toil by our side. Such prayer will naturally spring out of that sense of the need of re-enforcement in the work which the facts distinctly seen and felt are adapted to awaken; and it will re-act to deepen that sense and give a practical aim. The work of salvation belongs to God; but the administration of it he commits to human hands; and though he selects his agents and impels them to their work, he requires the prayers of his children as a condition of their being brought to their places and made efficient in them. God's purpose and providence in this matter neither make our prayers needless nor discourage us from offering them; but are the very ground of our faith and hope in prayer.

III. The ministry must be held up to the honor and respect that naturally belongs to it, by the family, by the church, and by the Christian community at large. It must be seen and felt to be, as it really is, the noblest calling in which a man can engage; which calls forth and tasks to their utmost the highest powers of mind and heart, and worthily occupies the whole man. It

must be shown to open a field for the noblest ambition that can fire the human heart, for the grandest service to which man's life and strength can be given. War, Politics, Science, Literature, Art—the motives with which they are wont to inspire their votaries are very weakness compared with those which stir the Christian preacher's soul. And the peaceful and enduring works of the teachers and missionaries of the cross in every age outshine in glory the storied deeds of warriors and statesmen, of poets and artists and sages, of all lands and of all times. There is no course of training for the highest qualities of true manhood like the Christian ministry, and no theater for their action and display that equals it. The minister who fulfills his high calling has need of every power and capacity which God has given him, trained to its utmost limit and brought to its most effective service. No calling or profession so demands and employs a symmetrical and thorough culture, a well-rounded, robust, and completed manhood.

The church must feel this and believe it with all the heart, or it cannot draw young men of promise and spirit into its service. The family and the Christian community must be thoroughly penetrated with this sentiment, or the choice young men will seek other callings of greater seeming promise. We ought not to censure the youth of the land for choosing the work that seems to open the widest sphere for action and achievement: but we ought to divest the ministry of every veil of misconception, of every rag of prejudice, which disfigures or conceals her glorious and unrivaled attractions. *Then* they who desire the largest service and the worthiest life will seek her name, and be content with no inferior honors.

IV. Especially is there needed a reviving sense of the dignity and worth of their own calling among the clergy themselves. All weak complaints and unmanly sighings about the hardships and sacrifices of the ministry should cease at once and forever. Christ's service has hardships, but the true soldier's thoughts do not dwell on *them*. There are sacrifices, but the loyal disciple *welcomes them with joy* in so grand a service. Let the clergy be filled with the sublime enthusiasm and rock-like courage of a Paul, an Ansgar, a Luther, and their ranks will swell with the flower of the land. Many will be eager to press forward to the ground where the best and most heroic souls have stood and with stout-hearted joy have fought a good fight. It is unworthy a successor of the Apostles and Martyrs and Reformers to use any voice or bear any mien that belittles his calling or makes it less than God has made it.

Doubtless the clergy are to some extent responsible for any lowering of the honor in which ministers are held that is perceivable in these later years. Selfish motives and worldly considerations have far too strong a hold and exert too marked an influence to escape observation; and the consequent loss of manliness and strength and respect is deserved and obvious. Worldly ambition and covetousness in the ministry are weakness and shame, and nothing can prevent them from enfeebling and thinning its ranks. A faint-hearted, weak-kneed, and dispirited ministry is a dishonor to the Master and a positive hindrance to the spread of his kingdom; while a consecrated, enthusiastic, self-denying, laborious, and manly ministry deserves respect and will always command respect, and cannot fail of seasonable re-enforcements.

The circumstances of the times may make it needful to add, what it would seem is too obvious to require mention, that the personal character, of the preacher must be pure and above reproach or suspicion, if the profession is

not to suffer both in respect and in numbers. A public sentiment that tolerates men in the ministry of acknowledged, or even gravely suspected immoralities, will prove a most powerful influence to turn away from this work the young men of purest aims and highest character, the very recruits it needs most.

V. A very important obligation in this matter rests upon Christian parents. They should be led to consecrate their children to the Lord with more unreserved surrender. They should devote them directly and purposely to the ministry; should train them up with that in view; should make the habits and spirit and atmosphere of the family favorable to such a calling; should pray and talk with their children about the ministry, to quicken their intelligence and interest in it; and when years of choice come they should heartily counsel them to prepare for it. Such consecration from the cradle, and such home training is absolutely necessary, if we would not fail in both the quantity and quality of our ministers. Children will not ordinarily choose the ministry so long as the parents and the spirit of the family favor business or one of the secular connections.

A weak and short-sighted fondness often controls parents in this thing. They are ambitious for their children, and desire to see them in respectable and comfortable positions; and the ministry seems too hard a lot, with too small prospects of wealth and ease, too few opportunities for advancement, for their sons to enter it. Many are easily misled by the plausible view that good men are needed in every walk in life, and that a good man can be very useful in trade and in politics. Both statements are true, and yet it is also true that many talented men are in business and in political life who are vastly *more needed* in the ministry, who might have accomplished immeasurably more for Christ and the world in the ministry, and who *would have been* in the ministry if their parents had but half appreciated their duty and their opportunity. When the Nonnas, and Arethusas, and Monicas, are multiplied in the church, the Gregories, and Chrysostoms, and Augustines will throng our pulpits, and their words will be as of old in the demonstration of the Spirit and with power.

VI. Theological Seminaries can only indirectly meet this want. Their chief function is to train the men that come to them and equip them for this great work. They cannot create ministers, nor more than indirectly favor the increase of those who look toward the ministry. Efficiency of organization, fullness of equipment, thoroughness, enthusiasm, and breadth in the course of study and in the instruction given, will incidentally be of service in this direction. Liberal provision for aiding those who need it in pursuing study in these seminaries will encourage some to go forward who would otherwise be compelled to seek other callings. But seminaries are not responsible for meeting this great want, and cannot be made responsible. It were easier for the thronging candidates for the ministry to create new seminaries, than for the seminaries to call out the men to fill their lecture rooms and supply the vacant fields.

VII. Churches should keep an open eye on their young men, and in conjunction with their parents, or without them, direct such as give promise of usefulness to the ministry, encourage them to look toward it, help them as they may need to prepare for it, and follow them into it with their prayers and loving thoughtful care. Christian teachers should keep their minds on

this point, and draw such pupils as give promise of power in the ministry to consider its claims and attractions. This is one of the highest services a teacher can render to his pupils and to the churches, and is one of the chief ends our higher schools of learning were meant to subserve. And there is a real call for it. In all our colleges and academies there are many young men whose plans for life are unformed, and who need for their wise decision of this question just the counsel and personal influence which only Christian teachers can give. The church rightfully expects that these teachers will recognize their opportunity and faithfully improve it.

VIII. There is a sentiment somewhat prevalent in the church, and of practical bearing, that needs immediate revision if we would not discourage men from entering the ministry. I refer to the senseless and weakening demand for *young men* in our pulpits, to the rejection of wiser and better men who are advanced in years. This is absurd and mischievous in many other aspects, and, what is pertinent here, it is precisely calculated to repel the serious and thoughtful from engaging in this work. Whatever true wisdom might dictate, men will not be likely to go into the ministry if they must change their profession at fifty years of age, or live thereafter on the charity of their friends. This sentiment and practice happily are not universal; but they prevail sufficiently to require censure and prompt correction.

IX. But above all other measures that have been proposed, or can be named, we must emphasize the importance and grandeur of the mission upon which the preachers of the gospel are sent. The very Spirit which filled their Master in his redeeming work must dwell in his disciples before they can enter with like tireless patience and love on the work of saving the world. This Spirit inspiring and sustaining the whole church, and nothing but this, will ever equip it for the task of bringing the gospel to all the nations. But this is the very power which Christ has promised to his disciples; and in its strength all who have labored and suffered in his kingdom in past generations have kept the faith and finished their course. And this same divine anointing and girding with power still awaits every soul that hears and obeys the Master's call to go and preach the gospel. How exalted the privilege, how grand the calling, to preach the Word of light and life and peace to them that sit in darkness and in the shadow of death! We are ambassadors of the King of kings, the Lord of glory. A sinful, wretched world we seek to fill with joy and salvation. In the midst of the ruins wrought by sin, in the very seat of Satan's power, we strive to rear the glorious kingdom of our Lord. His Spirit is our wisdom, and life, and courage; and we march forth under his banner as he advances, "conquering, and to conquer." Our cause can never go backward nor fail. Its steady marvelous growth these eighteen centuries have sublimely witnessed; and its onward movement *none* can stay.

Here is room for the highest aspirations, for the most unselfish service, for the largest use of all one's powers, for the noblest growth and use of manhood, for the only deeds that endure and win immortal glory. Let these thoughts be pondered; let the impressive demonstrations of the power and glory of this kingdom drawn from history be seen and felt; let the long line of worthies, the Apostles and Martyrs and Saints, into whose company we are summoned, pass before us; let the need of a lost world, and the love therefor of our crucified Lord, rest on our hearts; and we shall find the ranks filling with the choice and flower of the church, and the line forming for the march, the glorious fight, and the endless victory.

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. W. A. Tenney, Astoria,
Clatsop Co.*

Every Man Counts.

Our prospects are not flattering. Some of our best people, among them worthy young men, have moved away. The general stagnation of business, beyond anything known here for many years, weakens us financially. It is now pretty much conceded that the railroad from Portland will not be built for years, and this discourages improvements in the town. Our population is less than it was two years ago, and the removals have been of the better class. These things sadden us, yet we propose to hold on and do our best with the things that remain, hoping for a change for the better.

In these frontier churches we learn to value the individual. The loss of one member has reduced our income quite one-half. When there are but two men to manage a boat in a storm, the loss of one may seal disaster to the other and the craft, while the same man, lost from a crew of a hundred, might be little missed. We have this comfort: what is lost to one church by removals, is gained to another.

CALIFORNIA.

From Rev. J. H. Warren, Superintendent.

Statistics.

My travels for the quarter have taken me 4,751 miles, through five of our missionary fields. A church has been organized in Scott Valley, another in Lassen county, and a good church edifice has been finished, dedicated, and about paid for, in Reno, Nevada. Two others are well under way in Redding and Sonoma. Eleven churches have been supplied with ministers. Our good brother, Rev. G. R. Ellis, rests

from his labors. He was a true, godly man, loved the home missionary service, and worked conscientiously in it.

The South.

The southern field is in need of more workers, of the right spirit. In spite of the dry seasons, the country is filling up. We have just received telegraphic notice of the coming of 150 families from Indiana, to settle in Southern California, and are likely to have other colonies. We have been supplying Martinez, the seat of Contra Costa county, where we have friends anxious for a church. Also, Yountville, in Napa county, where on a recent Sabbath I preached to over 200 people—though where they all came from is a mystery.

Susanville.

Striking out of the beaten track, I landed in Susanville, the seat of Lassen county, and was surprised to find—95 miles north of Reno—good lands, abounding in wood and water, and in the neighborhood of rich mines. Here is a government land-office, and good settlers, mostly from the East, are crowding in. It was easy to organize a society which started at once as self-supporting, under the care of Rev. A. C. Duncan, a graduate of our Seminary. A council is called to ordain him and recognize the church. Beyond Susanville, a number of large valleys are settling up fast, though without noise, and good lands are becoming scarce there.

NEVADA.

From Rev. F. R. Girard, Reno, Washoe County.

Last Sunday our new house was dedicated to the service of God. Dr. Woods (Presbyterian), of Carson City, preached the sermon, and Rev. Mr. Bateman, general Indian agent for the

State, offered the dedicatory prayer. In the evening a collection was taken, of \$185. Blessed be the Lord, our prayers are answered. A beautiful house of God stands as a monument of his love in the midst of this moral wilderness, and Congregationalism has a home in Nevada. The church will be free from debt as soon as we can get the promised aid from the Union. We have the largest congregation and Sabbath school in the town. We have also organized a Good Templar's lodge and a Band of Hope, which are doing good.

I know of several towns where they want our churches and preachers, and I get letters inquiring about work in the State; but the first question usually is, "How much do you think I can get?" I answer, Enough to keep body and soul together; there is no fear of starving here. Nevada and California want young, strong men, who can rough it; who can make sermons out of stones, hills, mines and sage-brush, men who are willing to give their souls to the work—such men, and only such can get a living here by preaching.

If there are any such men, men able and willing, Supt. J. H. Warren of San Francisco will give them plenty of work; only they must remember that missionaries have to build up congregations. Paul did not find prosperous and wealthy Christian churches in Asia Minor, nor had he a brother Warren to go to and ask, "Can I get a good support, and a prosperous church, should I take up the cross and follow you to the Pacific coast?" He had to go and see for himself what he could do. Who, of like spirit, will come and see what he can do here?

WYOMING.

From Rev. J. Strong, Cheyenne.

Off for Japan.

I make my last report for the year, having (as you know) for several

months felt a pressing call to go to Japan in case God shall open the way, consistently with duty to our aged parents. If the way is not clear to sail to Japan in the spring, we shall probably remain with our parents while they live. So it has seemed best to offer my resignation to this church, to take effect at the close of this year's labor. We have not yet found "the right man" to come here. Do you know him? The people say they "want a man who will agree not to go to Japan in two years!"

The Situation.

We have had no special religious interest during the past three months, yet we have met with one decided encouragement. A large number of young men have become regular attendants upon our worship. Probably a third or a half of our congregation are young men, who being away from home and exposed to peculiar temptation, are in peculiar need of good influences. Our congregations have been well sustained during the past seven months. Probably the smallest would number over forty, and the largest would not fall short of 200. I think the average would not be far from seventy. At present all the churches do but little more than hold their own. There certainly are too many here, but if any one has a good title to life it is our own—the first, and so far as I can judge having the entire confidence and respect of the community. The planting of the ——— church here, under the circumstances, was a stumbling block to the unconverted, and such its existence continues to be. I know of but one person in the town or region who wants to keep up the organization. It seems absolutely wicked to support a man here at large expense, to preach to empty benches, when there are towns east and west of us with a population of 800 and absolutely destitute of any religious influence.

COLORADO.

From Rev. N. Thompson, Boulder, Boulder Co.

Among the Dispersed.

Although there are now four churches here, where was one, our average congregations have increased, nor does it appear that we have fallen behind in influence or character. At our last communion six united with us, and four are waiting. We are expending about \$500 in putting in new pews, and otherwise improving the house, expecting to pay as we go. It is a cardinal principle with us not to get into debt. My Sabbath evening service, eleven miles away, is well attended. Though up in the canyon at a saw mill, where you would wonder why we should go, save to minister to the family there, yet there came in from the gulches and about from forty to sixty hearers. I wish we could carry the gospel to all these scattered and destitute ones, remote from all religious privileges, not likely to secure them for themselves as yet, but feeling the want of the ministry, and gladly receiving us, when we can go. Even these occasional visits may keep hundreds of men thoughtful, and ready for a greater blessing, while scattered and alone they tend to barbarism.

NEBRASKA.

From Rev. J. E. Loves, Oakdale, Antelope Co.

"Flying Appointments."

A few weeks since, on one of my trips, I met a gentleman from a settlement twelve miles above Hammond. Learning who I was, he said with great earnestness: "Why don't you come and preach to us occasionally? I am not a professor of religion, nor are there any professors in our neighborhood, but we don't want to live like heathen. We want the gospel. If you can't come regularly, give us a *flying*

appointment whenever you can. My house is always open for you." I have since met with others from the same neighborhood and find them just as eager for the gospel as this man, and I have arranged to combine my two congregations at Hammond and Atwood's and hold our meetings at an intermediate point, so as hereafter to give this settlement, not "flying appointments" but a sermon regularly every two weeks, thus reaching quite a large number hitherto entirely without preaching. This will add about seven miles to my Sabbath's ride.

I still keep up my appointments every two weeks in Boone county, thirty miles from my home, in the afternoon at Atwood's, in the evening at Hammond, and have several times held a children's meeting at Atwood's and Hammond on Saturday afternoon—going to Boone on Saturday and returning home on Monday, a ride of seventy-five miles every two weeks. The Sabbaths when I am here in the morning, I preach at Giles' Creek—fifteen miles east—in the afternoon, and at Oakdale, the county seat, ten miles northeast, in the evening, and return home after that—a ride of thirty miles. This is all very well in the summer, but not so comfortable in a snow-storm like one in April last, that I did not tell you of.

A Nebraska Storm.

It found me thirty miles from home, where I had left my wife quite ill, alone with our little four-year-old boy. There was only wood enough in the house to last till Monday morning, for I was to ride home by moonlight, twenty-three miles, after my evening service at Hammond. The rain prevented my reaching either my afternoon or evening appointment, and after the snow began, for three days and nights I was unable to move. I reached home Thursday evening, having walked all the way, the deep drifts compelling me

to leave my horse behind. The last five or six miles, I was so completely exhausted from hurrying through the drifts that I had to crawl a good part of the way on my hands and knees, and more than twenty times threw myself on the ground, feeling that I could go no further; but anxiety for my family urged me to renewed effort. I found them at a neighbor's. They had staid alone without fire from Monday morning to the ensuing Tuesday evening, when one of the neighbors succeeded in getting to the house and digging them out. He had tried several times in vain, once reaching the house, but so exhausted that he could not make them hear, the doors and windows being entirely snowed in. The snow reached to the top of the roof, and the drifts on three sides of the house were over twenty feet deep. Snow drifted in through the crevices, until everything was completely covered, and being without wood, the family had to go to bed to keep from freezing, until relieved on Tuesday just at night. My wife says a human voice never sounded so welcome as did our neighbor's, calling to her from above the drifts outside. The snow lay within a few rods of our door till the fifth of June. We had great reason to be thankful for our merciful deliverance, while others lost much—some lost all they had.

KANSAS.

*From Rev. J. M. Ashley, Sedgwick,
Harvey Co.*

The Meeting-House.

We were much cheered in the spring with donations for our meeting-house: from the church in Rockport, Mass., \$50; from that in Rockford, Ill., \$148.91; that in North Wallingford, Vt., \$110; with three dollars from an unknown friend in Northampton, Mass. These sums greatly relieved us and we were going on with our building. But in April a severe storm

passed across Nebraska and Kansas. The wind swept down the Arkansas valley doing much damage. Our house was lifted from its foundation, and had it not been a strong building it must have been a complete ruin. We have so far repaired it, as to continue worship in it.

The Rainy Season.

On several Sundays we have had so heavy rains, that neither preacher nor people could get out. A few Sundays since I preached at Sedgwick in the morning, at a station five miles off in the afternoon, and started for Grant, six miles away, for a third service. After going three miles I was overtaken by a heavy storm of thunder, lightning and rain. The country was flooded. I stopped at a small house, 14x16 feet. There were five in the family, and three overtaken travelers, with no room for man or beast. So I turned my horse's head homeward, with difficulty forded the streams, and in the rain and darkness drove across the prairie. I reached home drenched, and bespattered with mud. However cheerfully one may make such journeys, they are not very agreeable to the body nor profitable to the pocket, for they make sad work with clothing. No wonder that border missionaries do not dress in very clerical style. Were it not for an occasional missionary box, they often would be "things of shreds and patches." But do not think we envy our city brethren. If we have our rough times, we have also our pleasures. A few months on the border would do many of those brethren good. Let them come and see the blooming prairies, with an occasional antelope or deer bounding over them; the bleaching bones of the bison; and the cayote wolf skulking away before the yelping prairie dog. Often too they may see the mirage with its wavy folds like a distant sea; and always the growth of villages and farms where a short time before all was wild and uninhabited.

From Rev. H. Jones, Wabaunsee, Wabaunsee Co.

A Wide Field.

My field now covers Wabaunsee county, with Dover in Shawnee, and Washara in Lyon. I have *seven* regular appointments, at all of which my congregations are full, often crowded. Two Sabbaths in the month I preach three times; and travel from ten to twenty miles every Sabbath.

Perhaps as winter comes on I may have to concentrate somewhat, but this seems the best arrangement now. This county,—most of it having been an Indian reservation until recently—is not yet densely populated throughout. To meet the wants of somewhat isolated communities that have no other service, I speak three times each alternate Sabbath.

I cannot say that the field is specially promising as to *immediate* results, but I feel that I am doing good, and hope to see results in the salvation of souls, as well as in the strengthening of the little churches.

MINNESOTA.

From Rev. H. N. Gates, Detroit City, Becker Co.

Going Ahead.

I have just returned from another visit to Bismarck, where all goes well. Our July work was not too rapid to last, though it would hardly be called "slow." You know that on reaching B., July 1st, I found ready the material for a church building 20x40 feet, which I had ordered some days previous, and two days' work had been done when I got there. In the next three days we put it up, inclosed it, and put in benches for 100 persons, with platform and a neat little desk, at a cost of about \$100, to be paid by the people there. The material cost about \$175 in Duluth; the railroad carried it free. Counting the usual freight, the building as it stands cost about \$550—for which I have only to raise \$175—two

"noble women" having collected pay for the workmen. On the Sabbath we held meetings in it, morning and evening, with good audiences, and the next morning the "Bismarck Academy" held its first session in it. Thus where on one Monday there was nothing but the ground, on the next Monday there was a comfortable church and academy in operation. The people seem very much pleased. Three of us general missionaries—Episcopalian, Baptist and Congregationalist—went to Bismarck together; thus showing the people that we intend to work in harmony. We are having a conference here to-day, and to-morrow expect to ordain Mr. J. S. Webber, your missionary for Detroit and vicinity. Then we go to Hawley, to recognize a church of forty to fifty members; the next day we go to Park to organize a church of fifteen, and return the same day to Muskoda, to organize another, of eight or ten members. You remember that last year we organized three churches on about the 12th of August. You will hear, in due time, from other places where the leaven is working.

Did I tell you of the red-letter-day we had in Audubon, on the last Sabbath of July? The house was up, painted outside, furnished with heating apparatus and 100 chairs. It needed inside painting, a pulpit, curtains, etc., but we concluded to dedicate on that day, hoping for the rest by-and-by, though the place was not growing—and the people were a little down-hearted. As the day drew near, new life appeared. People came in for miles around. In the morning, we dedicated the house. At ten o'clock, we held a Council and ordained Rev. Mr. Spees for the work of the A. M. A., at Red Lake. Then we took up a collection, and though the day was rainy, such was the spirit of the people that we raised enough to do all that was needed for the church! We are not much discouraged yet.

*From Rev. E. H. Alden, Waseca,
Waseca Co.*

A Life of Trust.

In the matter of church erection, both at Marshall and Sleepy Eye, the Lord has signally blessed us. When cash must be had to keep our credit and carry on the work, he has sent it from unexpected sources. For example: when the house at Marshall was finished, just before the arrival of the minister, there were no seats, and the last cent had been expended. What can be done? Chairs, the cheapest seats that can be made, must be had from some source. We call on our furniture dealer here—a son of New Hampshire, not a church-member, and asked: What is the lowest sum for which you will ship 100 chairs to Marshall, and how long time will you give? “I will order them shipped by the firm I buy of,” said he, “at the price they cost me, charging you nothing for my trouble, *if you will see them paid for in sixty days.*” I am ashamed to confess that although the Lord had repeatedly sent money in our extreme need, before and since the raising of our fallen church from the snow-drifts of Marshall, I was not ready to believe that he would provide this further sum so soon. I little thought that about that time, perhaps at that moment, a lady in New York was mailing five dollars for us, towards paying for those very chairs. After a little hesitancy I said, Give us six months and we will see you paid in some way. “No,” said he, “the firm from which I buy gives me only sixty days, and I always pay promptly. If you say that you will see the bill paid in sixty days, I will order the chairs to-night.” It was a trying moment, but God enabled me to say, I will take the responsibility.

A few days after, on my way to Marshall in the cars late in the evening, a friend introduced me to a gentleman from Illinois. Our talk naturally was of the work on our frontier field. Soon

he handed me ten dollars, the first sum towards the chairs. On my return from the front I found a draft of twenty dollars from a gentleman in New York city, with a letter worth more to us than the money. My eyes filled with tears of gratitude, mingled with grief, to think that we should have asked for six months, when the Lord could just as well furnish the means in sixty days! Soon after two long delayed letters reached us, each containing five dollars. In a few days came a dollar from a lady in Vermont—God bless her! But \$21.50 was wanting to meet the bill, and pay-day was near at hand. I go daily to the post-office with increasing anxiety. Seven, six, five days only remain, and no more money comes. Will not the Lord provide? We dare not doubt. *The next mail brings from Massachusetts a draft for thirty dollars!* More than we needed—a generosity characteristic of the great Giver. We paid for our chairs, and have a balance of \$8.50 toward our debts of \$150 on the church at Marshall, and \$50 on the little chapel at Sleepy Eye. And we want to build two or three other chapels before winter, in very needy places. Who in the East will help us?

IOWA.

From Rev. P. Little, Monona, Clayton County.

Revived.

The quarter has been one of great interest to the church, permitted to gather precious sheaves. We can say with the Psalmist: “When the Lord turned again the captivity of Zion, we were like them that dreamed.” Then was our mouth filled with laughter and our tongue with singing.”

We commenced a special religious effort about the middle of March, which continued five weeks. The work was not rapid, but firm and positive. More than twenty professed to

have passed from death unto life, the most of whom are giving credible evidence of conversion. Six have united with us, and others are waiting till the next communion.

A remarkable feature of the revival was the general work of the Spirit throughout the community. Those who had been here from the first said that no work of the kind had ever so gained the respect and confidence of the entire community as this. Yet many of the business men were reached only by a powerful conviction, which they steadily resisted. The interest has been drawing in those who were rarely seen in the house of God. A year ago we had several vacant pews; now we cannot meet the demand for seats. Of course I labor with a cheerful, grateful heart.

From Rev. L. S. Hand, Polk City, Polk County.

Quickened.

We were blessed in the revival at Des Moines, whose influence reached us. Four have been propounded for admission to membership at our next communion. A good interest remains in our church, giving us weekly a full young people's prayer meeting, and better congregations. We are especially stirred up as to our duty to the surrounding country. Several Sabbath schools are, and others will be organized, carried on by our members, and I am preaching at some of these points. A year ago in the township west there was but one Sabbath school or religious meeting, and in the township east not one where the English language was spoken. We feel that, though weak enough as a church, we owe something to these communities. We are united in purpose, sympathy and hope.

WISCONSIN.

From Rev. H. A. Miner, Superintendent.

In the Lead Region.

I have just returned from a two

weeks' trip in "the lead region," embracing Iowa, Grant and Lafayette counties, riding some 300 miles and visiting a dozen churches. I spent the first Sabbath among the Welsh, preaching three times and riding sixteen miles. Was very greatly interested in the work of Rev. J. D. Davis with the Blue Mound church and out-stations, twelve to sixteen miles away. It is rare to find such self denying zeal in the Master's service. Good work is done also at Ridgway, where is a very intelligent congregation of young Welsh people; and at Dodgeville and vicinity I find three Welsh churches, our American church having been closed for years on account of removals. The same cause has weakened the Elk Grove church, at Bashford, twenty-three miles from Dodgeville, one of our oldest churches, long ministered to by the late Rev. Calvin Warner. It has sent out many sons and daughters to become pillars elsewhere. And even should its neat little chapel be closed, the church will continue to live in the strength it is giving to many others scattered over the West.

At Lancaster, the county seat of Grant, Rev. S. W. Eaton is very happy in his new house of worship, the second he has built during his twenty-six years' pastorate there. It is the church of the town, and is a noble monument of a faithful quarter-century pastorate.

I spent a Sabbath in Potosi, an old mining town, twelve miles south of Lancaster, and once the rival of Dubuque. Dr. Holbrook was once called to decide between it and Dubuque as a field of labor, and good Father Peet thought the Dr. made a very unwise choice of Dubuque. The town is built in a narrow ravine, just wide enough for a street with buildings on each side. The sun rises late and sets early. Ours is the only Protestant congregation, and is not large. In the after-

noon I rode, with your missionary Mitchell, seven miles over about the roughest road I ever saw, up and down the steepest hills, to Waterloo. Here they have turned an old school-house into a neat little chapel, and seem to take great comfort in their meetings, though it is not quite in New York style. My audience was made up of all ages, from one month to seventy-two years—the oldest having walked more than a mile to attend the service. Some came without coats, some without shoes. One I noticed with his sleeves rolled up, as if ready for the harvest field. But all who were old enough were eager listeners. It was easy to preach to people who heard the Word so gladly. And then the hearty hand-shaking at the close, I shall not soon forget. It is refreshing to meet with such simple honest heartiness.

*From Rev. B. G. Page, Emerald Grove,
Rock Co.*

Well Done!

A chief reason for dividing my labors between this church and that in Johnstown, was to avoid the necessity of either church asking for assistance from the Society. I have felt a growing reluctance, at each quarter, to draw even a small sum from funds so much needed elsewhere. So on the last Sabbath I gave the Johnstown people a statement of the urgent demands upon the Parent Society by the *babes* on the frontier, and asked them to let me say to that "good mother of us all" that we would go alone this last half of the year.

I offered to do as much as any one toward making up the \$50. Over \$30 were pledged, and a little canvassing on Monday completed the amount. This is a good contribution for our little church of twenty-two resident members, only eight of them males. I think the contribution of Emerald Grove church will reach \$50—the

amount received for the first half-year in Johnstown. Are there not many churches on the rich prairies of these great central States that ought to take similar action?

MICHIGAN.

*From Rev. E. W. Shaw, Lawrence, Van
Buren Co.*

Revival.

"Patient continuance in well-doing" has yielded for us its appropriate fruit. We have fresh proof that there is available help in every time of trial, and that the church should never despair, but go forward with steady courage, knowing that their labor is not in vain in the Lord.

Since my last report there has been here a continuous revival. Many have been hopefully converted, and a general thoughtfulness is still prevailing throughout the community. Eighteen have already been added to the church by profession, and probably several more will be received at our next communion. The present prospect is very hopeful for a permanent improvement in our spiritual affairs.

MISSOURI.

*From Rev. A. M. Thome, Memphis,
Scotland Co.*

Retrospect.

In reviewing the labors of the past eight years in Scotland and Schuyler counties, I can but say, "What hath God wrought!" The almost appalling condition of society in 1865, when brother was against brother, and a man's foes were they of his own household, contrasts strangely with this time when the peaceful blessings of Christ's kingdom comfort and cheer all classes.

The fiery ordeal through which this people passed, helps them to appreciate, enjoy and use the better things of these better days of our God. We can record progress from year to year, but

the past year has been one of more marked advance than ever before, in the power of the gospel over the hearts and lives of the people of this region. Special indications of the Spirit's presence and power are seen in the unity of the body of Christ. The watchmen are brought to see eye to eye, and the flock of the Lord enjoy more the pastures of greenness and the waters of stillness, than for many years before. The Lord's people, prospering also in temporal things, such as good health and a bountiful harvest, are taking on new strength and preparing for greater and better things yet to come.

NEW YORK.

From Rev. C. C. Stevens, Crown Point, Essex Co.

After Thirty-Two Years.

I have found it necessary to resign my position as pastor of this church,

on account of age and infirmity, realizing that the people need a more vigorous helper than myself, in their warfare with opposing influences. Nothing could have torn me from them, but the consideration that it was *due to them*. It makes me sad to feel that it is also a separation from the American Home Missionary Society. But so it must be. I shall always retain a very grateful remembrance of your patient helpfulness to the churches of Essex county, which though poor are all very dear to me. It would seem a strange thing for me to be indifferent to your prosperity or theirs. Hoping to see you at your rooms, should I be able to travel thus far, I commend you and your work to the blessing of our Lord and Master, and say farewell!

[Mr. Stevens's name first appeared on the roll of this Society, as pastor of the church in Elizabethtown, N. Y., in 1841.]

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

TESTIMONY OF A MISSIONARY.—One who has labored more than thirty years on Home Missionary ground writes to a secretary of the Union as follows:

'In forwarding our mite to your treasury, I cannot allow it to go without a renewed testimony of my affection for your Society. In about eight months from the commencement of my labors as a missionary we erected a house of worship. It was a plain chapel, without spire or ornament, yet it cost great sacrifices to complete it *unaided*. But none can tell how precious it was to us. A powerful revival followed its dedication, greatly enhanced its value,

and immediately rendered the church self-supporting.

"I then saw that the most important human auxiliary to the Home Missionary—that which soonest renders his church self-supporting—is the *house of worship*, and I urged attention to this subject in my missionary report, but the dependent churches of the West continued poor for years, and many of them died for want of a shelter. It was left for the Albany Convention to inaugurate an extended church-building scheme to bless the West.

"Having been on the committee for disbursing church-building funds, from 1852 to the present time, I may say that your Society holds a place second to none but that of the American Home Missionary Society in my affections."

A WOMAN'S CRY.—If the churches

at the East could but fully appreciate the urgent needs of the new churches on the frontiers, and the sacrifices, and sufferings often, of those beloved Christian disciples, who have gone from New England homes and privileges, in their endeavors to plant the sanctuary in the moral wilderness, it would seem that the treasury of the Union would be filled. We give the following letter received from a Christian lady and will let it speak for itself:

"I beg to ask in what way a handful of destitute Congregationalists can be assisted in building a church to meet in themselves, and in which to try to gather ungodly young men and others by whom they are surrounded. Where we have just started to cultivate the soil and gain a livelihood, the Indian and buffalo roamed a short time since. But now a goodly number can be gathered at the school-house, which is very small and entirely unsuitable for the worship of God.

"Many young men are here who have taken up homesteads, by themselves, and are away from the restraints of home and older society, who I fear will be lost unless some better influences are thrown around them. I shall write to-day to see if we can have a missionary sent us. We are certainly on missionary ground, being too poor—those of us who are interested—to support a minister.

"I was a member of the second Congregational church of ———, and have not heard a Congregational sermon since I left there, more than a year ago. I am getting sad, and longing and praying to see a church again where I can feel at home. Please tell me what you can do to gather in these souls who are each day growing more and more indifferent to their eternal welfare. Excuse me, a woman, but I cannot rest till I have stated the facts to you. We send up the Macedonian cry! Please help us, for we have but

just commenced and can do nothing to help ourselves."

Reader, what will *you* do in answer to this touching appeal? Will you help to change the sadness of this Christian woman into joy?

Congregational Publishing Society.

Rev. ASA BULLARD, Sec.

MOSES H. SARGENT, Treas., Corner Beacon and Somerset Streets, Boston.

The East does not understand the West. Nor is this a matter of reproach. The problem is too vast to be easily and at once comprehended. Many an amusing story is told of Eastern ignorance of the West, but the ignorance is innocent, natural and necessary, though the mistake is no less amusing for all that. Many startling, amazing western facts must be seen to be known, yet how can the populous East go one, two, three thousand miles, to escape a laugh by getting a fact?

To plead Home Missions well, for instance in Rhode Island, one needs to tell the audiences that Texas recently made a donation to the Texas Pacific Railroad, of wild land enough in one batch to cover Rhode Island seventeen times. That tract is a new Home Missionary field just coming above the horizon of our frontier. To plead Home Missions anywhere in the East, it must be said that our front wave of immigration covers wild land each year equal to three and one-fifth States like Massachusetts. We must, if possible, keep the gospel abreast of the immigrant wagon, along this moving frontier line of 1,800 miles. Our steamers are now running more than 3,000 miles up the Missouri, planting and feeding settlements, founding and nursing States, and extending those industries and energies that turn the wilderness into a fruitful field. What an opening and necessity for the gospel at every steamboat landing and every settlement.

that the steamer feeds. And what a long parish—3,000 miles!

This year Minnesota puts into the market 40,000,000 of bushels of wheat. That wheat represents a large, scattered, and mostly new population, and for thousands it is the crop that lifts a mortgage and takes them out of the log-house, and builds a bridge at the ford. The most of that wheat is raised in a Home Missionary field. What a field to be planted for "the fruits of the Spirit!" At the monthly concert many think of Minnesota as Home Missionary ground, but how few give it thought, and prayer and money proportioned to a field as large as all New England and two States like Massachusetts?

During this past summer many a minister in the East has wearied of his one pulpit and a parish four miles square, and sought relief on the mountains, at the sea-shore, or in Europe. And he needed the rest; but how about the Home Missionary who has filled his five or seven pulpits in a parish twenty, thirty, and even forty miles across?

Not long since we had a Home Missionary at a place called Fort Dearborn, a muddy lake town of a few log and frame houses. Now that missionary is on the Rio Grande, vigorous in his work, and his old frontier lake parish is Chicago! What a field and fruit of Home Missionary labor!

We make a gain this year of perhaps fifty Congregational ministers. If we should divide among them the new territory gained by immigration this year, each would have a parish about thirty miles square. It is in fields so startling, and between pulpits so far apart, that our Congregational Publishing Society finds its sphere of action and of usefulness. A glance over the miscellaneous statements, now given, shows how impossible it is to furnish the gospel through our wide Interior by ordinary preaching. There must be a liberal and wise use of re-

ligious literature and of Sabbath school labor. No other means are so simple, so cheap, so well adapted, and none have proved so fruitful. Indeed this is "preaching." We have no right to confine that word to a manuscript, and exclude a book or tract, nor yet to limit it to a pulpit and exclude it from the settee of the Sabbath school class.

This Society has a simple yet wide efficiency in occupying waste places till the ministry and churches arrive. Its economy is perfect, since no funds contributed for this work are used to meet any expense whatever of collecting and disbursing.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 15 Cornhill, Boston.

Almost every man who has reached middle age, and who looks back over the course of his past history with any careful and thoughtful observation, is made aware that there have been certain hinges or turning points in the unfolding of his life. It often happens, that what seem the simplest events at the time have immense consequences hanging upon them. In the passing hours, they are not to be distinguished from the common routine of life, but in the result, they prove the crises of destiny. From these starting-points, the life opens out and takes its shape, whether for good or for evil.

The causes which operate to turn the thoughts of young men toward the Christian ministry, as their life-work, are very often of seemingly slight consequence. Some young men, by all their belongings, and by the associations in which they grow up, seem destined for the ministry, almost from their birth. But the great majority of those who enter this profession, pass their childhood and early youth, without any thought that they are themselves to become ministers. By all the con-

ditions of their life they may seem at the farthest remove from such a profession, but at length comes a time when the question is determined, and the direction taken. The grace of God having first operated upon the soul, the heart is made ready to receive the suggestion. But the suggestion itself often comes in some wholly unexpected manner, and from seemingly slight circumstances. A remark made in a sermon—a word dropped in the prayer-meeting—a private hint from some Christian friend—thousands of ministers could refer to such experiences, as the seed-corn from which the whole subsequent growth has come. Very likely, when the suggestion is first made, and the thoughts are turned toward the subject, it seems beyond the bounds of probability or even possibility that such an enterprise could ever be carried through. It is very certain that such a work would never be undertaken, with like conditions, by men in middle life. But the hope, the courage, the daring of youth, are qualities which God uses for his glory, as the world uses them for the promotion of its objects. Hundreds of men, now in the Christian ministry, looking back along the road they have traveled, would find it very hard to tell how they came over it. They are led by a way they know not.

It is just at this point, where the suggestion is made, and the hope excited in the soul, that the Education Society comes in practically to settle the question. It is the hand held out which the traveler may take hold of, for his guidance and encouragement, when the path grows rough and dark. It is one of the most frequent remarks made to the officers of this Society, by men in every part of the land, "I never should have been in the ministry except for the American Education Society." That remark is made by old men, pastors at home or missionaries in foreign lands,—by men in the midst of

their strength, and the young men just entering upon their work. It is made by men who now stand so high in the ministry, and who are exerting such a wide spread and beneficent influence, that we cannot see how their agency could have been spared.

This work has been going on now for more than half a century, until it has come to pass that a large part of our present ministerial force is due to this agency. It is to continue this work on a still broader scale, that the Society earnestly asks the aid of churches and individuals.

The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, D. D., Sec., 62 Bible House, New York.

SAMUEL HOLMES, Treas., 255 Pearl St., New York.

EAST AND WEST.—Attention has been recently directed to the comparison of the "working capital" of Western and Eastern colleges respectively. It is likely to turn still more strongly in that direction. The disproportion is striking. How Western institutions can do their work—so vast and difficult, and growing in both respects so fast—with the comparatively slight investments made in them, passes comprehension.

Another line of comparison is instructive—that of the largest amounts given by single benefactors within a few years past to Eastern and to Western colleges. We take New England on the one side, and the States west of Ohio on the other.

Ten years ago two gentlemen gave to Washington University, St. Louis, (Unitarian), \$25,000 each. Later, Henry Ames, Esq., of St. Louis, left it \$100,000; Judge P. Smith left Kalamazoo College, Mich., (Baptist), \$50,000; J. C. Baldwin, Esq., of New Jersey, made up his gifts to Wabash to \$20,000; Marietta received \$25,000 from some friend unknown; W. B.

Ogden, Esq., and Hon. J. Y. Scammon gave to Chicago University, (Baptist), \$50,000 each; and three others gave \$20,000 each; Mrs. Isaac Taylor gave Racine College (Episcopal), \$65,000; Mr. E. Gove, to Shurtleff (Baptist), \$60,000; Mrs. Sweetzer of Mich., to Chicago Theol. Sem., \$30,000; Chauncey Rose, Esq., to the Fem. Coll., Terre Haute, Ind., \$100,000; and Hon. Wm. Carlton of Mass., to Northfield Coll., Minn., \$50,000. Add to these \$50,000 from Mr. Rose to Wabash recently; \$50,000 to Marietta, from Douglas Putnam, Esq., and \$50,000 from S. A. Hitchcock, Esq., to Illinois, and we have all the large individual gifts to Western institutions within ten years, of which we can find record. The last three have been made since attention was called to the subject last fall at Jacksonville.

Turn to New England, and group the gifts of \$20,000 and upwards within the same period—by States, for brevity. *Maine*: two to Bates, of \$25,000 each; Bowdoin, \$50,000; Colby, \$50,000; Bangor Sem., \$30,000. *N. Hamp.*: Dartmouth, \$24,000, \$40,000; Meth. Bib. Inst., \$25,000. *Vermont*: University, \$25,000. *Mass.*: Amherst, \$20,000, \$80,000, \$60,000, \$250,000, \$100,000; Williams, \$25,000, \$25,000, \$30,000; Tufts, two of \$250,000 each; Harvard, \$44,000, \$50,000, \$52,000, \$150,000, \$20,000, \$50,000, \$100,000; Andover Sem., three of \$30,000 each, \$50,000. *Rhode Island*: Brown, five of \$20,000 each. *Conn.*: Yale, \$20,000, \$25,000, \$27,000, three of \$30,000 each, \$50,000, \$80,000, \$40,000, two of \$150,000 each, and

\$135,000 from the Agric. Land Grant; Wesleyan, \$50,000, \$25,000; Hartford Theol. Sem., \$20,000, \$50,000. The Agricultural College grants to N. Hampshire, Vermont and Rhode Island ought perhaps to be added, as they went to voluntary, not State colleges; and we omit large sums bestowed on Academics, Female Seminaries and Scientific Institutions—\$140,000 to one, \$200,000 to another, \$250,000 to each of two others, \$500,000 to another.

But observe the contrast: \$800,000 to Western institutions; or, omitting the Terre Haute Female Seminary, \$710,000 in sums of \$20,000 and upwards. To Eastern colleges, \$2,800,000—being *two millions more*.

The West is not wealthy enough to endow its young colleges with single gifts of such munificence, and Eastern generosity prefers to pour its largesses into the treasuries of colleges that are wealthy already. What a pitiful show the best things done for that magnificent region beyond the mountains make, in contrast with what has been done for the Atlantic slope, which Dr. Beman once called "the fringe on the mantle of beauty that covers this land of ours."

Three noble gifts—to Wabash, Marietta and Illinois—make us hope that a new epoch is opening. The colleges fostered by the College Society now demand a new style and scale of giving. They stand ready to create a new era for the West, when gifts at all proportionate to their wants pour into the treasury. We need *proportion* in this thing, sadly.

MISCELLANY.

WHAT ANSWER?

In our issue for September, we told the friends of Home Missions that the Treasury was empty and quarterly reports were daily calling for drafts

which we had not the means to remit. We asked our brethren in the ministry and churches to come at once to the aid of missionaries waiting for their dues. We are sorry to say that this

appeal has not been responded to. The receipts in August, as acknowledged in this number, were only \$5,659. Not more than three times in the last ten years have we had to acknowledge so small a monthly total. We do not forget that August is the month in which churches are scattered, pastors are taking their "vacation," and a heavy pressure is brought to bear upon our friends in behalf of other very important missionary operations. But we beg our patrons to remember that the claims of Home Missionaries are daily maturing in August as in other months, and our Treasurer has no vacation. He does his best to get through the dry summer time by calling in outstanding legacies; but this resource has now for months availed very little.

Once more we must ask executors—if there be those who hold or can collect moneys devised to this Society—to remember that those for whom the testators designed these sacred funds are in serious need of them.

And once more we appeal to pastors and churches, as they resume active labors, to bear on their hearts those brethren who have left ease and comfort behind, and in distant, arduous, trying fields are toiling for the Master. Thus far, these have waited with true Christian patience; but debts begin to harass, winter is not far off, anxious cares for their families break their courage. They *must not* be left to fear lest the churches and brethren they are representing far away have forgotten their oft-repeated pledges to sustain them.

By the time these lines reach the eyes of our readers, we shall need not less than \$10,000 to meet claims for work already done. Shall it be at once forthcoming?

And what answer will the churches have us give to the calls for *large increase* of our work that daily reach us from almost every Western State and Territory?

The Supply of Ministers.

We ask special attention to Prof. SMITH's carefully prepared article in this number, on keeping up the supply of ministers. We had the pleasure and profit of hearing it read and discussed at Oberlin, in a circle of ministers who know what self-denial in Christ's service costs and what it pays—men who have earned a right to speak on such a theme. We secured the paper for these pages, that so it might come into thousands of Christian homes and pastors' studies. We hope and pray that, with the attention which its candid statements and stirring appeals deserve, it may be read by pastors, church-officers, parents, teachers, Christian young men, and young men who ought to be Christians. Such a reading could hardly fail to bring into the ministry many whom the Master calls, but who as yet have turned to him a deaf ear.

We have purchased for gratuitous distribution a package of the pamphlet edition of Rev. Dr. CUSHING's able paper on "The Supply of Ministers"—a portion of which we reprinted in *The Home Missionary* for June, 1872. We will gladly mail single copies to Home Missionaries who desire and can profitably use them; and they can be ordered in any quantity from the Congregational Publishing Society, Boston, at the rate of only five dollars per hundred.

Our Whole Country.

Its condition and prospects must be an object of deep interest to the philanthropist and the Christian. Its vast extent, its wondrous agricultural capabilities, its exhaustless mineral treasures, its limitless water power, its unrivaled lakes and rivers as the highways of commerce, make it almost certain that hundreds of millions of immortal beings, from generation to generation, must here make their earth-

ly home. Rapidly it is filling up. They all the strength they have. There is a come from all lands and all climes, point beyond which pecuniary aid bringing with them the various religions of the world, and the skeptical philosophies of the nations. cannot be bestowed without injury. It does good only as it encourages the people to exertion, not when it saves them from it. When it permits them to shift off burdens they ought to bear, from their own, to others' shoulders, and ease themselves at the expense of others, it is changed from a blessing into a curse. It demoralizes a people, destroys manliness of character, and increases their weakness by making it moral as well as pecuniary.

How these vast multitudes are to be evangelized, and brought under the transforming power of the gospel, is a question the American church must meet. Its responsibility is unspeakably great. Is there not a demand for a new spirit of consecration in the church, one that shall prompt her to act as never before, under the full power of the truth, that her gold and silver, her sons and daughters belong to God, that they all are to be consecrated to God in the great work which brought the Lord Jesus Christ into the world—to seek and to save that which was lost? Has the church yet half learned what full consecration means? Do not her accumulated treasures, grasped firmly and retained in unemployed possession, or else expended in ways demanded by a worldly spirit; her sons and daughters trained, not so much with reference to service in the Lord's vineyard, as for the respectabilities and comforts of the present life, clearly show that in this matter of consecration, the church has much to learn, great progress to make?

In achieving this world's redemption, all should feel bound to bear a part; and when they have laid their all upon the altar of God, say with Israel's royal monarch, "All things come of thee, and of thine own have we given thee." "And who, then, is willing (*thus*) to consecrate his service this day unto the Lord?"—*Rev. S. Thurston, D. D.*

Help Wisely the Worthy.

While it is clearly our duty to help our poor feeble churches, there is no excuse for the bestowal upon them of any greater aid than will stimulate them to put forth, to help themselves,

It is a pitiable sight to see a parish, possessed of all the ordinary comforts of life, who, in regard to sustaining public worship, have talked over among themselves their own poverty, till they have so lively and exaggerated a sense of it that they have come to pity themselves, and are ready to ask and take any amount that they can get. A feeble church is benefited not so much by what the Missionary Society does for it, as by what, under the promise of help, it goes to work and does for itself. Its strength is increased, not by the bounties of others, but by the manly use of its own powers and resources.

But while we seek to avoid, on the one hand, bestowing aid where the people would be better off if thrown upon their own resources, we need, on the other hand, to be sure that we give it generously where it is needed. Where a church has been shorn of its strength by emigration, is reduced to a little flock, poor in the world's goods, yet is in a community not otherwise supplied with gospel privileges, and is willing to use liberally the little strength and means it has, it is a question whether, by the law of love, it is not entitled to aid from others sufficient to enable it to continue public worship. Some such churches we have that are ready to bear heavy burdens with cheerfulness, having reference to the recompense of reward. All honor to

them! They have, in their struggles, the approval of heaven, and should have sympathy and generous aid of the saints on earth.—*Rev. C. S. Smith.*

The Pilgrim Fathers.

It is not a very difficult thing to sketch the history of our Pilgrim Fathers. That is on clear and imperishable record. We have only to read and repeat. But to pass beyond their historic lives, and to trace their footsteps since across the breadth of the continent and down the paths of the generations, to discern on the trodden highway and in the confused and blended tracks where so many feet have passed, just the prints *their* feet have left behind—that is another task.

It is to trace the untraceable, to search the invisible, to sift out and catalogue elements that have entered into a thousand combinations, to eliminate forces that have melted like figures in arithmetic into processes, and aggregates that hold them locked against all analysis.

Call me to stand with you by some fountain far up among the hills or in the deep interior wilds of a broad land, and bid me trace the fountain's fullness as it lapses over its granite lips. I know it is soon making music down the vale; I know it is joined by a hundred tributary rills; I can say it is the print of a mighty stream, offering harbors to cities, and bearing up fleets of commerce and of war. But just where the original waters run, and what proportion of the traveled flood is all their own, how can I tell? If these waters and all that joined them would keep each its own first distinctive coloring, flowing side by side, like the blue Rhone and the yellow Arve, without losing or mixing their native tints, I should be helped in answering. But even then there are manifold ministries of the stream which I cannot follow. The beasts of

the forests have drank of it, the birds of the air, and the cattle of a thousand pastures; grass and flower have drawn from it their greenness and bloom; stately trees have risen along its banks, whose trunks have been built into the architecture of temples and of homes; the summer clouds have stolen the vapors that have gone up from it unseen and emptied them in fertilizing showers upon meadow and vineyard and harvest field; great towns have led off its copiousness through their streets and their domestic life. The ground has been saturated with it; the air steeped in it, and all life that has touched its borders has taken strength, refreshment and fruitfulness from its brimming channel. To find that fullness, you see how far you must explore, how minutely you must dissect, and how impracticable the undertaking to any mind below the infinite.—*Rev. A. L. Stone, D.D.*

The Germs of Churches.

A. W. Corey, who has been a Sunday school missionary for forty years in the West, gives it as the clear result of his long experience, and says he could multiply cases by the hundred to prove, that the Sunday school is the germ of the church; so that he has come to feel that whenever a Sunday school is planted in an infant settlement, there is laid the foundation of a church. This sets forth in a pleasing light the relation of the Sunday school work to Home Missionary work of all evangelical denominations. It prepares the way for the organization of churches, and creates a demand for the labors of the ministry.

There is a mutual inter-working and helpfulness between all evangelizing agencies which ought to insure goodwill and harmony among the promoters and forbids all strifes as to "which shall be greatest." B.

APPOINTMENTS IN AUGUST, 1873.

Not in commission last year.

Rev. Granville M. Dexter, Saratoga, Cal.
 Rev. Joseph H. Merrill, Woodland, Cal.
 Rev. Charles Seccombe, Green Island, Neb.
 Rev. Joseph Mason, Tiblow and Quindaro, Kan.
 Rev. H. M. Stevens, Cottonwood Falls, Kan.
 Rev. J. S. Webber, Detroit and vicinity, Minn.
 Rev. Leonard L. Radcliff, Mondovia and out-stations, Wis.
 Rev. G. Dangremont, Mattawan, Mich.
 Rev. Charles E. Moon, Keeler, Mich.
 Rev. Aaron Brown, Greenwood, Mo.

Re-commissioned.

Rev. Isaac W. Atherton, Riverside, Cal.
 Rev. John T. Baldwin, Scott Valley, Little Shasta, Yreka, Willow Creek and Butteville, Cal.
 Rev. James W. Brier, Dutch Flat, Cal.
 Rev. Hiram Cummings, Georgetown, Cal.
 Rev. David B. Gray, Oakland, Cal.
 Rev. William C. Merritt, Clayton and vicinity, Cal.
 Rev. Lewis Bridgman, Erie, Turner, Mt. Pleasant and vicinity, Dakota.
 Rev. George S. Codington, Dell Rapids, Flandreau and Medary, Dakota.
 Rev. Frederic Alley, Wilber, De Witt and out-station, Neb.
 Rev. Herman A. French, Milford and Seward, Neb.
 Rev. Abram Maxwell, Fairmont, Aurora, Grafton, Fillmore and Farmer's Valley, Neb.
 Rev. James Chew, Ottawa, Kan.
 Rev. Henry Huddle, Louisville, Brush Creek, Mt. Union and Coal Creek, Kan.

Rev. Cadwalader D. Jones, Arvonis, Reading and Osage City, Kan.
 Rev. Harvey P. Robinson, White Cloud and Pleasant Hill, Kan.
 Rev. Luman C. Gilbert, East Prairieville and Cannon City, Minn.
 Rev. Harvey Adams, Fairfax, Iowa.
 Rev. Thomas Douglass, Fort Dodge and Pleasant Valley, Iowa.
 Rev. Isaac M. Frey, Troy Mills, West Prairie, Paris and Phillips, Iowa.
 Rev. George A. Paddock, Rockford and Ulster, Iowa.
 Rev. George G. Peage, Logan, Iowa.
 Rev. John D. Sands, Belmond and Clarion, Iowa.
 Rev. Peter B. Shiere, Eldora and out-station, Iowa.
 Rev. William B. Glover, Dyersville, Iowa.
 Rev. Moses M. Martin, Mazomanie and Black Earth, Wis.
 Rev. Stephen O. Bryant, Columbus and Richmond, Mich.
 Rev. Danforth L. Eaton, Saranac, Keene and Berlin, Mich.
 Rev. N. Dimio Glidden, Grand Ledge and Oneida, Mich.
 Rev. William H. Osborn, London, Mich.
 Rev. Page F. McClelland, Chase and vicinity, Mich.
 Rev. William Perkins, Ellettsville and vicinity, Mo.
 Rev. Joseph S. Rounce, Wellsville, Pauldingville, Martinsburg and Jones school-house, Me.
 Rev. Arthur M. Thome, Memphis and Union Grove, Mo.
 Rev. Charles S. Walker, Huntington and Ceredo, W. Va.

RECEIPTS IN AUGUST, 1873.

NEW HAMPSHIRE—

Received by L. D. Stevens,
 Treas. N. H. M. Soc.:
 Concord, South Cong. Ch. and
 Soc., \$12 04
 Hanover, Cong. Ch. and Soc.
 of Dartmouth College, 125 00
 Webster, Henry L. Dodge, in
 full to const. Mary L. Dodge
 a L. M., 15 00
 ————— 153 04
 Hancock, A Widow's Mite, 1 00
 Keene, Legacy of Miss Eliza Bragg, by
 I. C. Gray, Adm., 82 83
 Londonderry, Bequest of a deceased
 Aunt, by Mrs. Josiah Sleeper, 2 00

VERMONT—

Peacham, Mrs. D. S. Chamberlain, to
 const. Miss Juliette Guy a L. M., 30 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by C. Demond,
 Treas., 1,000 00
 Attleboro, A. C. Hunt, 50
 Hampshire Miss. Soc., by E.
 Williams, Treas.:

Chesterfield, Rev. E. W.

Clark,	\$10 00
Hadley, First Parish,	26 08
South Hadley, Cong. Ch.,	15 00
West Hadley, Cong. Ch.,	13 00
Westhampton, Cong. Ch.,	28 00
—————	92 08
Northampton, C. W., \$300; Mrs. A.	
Lyman, \$100,	400 00
On Account of Legacy of Otis S.	
Baker, by Delano and Hammond,	
Att'ys.,	53 08
Pepperell, Ladies' Sew. Soc., by Miss	
H. E. Lawrence, Sec., (freight),	5 00
Pittsfield, South Cong. Ch., mon. con.,	
by H. M. Pierson, Treas.,	62 15
Sheffield, First Cong. Ch., mon. con.,	
by J. M. Dickson,	6 00
Springfield, Unabridged,	500 00

CONNECTICUT—

Bethel, A Friend, to const. Rev. G. F.	
Waters a L. M.,	50 00
Bridgeport, First Cong. Ch., by R. B.	
Lacey,	132 46
Chester, Samuel Silliman,	10 00
East Woodstock, Cong. Ch. and Soc.,	
by N. E. Morse, Treas.,	22 00
Gulford, First Cong. Ch., by F. T. Jar-	
man,	83 00

Harwinton, Sarah B. Hayes,	20 00	MISSOURI—	
Hotchkissville, A Friend,	50 00	Bevier, Welsh Cong. Ch., by D. Row-	
Jewett City, A Friend,	1 00	land, Treas.,	5 00
Lakeville, T. L.,	5 00	Dry Creek, Cong. Ch., by Rev. Z. E.	
Manchester, First Cong. Ch. and Soc.,		Feemster,	1 00
by R. R. Dimock, Treas.,	64 50	Glenwood, Cong. Ch., by Rev. F.	
Norwalk, Walter Smith,	1 00	Crang,	5 00
First Cong. Ch., bal. of coll., by E.		La Grange, Salem Cong. Ch., by Rev.	
W. Stewart,	5 90	J. Schaerer,	11 90
NEW YORK—		Pleasant Mount, First Cong. Ch., by	
Canandaigua, Legacy of Mrs. Mary		Rev. A. H. Missildine,	2 80
Bennett, by E. G. Tyler,	10 00	MICHIGAN—	
First Cong. Ch. and Soc., by E. G.		Bear Lake, Cong. Ch., \$5.45; Bear	
Tyler,	270 75	Lake Township, Cong. Ch., \$9;	
Centre Lisle, Cong. Ch., by Rev. E. J.		Pleasanton, Cong. Ch., \$12; Portage,	
Roke,	15 00	Cong. Ch., \$11.65, by Rev. J. D.	
Columbus, Sabbath School of Cong.		Willard,	38 10
Ch., by Rev. S. F. Porter, in full to		Coral, Cong. Ch., by Rev. J. A. S. Wor-	
const. Charles Williams a L. M.,	18 74	din,	90 00
On account of Legacy of Parma S.		De Witt, Mrs. Webber, by Rev. E. T.	
Palmer, by A. Barrows, Adm.,	25 00	Branch,	1 00
Deer River, Cong. Ch., by Rev. O. Place,	7 00	Manistee, Cong. Ch., by Rev. J. F. Gay-	
Hancock, First Cong. Ch., by Rev. I. D.		lord,	75 00
Cornwell,	25 00	Maple Grove, Rev. E. Branch,	5 00
New Village, Cong. Ch., by E. H.		Romeo, Cong. Ch., by H. O. Smith, of	
Howell,	39 77	wh. \$30 from A Friend, to const. Rev.	
Oswego, Cong. Ch., by D. G. Fort,	287 75	T. B. Hascall a L. M.; \$30 from Dr.	
Rodman, Sabbath School Miss. Soc. of		W. Loud and wife, to const. George	
Cong. Ch., by W. R. Hanford, to		B. Loud a L. M.,	200 45
const. Mrs. Sophia Burton and Mrs.		St. John, Cong. Ch., by G. Ballinger,	
Ellen E. Gates L. Ms.,	60 01	Treas.,	5 00
Saratoga Springs, First Cong. Ch., by		Wayland, First Cong. Ch.,	15 31
Rev. L. S. Rowland,	50 25	WISCONSIN—	
South Canton, Cong. Ch., by Rev. D.		Received by Rev. F. B. Doe:	
K. Pangborn,	5 00	Alto, Presb. Ch.,	\$6 90
Walton, First Cong. Ch., by G. W.		Menasha, Cong. Ch.,	34 85
Fitch, Treas.,	26 98	Royalton, Miss L. M. East-	
West Bloomfield, Cong. Ch. and Soc.,		man, \$5; Miss L. E. East-	
\$43.44; Mrs. B. P. Hall, \$100, by L.		man, \$5,	10 00
N. Smith, Treas.,	143 44	Springvale, Cong. Ch.,	20 00
Woodhaven, First Cong. Ch., by Rev.			61 75
W. James,	8 69	Received by Rev. H. A. Miner:	
NEW JERSEY—		Elkhorn, Cong. Ch., by B. B.	
Irvington, Rev. A. Underwood, to		Humphrey, Treas., of wh.	
const. Mary S. Pond a L. M.,	30 00	\$30 from Mrs. Maria C.	
Newark, Belleville Avenue Cong. Ch.,		Hand, to const. her a L. M.,	\$45 00
by G. E. Sickles, Treas., to const.		Geneva, Presb. Ch., by Rev.	
Rev. G. M. Boynton a L. M.,	66 63	E. G. Miner,	39 18
Newark, John Scofield,	1 00		84 18
Somerville, Cong. Ch., \$3; Warren,		Beloit, Cong. Ch., by J. B. Merrill,	
Cong. Ch., \$4, by Rev. G. Bowers,	7 00	Treas.,	50 00
PENNSYLVANIA—		Cooksville and Evansville, Cong. Chs.,	
Cherry Ridge, Miss Maria Darling,	3 00	by Rev. J. W. Harris,	15 00
OHIO—		Freedom, Cong. Ch. and Soc., \$10;	
Cleveland, On Account of Legacy of		Osborn, Cong. Ch. and Soc., \$3, by	
Elisha Taylor, by J. W. Taylor, Ex.,	114 58	Rev. H. McLeod,	13 00
ILLINOIS—		Friendship, First Cong. Ch., by Rev.	
Big Woods, Cong. Ch., \$3; Miss E. E.		P. R. Staples,	5 07
Newman, \$5,	8 00	Hale, Cong. Ch., \$12; Ossec, Cong.	
Bloomington, Cong. Ch., D. C. W.		Ch., \$3, by Rev. S. H. Thompson,	15 00
Oleson,	11 82	Janesville, First Cong. Ch., by J.	
Bowensburg, E. B. Spencer,	10 00	Wright, Treas.,	90 92
Chicago, Rev. W. W. Patton, D. D., to		Peshtigo, Cong. Ch., by Rev. L. W.	
const. W. L. Patton a L. M.,	45 00	Winslow,	25 00
A Friend to the cause,	1 00	Princeton, Cong. Ch., by Rev. W. M.	
Green Bower, Cong. Ch., \$1.70; New		Richards,	10 00
Windsor, Cong. Ch., \$13.50; Rio,		Sun Prairie, First Cong. Ch., \$22.50;	
Cong. Ch., \$4.82; Viola, C. H. E.,		Waterloo, First Cong. Ch., \$2.50, by	
\$1.18; by Rev. C. H. Eaton,	30 00	Rev. O. J. Shannon,	25 00
Gridley, Union Cong. Ch., \$13; Sau-		Tomah, First Cong. Ch., bal. of coll.,	
nemin, Bethel Cong. Ch., \$12, by		by Rev. W. H. Cross,	65
Rev. W. E. Catlin,	25 00	IOWA—	
Jacksonville, Cong. Ch., by D. W. Fair-		Belle Plaine, Cong. Ch., by Rev. J.	
bank, to const. Rev. W. H. Savage a		Wadhams,	14 60
L. D.,	127 60	Belmond, First Cong. Ch., by Rev. J.	
Lombard, Sabbath School of First Ch.		D. Sands,	8 50
of Christ, by C. Phelps, Treas.,	20 33	Center Point, Cong. Ch., \$10; Polk,	
Malta, Cong. Ch., by Rev. C. H.		Cong. Ch., \$5, by Rev. E. C. Downs,	15 00
Wheeler,	4 00	Council Bluffs, Rev. C. Talbot, by Rev.	
Plainfield, Cong. Ch., by J. Hagar, to		J. W. Pickett,	5 00
const. Rev. E. Ebbs a L. M.,	38 80	Davenport, Ladies' Soc. of the German	
Wheaton, First Ch. of Christ, by J.		Evang. Cong. Ch., by Rev. J. F.	
Gleason, Treas.,	31 90	Graf,	6 03
		Humboldt, First Cong. Ch., by Rev. A.	
		Parker,	15 00

Manchester, Cong. Ch. and Soc., by Rev. E. R. Stiles, to const. Dea. W. Bremmer and Dea. H. L. Servoss L. M.,	73 00
Marshalltown, Cong. Ch., by S. Richardson, Treas.,	12 78
Newton, Wittenberg Cong. Ch., by Mrs. S. C. Bosworth,	4 75
Ottumwa, Cong. Ch., by Rev. H. Bross,	10 00

MINNESOTA—

Received by W. Cheney, Treas.

Minn. H. M. Soc.:	
Anoka, Cong. Ch.,	\$3 56
Excelsior, Cong. Ch.,	9 65
Minneapolis, Plymouth Cong. Ch.,	41 12

Clinton Falls, Cong. Ch., by Rev. E. Brown,	
Collins, Cong. Ch., by Rev. S. H. Kellogg,	
Duluth, Pilgrim Cong. Ch., by J. Kimball, Treas.,	
Mazeppa, First Cong. Ch., by Rev. E. P. Dada,	
Quincy, Cong. Ch., by Rev. T. Nield,	

KANSAS—

Fredonia, First Cong. Ch., by Rev. C. A. Richardson,	5 90
Leavenworth, Second Cong. Ch., by Rev. G. A. Jackson,	153 85
Osawatomie, Cong. Ch., by Rev. S. L. Adair,	6 50
Paola, Cong. Ch., by Rev. A. B. Jordan,	5 00
Pomona, First Cong. Ch., by Rev. L. Newcomb,	1 75

NEBRASKA—

Greenwood, A Friend, by Rev. D. Knowles,	4 09
La Platte, Cong. Ch., \$5; McArdle's Precinct and Papillion, \$5, by Rev. R. Gaylord,	10 00
Wahoo, Cong. Ch. by Rev. W. Giddings,	14 00

COLORADO—

Central City, Rev. T. C. Jerome,	5 00
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HOME MISSIONARY,

13 00

\$5,658 86

Donations of Clothing, etc.

Auburndale, Mass., Ladies' Benev. Soc., by Miss E. M. Strong, two barrels, Sabbath School Class No. Five, a half barrel,	\$308 97
Hindendale, Mass., Ladies' Benev. Soc., by Mrs. M. C. Bingham, a barrel,	121 00
Janesville, Wis., Ladies of the Cong. Ch., three barrels,	224 25
New Haven, Ct., Ladies' Home Miss. Soc. of First Ch., by Miss H. A. Tucker, Sec., a box,	285 08
Pawtucket, R. I., Mrs. Blodgett and Friends, two barrels,	
Pepperell, Mass., Ladies' Sew. Soc., by Miss H. E. Lawrence, Sec., a barrel,	121 00
South Freeport, Me., A Few Ladies, by Mrs. E. M. Hsley, a barrel,	80 00
Wellesley, Mass., Mrs. L. W. Dana, a box,	

Receipts of the Massachusetts Home Missionary Society, in August, CHARLES DEMOND, Treas.

Boston, A Friend,	\$2 00
H. B. H.,	29 00
Byfield, Ch. and Soc.,	22 57
Cambridgeport, Chas. T. Williams,	10 00
Curtisville, Ch. and Soc.,	18 00
Needham, Allin Ch. and Soc.,	110 25

Dracut, Pawtucket Ch. and Soc.,	62 00
Franklin Co. Conference, D. L. Sammis, Treas.:	
Ashfield, Ch. and Soc.,	\$18 00
Shelbourne, Ch. and Soc.,	69 60

Great Barrington, A Friend, by Rev. E. Scudder,	10 00
Harwichport, Ch. and Soc.,	15 00
Hyannis, Ch. and Soc.,	18 00
Jamaica Plain, Estate of A. W. Swett,	100 00
Marion, Ch. and Soc.,	50 00
Natick, South Ch. and Soc.,	23 53
Rev. N. W. Sheldon,	5 00
Needham, Sabbath School,	11 10
Rockport, Ch. and Soc.,	96 10
Selma, Ch. and Soc.,	16 90
Taunton East, Ch. and Soc.,	23 00
Topsfield, Ch. and Soc., add'l,	1 00
Westminster, Ch. and Soc.,	33 56
Westford, Widow Kendall (over 80 years),	09
Winchendon, Ch. and Soc.,	168 50
Home Missionary,	3 00

\$907 30

Receipts of the Connecticut Home Missionary Society in August, JAMES L. CHAPMAN, Treas.

Bristol, Ladies' Miss. Soc., by L. Beckwith, Treas.,	\$92 83
Buckingham, Rev. Jairus Ordway,	10 00
Colchester, First Cong. Ch., by E. Ransom, Treas.,	230 25
Enfield, H. B. K.,	30 00
Granby, First Cong. Ch., by A. Cooley, Treas.,	13 41
Hadlyme, Cong. Ch., by Rev. H. M. Valli,	13 52
Meriden, Mary Ann Hall,	3 00
Middle Haddam, Second Cong. Ch., by Rev. E. P. Herrick,	13 70
New Canaan, Cong. Ch. and Soc., by S. Hickok, Treas.,	20 00
New Milford, Cong. Ch., by G. S. Whittelsey,	159 64
Plymouth, Cong. Ch.,	50 00
Pomfret, First Cong. Ch., by G. B. Mathewson, Treas.,	42 94
Westminster, Cong. Ch., by Rev. J. W. Sessions, to const. A. H. Cortelyou a L. M.,	30 00
Westport, Saugatuck Cong. Ch., by C. S. Wakeman,	50 00

\$759 29

Donations of clothing, etc., received at the office of the Mass. Home Miss. Soc., from Jan. 7th, to July 10th, 1873.

Andover, Ladies' Char. Sec., a barrel,	\$67 00
Ashby, box of Sab. School books,	
Ashland, a box,	26 00
Ayer, half-barrel, from six ladies,	44 00
Bradford, Lad. Miss. Soc., a box,	75 00
Burlington, Lad. Pr. Meeting, a box,	30 00
Boston, Central Ch., a box,	231 00
Boxford, Lad. Benev. Soc., a barrel,	
Dedham, Outfit for daughter of a Home Missionary,	189 00
Dorchester, a half-barrel,	
Everett, Mrs. A. Bryant, a barrel,	75 00
Haverhill, Ladies' Sew. Circle, two barrels,	
Center Ch., a box,	2 10
Holbrook, a box,	65 00
Newton Center, three barrels, and half-barrel,	
Newtonville, Mr. Danforth's Soc., a barrel,	105 00
Ladies' Soc., a barrel,	125 00
Northboro, a box,	
North Brookfield, Lad. Sewing Circle,	165 00
Southboro, a barrel,	58 00
Templeton, a package,	10 00
Topsfield, a communion service,	28 00

THE
Home Missionary.

OCTOBER, 1873.

CONTENTS.

PAGE	PAGE
HOW SHALL WE FILL UP THE RANKS OF THE CHRISTIAN MINISTRY?..... 133	From Rev. L. S. Hand.—Quickened... 144
OREGON.—From Rev. W. A. Tenney.— Every Man Counts..... 138	WISCONSIN.—From Rev. H. A. Miner.— In the Lead Region..... 144
CALIFORNIA.—From Rev. J. H. Warren.— Statistics.—The South.—Susanville... 138	From Rev. B. G. Page.—Well Done!... 145
NEVADA.—From Rev. F. R. Girard..... 138	MICHIGAN.—From Rev. E. W. Shaw.—Re- vival..... 145
WYOMING.—From Rev. J. Strong.—Off for Japan.—The Situation..... 139	MISSOURI.—From Rev. A. M. Thome.— Retrospect..... 145
COLORADO.—From Rev. N. Thompson.— Among the Dispersed..... 140	NEW YORK.—From Rev. C. C. Stevens.— After Thirty-Two Years..... 146
NEBRASKA.—From Rev. J. E. Lowe.— “Flying Appointments.”—A Nebras- ka Storm..... 140	AMERICAN CONGREGATIONAL UNION..... 146
KANSAS.—From Rev. J. M. Ashley.—The Meeting-House.—The Rainy Season.. 141	CONGREGATIONAL PUBLISHING SOCIETY.. 147
From Rev. H. Jones.—A Wide Field... 142	AMERICAN EDUCATION SOCIETY..... 148
MINNESOTA.—From Rev. H. N. Gates.— Going Ahead..... 142	THE COLLEGE SOCIETY..... 149
From Rev. E. H. Alden.—A Life of Trust..... 143	WHAT ANSWER?..... 150
IOWA.—From Rev. P. Little.—Revived.... 143	THE SUPPLY OF MINISTERS..... 151
	OUR WHOLE COUNTRY..... 151
	HELP WISELY THE WORTHY..... 152
	THE PILGRIM FATHERS..... 153
	THE GERM OF CHURCHES..... 153
	MISSIONARY APPOINTMENTS..... 154
	ACKNOWLEDGMENT OF RECEIPTS..... 154

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
 BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

“GO, PREACH THE GOSPEL.”

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at the *earliest possible day*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS, AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired, *also*, to furnish the following particulars, viz.:

Population of the place.

Names of the church or churches, and preaching stations.

Number of communicants.

Average number of attendants on public worship.

Denomination and size of contiguous congregations.

Names and distances of the nearest Congregational churches.

Minister's full name and post-office address: Town, County, State.

Whether he resides on his field of labor.

Whether he has any other calling than that of the ministry.

Whether he is now, or is expected to become the pastor of the church.

His credentials.

The number of persons composing his family.

Total amount of salary proposed.

Amount pledged by the people, and how secured.

Whether the minister has, also, the use of a parsonage.

Whether aid is expected from any other source.

The least amount that will suffice from the A. H. M. S.

The amount received from the A. H. M. S. last year.

Whether a less amount will probably be needed next year

Amount contributed to the A. H. M. S. last year.

Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxilliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledges for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its *Reports* and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars collected and paid into the Treasury of the Society, or of any Auxiliary.*

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions:

Boxes for Designated Families.

Let the association or individual proposing to prepare a box write to the Secretaries, at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is *not* desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing it intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of
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DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post Office Orders, if practicable, may be sent
 to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one
 hundred dollars (or a sum which, in addition to a previous payment, makes one
 hundred dollars), a Life Director.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . *Rom. x. 15.*

Vol. XLVI.

NOVEMBER, 1873.

No. 7.

THE RIGHT KIND OF MEN FOR HOME MISSIONARY WORK.

[We have many times been asked to reprint the following article from *The Home Missionary*. for May, 1869. As it seems to be in place after Prof. SMITH's valuable paper in our last month's issue, we take this occasion to comply with the request.

Later experience has strongly confirmed our estimate of the qualities the article sets forth as desirable in a Home Missionary. Such men as are here described we need and seek for the service. Such qualifications we wish every laborer might have. At the same time we say, let no young man who has the first and chief requisite—*sterling piety*, with its evidence in love of souls for the Master's sake, and a burning desire to win them for him—hold back for fear that he does not come up to this standard. They who come nearest to it may be the last to think so; for *modesty* can hardly fail to characterize the man who has true piety, common sense and fair culture. For the young man having these, our divine Master always has a place and work; and either that work will in time generate the qualities that were wanting, or divine providence and grace will open the way to a good degree of success without them. Nor let it be forgotten that in so vast a field there is room for a great *variety* of talent. Places differ as widely as do men. He who might not be successful alone on the frontier may do good paying work in an older community, amid wise and helpful brethren. It is as true of this service as of giving, that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." The cause needs and the Master will use every pious soul that wants to be used for good, and is willing to go where the work is most wanted, whether amidst the romantic if somewhat rough experiences of the frontier, or the not less trying life of the Home Missionary in a decaying village of New England or the older West.

We reprint these pages in hope that they will call the attention of Christian young men to the question of their life-work—a question that should not be left to settle itself, nor be decided for them by circumstances or the notions of those who have not the chief responsibility for the decision. Each should settle for himself the questions whether the Lord has not need of him in this service, and whether he is not called to it by the possession or the possibility of securing the essentials of success in so high and rewarding a work.]

APPEALS for men are frequent in these pages, and in the addresses of agents, missionaries, and friends of this Society. With the call is usually coupled this qualification: "the *right kind* of men." Who are the *right kind* of men? is

often asked. It may be well to give here a few hints towards answering the question.

That *sterling piety* is the first, the one essential qualification of the Home Missionary, needs but to be stated. No one will have reached, or nearly reached the ministry in our brotherhood, whom those that know him best do not believe to be a man of intelligent experimental faith in Christ. If he should, he would hardly offer himself as a missionary. If one without an enlightened Christian hope, a deep spiritual experience, a thorough practical consecration, should fancy that somewhere he may somehow go through the routine of ministerial service, let him not flatter himself that he can do it in a Western missionary field. There he will soon show what manner of spirit is his. There histrionic assumptions of character will not long deceive. There he can gain nothing to pay for the trouble of seeming to be what he is not—nothing that shall even seem to compensate for the loss of his own soul through beguiling others. No; if any where any man can live without thorough, consistent, devoted piety, the Western missionary is not that man. We can hardly conceive that one consciously wanting this prime essential should propose to himself a work so arduous, and, except in spiritual results, so unrewarding.

Assuming, then, that there be no lack of genuine piety, without which all else is useless here—and premising that we have chiefly in mind Eastern men weighing the question of becoming missionaries at the West—let us notice qualities, less essential yet very important, that go to make the right kind of men for Home Missionary work.

As a general fact, *youth* will be greatly in the missionary's favor. Not but that men in middle life, or even past it, may make acceptable and useful laborers, at least in some of the older Western States, where society differs little from that of the East, and where experience in the ministry is valued. But in the newer fields, made up largely of those just setting out in life, one like themselves in this respect, if he have the other requisite qualities, has an obvious advantage. Let him, with his pious young wife, of the right spirit and training—for, save in exceptional cases of the roughest temporary pioneer work, he should be married—let them set up their humble household with others in the new settlement, expecting if it be God's will to grow up with the community, bravely sharing the annoyances of its green state, aiming to ripen it and ripen with it, content to wait for the recompenses of its maturity.

It surely implies no lack of affectionate Christian respect for our aged ministerial brethren and fathers, to say that it may seldom be the wisest thing for them to undertake the work here contemplated—surely not if they have partially broken down under burdens of labor long nobly borne. Rather let them abide among their own people, whose spirit they know, to whose views and habits theirs have assimilated, whose confidence opens the door to profit by their wisdom, and whose loving respect will comfort their declining years. Young men best suit the spirit of the young West, and should respond to its claim for the manliest service.

The Western missionary should have *vigorous health*. He sees the need of work, more than he can do in his best estate; work to be done, often, in circumstances that test his endurance to the utmost. How can he meet the call, hampered by the care of a sickly frame that may fail him at the critical moment of some cherished enterprise? Partially disabled ministers sometimes

seek temporary work at the West, in the hope of recruiting their failing strength. While their service is often far better than none, and in some instances is very valuable, it is but honest to say that usually the gain of the churches they serve is not large. For the best results, ministers and people need to feel that the aim is single, and the relation permanent. Then in those newer regions, one can seldom command either the physicians, medicines, nursing, or repose, which invalids are apt to think necessary to keep their physical machinery in working order.

Nor with feeble health can one maintain what is as essential to his success as to his comfort and that of his family and people: a *cheerful temperament*. Ministers everywhere find calls enough for this. But of all places one will need it in the newer West. Around him are gathered people of many nations and all walks in life. Most of them have left physical and domestic comforts, not for a long time yet to be replaced. Over-work, disappointment, homesickness, very possibly fever-and-ague, depress the spirits, and make the world look very dark. The little community sorely needs one bright face and cheery heart. Well for it, and for him, if these be the missionary's, so that, when he carries the gospel into the downcast settler's cabin, his coming shall be a flood of sunlight. In their depressions, under worldly disappointments, they may heed the lesson taught by one hopeful spirit, looking upward and forward for prizes that are sure and infinitely precious.

Equally indispensable is *self-reliance*. The Western missionary is often left pretty much to his own resources. There is usually but little danger of his being petted more than is for his good. Few thoughtful deacons or anxious sisters in the church pass sleepless nights lest he may be over-working himself, or otherwise endangering his well-being. Not only has he to *plan* the work of the church, but often to *do* it: constituting himself the committee of visitation, of supplies, of collections, of ways and means; superintendent and librarian of the Sabbath school, teacher of the Bible class, chorister, leader (and follower) of the prayer meetings, social gatherings, sewing circles, etc. To these add a sexton's varied duties, and we have a glimpse of many a missionary, who not yet blest with boys stout enough to make fire, ring the bell, and shovel paths in winter, cannot, like many of his brethren, "face it per alium."

The frontier missionary, moreover, has not the Eastern minister's resort in cases of deficient memory or scholarship—the accessible library; nor in cases of trouble, personal or parochial, that delightful resource—the advice and help of neighboring brethren. He has to be largely his own library, counselor and comforter.

These and other obvious considerations reveal the value of *versatility* in a Home Missionary. It is well for the work that thus far the Master has, for the most part, drawn to it men trained in families of moderate pecuniary means, those accustomed from early life to shift for themselves, and to find or make a way to do anything that needs to be done. And of things that need to be done, in a new settlement, with as yet few or no skilled mechanics, one finds an endless variety. He is in the very paradise of the "Jack-at-all-trades." The proverbial 'Yankee knack' at getting out of tight places, he finds the value of, not more in the promotion of his own and his family's comfort, than in the favor it wins from his neighbors. He who can give practical lessons in rearing and training cattle, in raising, gathering and preserving crops,

making and repairing farming implements, mending stoves, clocks, furniture and kitchen-ware, has not to wait for letters of introduction. Let his wife have an equal gift at making things comfortable, and they will command the loft of some settler's log-hut, even where there is neither cabin nor room to let. The most churlish of hosts admits that they are a handy couple to have in the house. And when he calls the neighbors round the door or under a tree, for Sabbath service, they come expecting something practical and useful. When with ax, plane, or trowel in hand, he says, "Come let us build a house for the Lord," though it be months or years before another would have dared to suggest it, he finds that "the people have a mind to work." When they see him laying the foundation-wall, building the pulpit, or shingling the roof, they will not stand by idle; nor, when the house is completed, will they leave him to preach to empty pews.

Many a man, who would not at all like to be called effeminate, has found himself sorely 'put to it' in some of those Western emergencies which our missionary brethren have often described in these pages as amusing episodes, giving to their life the zest of pleasant variety. Mired in a slough, out of depth in fording a river, miles from help with parted harness or a broken axle, lost on an unknown prairie in a blinding storm or a starless night—these experiences wear very different aspects to different men. To one they are calamities before which he stands helpless; another sees their ludicrous side even in the sharpest crisis, and enjoys beforehand the little joke with which he will meet his family or brethren. And when the really serious experiences come—the burning of the little home, with its family stores and its fruits of wearing mental toil; the anxious sickness; the dying child or wife—the mind that has warded off so many trials, the heart that has cheerfully borne such as could not be prevented nor remedied, will know where to go with these. While another wrings his hands in mute despair, faith lifts him to the great Consoler. The work is dignified, the character compacted, the soul sanctified, by such trials submissively borne for the Master's sake.

The Western missionary has great need of *common sense*—that faculty which some have and so many lack, of understanding all sorts of men and adapting one's self to all sorts of circumstances; of intuitively seeing, and making others see the best time and way of doing things. Not that narrow shrewdness sometimes falsely called common sense, which undertakes Christian work after methods of worldly policy; but the large, roundabout sagacity which wisely plans, arranges and executes the proper missionary work in Christ's own spiritual methods; that practical sense or "tact" which prevents the loss of precious power through an unfortunate bearing of one's self, a misapprehension of others, an injudicious choice of times and methods, a wrong presentation of motives, too great or too little earnestness in pressing desired issues. Indeed, there are few qualities that a Western missionary cannot more safely want, than genuine, sanctified common sense. It makes a little of any other good thing go a great way; while for lack of it some of the best things—as affluent learning, purest intentions, and even sound piety, lose half their practical value.

Contrary to a notion far too common, few men have greater occasion than the Home Missionary for *thorough culture*. Of the men, native and foreign, who have gone far to make new homes and new States, a large share are men who do their own thinking—crudely, perhaps, but vigorously and independently. They have opinions on most subjects, and dare to state them. In very

raw and rough settlements we may find men educated in the best universities of Europe. The young missionary in a new Territory scarcely wrested from the Indians preaches every Sabbath to from four to seven college graduates—more than are found in most Eastern congregations of thrice the size of his. Without books, lyceums, lectures and the like, new settlers run to talk. They grow fond of discussion, and become apt at it. Religion attracts its full share of debate, and the minister must look well to himself who would heed the injunction, "Let no man despise thee." What branch of knowledge is there for which he may not have occasion? What weapon of the skilled scholar may he not use to advantage? A thorough knowledge of men he *must* have; quickness to discern their characteristics and tendencies; acquaintance with the numberless systems and phases of belief and unbelief, new and old, represented around him.

Specially does he need to be "mighty in the Scriptures;" acquainted with the best results of Biblical scholarship; able to defend the essential doctrines of the gospel against all comers. Taking a hint from the acute devisers of "short methods with deists" and other deniers of the truth, he will want his clinching arguments, not laid carefully away in drawers of manuscript, but at the tip of his tongue and fingers, ready at a moment's notice. Whether it be gained in schools of the East or the West, in solitary study, or the haunts of busy men, the readiest command of stores of varied learning he must have who is usefully to cope with all the phases of mind and character that the Home Missionary encounters. And who has such vital need as he, of that peculiar culture, both of mind and heart, that comes from intimate, prayerful communion with the Great Teacher—that training of the spirit which enriches and sanctifies all other culture?

Manifestly important to the Home Missionary is facility in *off-hand speaking*. Very many audiences, even in the remotest West, are coming to demand something more than noise in the pulpit, that yet do not take kindly to written sermons. The most would rather hear off-hand truths, only half as profound as those read from elaborate manuscript. Those who ask for sense as well as liveliness, for underlying thought forming the style and moving the speaker, yet insist like children on animation of delivery. Nothing dully spoken do Western hearers count as good enough to pay for the trouble of constrained attention. He, therefore, who would succeed in a ministry among them, should add to a thorough mastery of the best material, skill in its effective use. He will need self-possession before all sorts of audiences; a well stored, ready memory; a copious, yet choice vocabulary; quickness in seeing, and aptness in applying fresh illustrations from all sources, particularly from every-day life; and above all, the rare faculty of orderly, consecutive thinking on his feet, and of stating those thoughts clearly and forcibly on the instant, let whatever will be going on around him.

Western people sum up much that they like in a minister when they call him "a live man." They mean one of marked physical and intellectual activity; not a recluse, an ascetic, or a formalist, but a man among men; understanding what is uppermost in the people's thought and speech, and in full sympathy with the living issues of to-day; equally at his ease in the pulpit and in the homes, the fields, or the shops of his people; with parents and children, with native and foreign, with scholar and day-laborer, with Christian and unbeliever; ready to share with them joy and sorrow alike; ready to help

them in things of this life or the other; a man thoroughly in earnest, wholly given to his work, always and everywhere about "this one thing"—his Master's business.

Western people, as a whole, are themselves very much in earnest. Whether their aim be money, political power, pleasure, or whatever, they pursue it with a will. For it they undergo severe privations. If they see a minister looking out for the easiest rather than the neediest places, for the largest salary rather than the largest work, shrinking from the hardness of a good soldier, not willing for his work's sake to deny himself personal comforts, a pleasant home, even a coveted library, and many other helps which in an older and abler community it might be not only his right but his duty to insist on—they lose faith in his absolute sincerity, and his usefulness there is ended.

It is clear, then, that the style of piety which makes good Western missionaries must be eminently practical; consecrating to one great end all best gifts and acquisitions; manifesting itself in rare self-denial, intense activity and a faith that nothing can shake; faith in Christ as a personal Redeemer; faith in his gospel as the divine power of salvation; faith in its promised triumphs; faith in the future of Christianity in this land, disciplined for his grandest uses by the goodness and severity of God; faith that makes great sacrifices for such an end to be counted little, and little duties to be counted great; that makes it all joy to work unknown, far down out of sight, laying the deep foundations on which shall one day rise a Christian structure more glorious, more beneficent, than the world has seen; faith that inspires a sacred enthusiasm, "a passion for souls;" that says with simplest truth, "The love of Christ constraineth me;" "Woe is unto me, if I preach not the gospel."

But is it said, not all the Home Missionaries are such men? Very true; none will admit and deplore it sooner than these brethren themselves. The unexampled success which God has given to their imperfect labors does not blind their eyes to what might have been, had all who in the West have tried to build for Christ been in every way the right kind of men. Yet we may do what they would shrink from: we may challenge the world to point out a body of men, anywhere, more devoted, more self-sacrificing, more grandly useful, more worthy of the gratitude, the love and prayerful remembrance of all who wish well to our country.

For our country's lasting welfare, and through its welfare that of the world, these brethren are toiling and praying with intense anxiety. They feel the need of strong and holy men for such a work. In pressing for re-enforcements, none emphasize the regarding of quality rather than quantity so earnestly as do they who are most heavily borne down under their burdens. They see that those who would do the work, leave the record, and reap the reward of "the Iowa Band," must have the spirit of that band—the spirit which said more than twenty-five years ago, when the desolations of that far-off wilderness were set forth in these pages: "Here are we, send us. We are bought with a price; and at how dear a price we are ready to testify, by thrusting ourselves joyfully into the forefront of the battle. We can bear privations, we can endure hardships, we can sleep in an early grave till the morning of the resurrection, if we may but preach Christ and him crucified to our perishing fellow-countrymen. We crave the privilege of traversing those

ocean-prairies, though it be in weariness and watchings, in cold and nakedness, if ours may be the blessedness of pointing their inhabitants to the Lamb of God."

Who, of like spirit, is ready to follow in their steps?

WORK ON THE FRONTIER.

BY A MISSIONARY IN THE NORTH-WEST.

The Sabbath school which we started in a German Catholic village, eight miles away, has been crushed out of existence by a turn of the priest's heel; but if its life was short, it opened up much good for the regions beyond. It was superintended by a member of our church who was converted from a life of dissipation in our little revival following the week of prayer. I went with him to organize the school, and as we entered the room he said, "This looks natural; it used to be a saloon, and I have often drank here!"

One Sabbath he noticed a woman with tearful silence eagerly listening to the exercises. He found that she had come from a place eight miles further on, where there was not a Christian beside herself, to aid in making provision for the spiritual destitution of her neighborhood. And as they met to consult about Christian work, each recognized the other as a former companion in noisy revels. They had not met for years. What a surprise to each, and what a change! He could give her little encouragement, for fifteen miles over the prairies and through the woods is too far to go regularly for those who cannot be spared from the home work. But as soon as possible, another young man lately born again and saved from the worst possible life, visited the place and found that the woman's modesty had misled us; for though the day was stormy and the distances long—the houses being miles apart—he found a Sabbath school assembling which had been sustained by the efforts of that one woman. There was a noticeable absence of grown persons, because they said "Sunday school is only for children." (There seems to be a current impression among this frontier people that adults have no part in Sunday schools. I visited one fine school which in reporting to me its numbers had counted only the little ones, though there was a large Bible class and a good corps of teachers. They were surprised to hear that all who take part are members of the school, and soon reported double the number.)

Oh, how our Eastern Sunday school workers would stare, who number their scholars by the hundred or thousand, and meet in costly and well furnished rooms built for the purpose, could they see the sight our young brother saw that day! In spite of the rain and fierce prairie storm, the long walk and other hindrances, one old man, who by his sober dignity seemed best fitted for it, met sixteen children and a few adults who were so interested they could not stay away, in a log hut sitting on planks supported by blocks of wood, the chairs reserved for the visiting dignitaries. He opened the exercises by standing the children in a line. Then he read in a stumbling droning way an entire chapter in the New Testament, the children standing orderly and attentive as possible to the end. Then he began at the head of the class and each scholar read in turn one verse of the same chapter, to the

end. with many a blunder and repeated corrections. Then he announced, "Sabbath school is out!"

In amazement the visitor asked, Don't you sing? "We have no books and don't know anything without." Don't you pray? "There isn't a man in this region that can pray." Is this all the lesson you ever have? "Yes: isn't that enough?" This was all their Sabbath service, and week after week the children came and went through that monotonous programme, because they knew no other.

A meeting was appointed on the spot—a Sabbath school and preaching service—with a promise of aid from here in beginning. So one Sabbath, taking with me singing-books, papers, Testaments, question-papers, and fifty volumes of a library sent us by the Cong. Pub. Soc., I went to them guided by the brother who had first visited them. I found there the customs of ancient days restored—the worship in groves and high places, the long journeyings of the whole people with provisions for the way. There were fifty-seven people assembled, and as the usual place of meeting was not large enough, they had chosen a rise of ground in the woods near by. Some of them came from a distance, with their slow ox-teams, and in order to be there at two o'clock had to start in the morning and bring their dinner to eat in the woods. There, with the trees for a shelter from the hot sun, some of the audience sitting on boards stretched from stump to stump, some curled up in their vehicles, some sitting on the wagon floors, with their feet hanging out behind, some lying stretched on the ground, and some leaning against the trees; the only team of horses eating and stamping, the oxen rattling their yokes near by, and the dogs chasing squirrels all around us, the gospel was preached for the first time in that neighborhood. It was thrilling to me to think that was the first service ever held to the honor and praise of God, since he created those woods and hills and prairies for his glory; unless it were that the birds and beasts gave thanks by their happy sportings, or the red men worshiped the Great Spirit. Do you wonder that I love the pioneer work?

After the service we organized a Sabbath school of thirty-five members, and it would have done Eastern givers good to have seen the interested looks as they eagerly crowded around the books and papers which I presented them from the Publishing Society.

We have had the past summer three mission schools and the partial care of two others, making with our own six schools in this county which we have organized and fostered. Great credit is due to the Society which has made this possible, by promptly supplying us with material.

I have preached in two out-stations, riding between services fifteen miles to one, and twenty-five miles to the other. As I cannot afford to hire, I must depend on borrowing a pony and saddle wherever I can, and the labor of hurrying on from here, eating my dinner in the saddle, by snatches, while going up and down some of our steep hills, and after three or four hours' hard riding holding another service and school, is too great.

The spiritual aspect of our little church is encouraging. In the last three months, two very active servants of Satan have become as eager in the service of the Lord. Our prayer meetings are very earnest, the prayers and remarks showing that those who come expect to gain spiritual vigor for the rest of the week. Last night there were six prayers in unbroken succession, two verses of a hymn, a word from two brethren and another verse of singing, and so on to the end.

We may not have increased in financial strength, but during the quarter we reckon up three congregations and six Sabbath schools cared for, two sad lives altered and two souls hopefully saved, with a constant influence going out over sixty-three townships, each six miles square. Yet when I appealed, for help in building, to one of my most valued friends, one of our most influential ministers, I received the discouraging reply, "It is not expedient to expend money in that direction." This, because a second church was started here, under circumstances which caused some rivalry. But we still painfully work on our little house for God. It is on the most economical scale possible; will cost \$1,500—of which the people, doing their utmost, have raised \$700. We expect \$500 from the Union, and are praying God to move some Christian brethren's hearts to help us to the wanting \$800. Oh, that it may come!

MISSIONARY INTELLIGENCE.

WASHINGTON.

From Rev. G. H. Atkinson, D.D., General Missionary.

Tacoma, Wash. Ter.

I spent the month of August in Washington Territory, mostly in Tacoma, preaching there six Sabbaths. The tent was used for a reading-room, and for Sabbath services. September 1st, I removed it and began to erect a building, 24x40 feet, two stories high, for the same purposes. To-day Rev. Mr. Stuart, a Cumberland Presbyterian, late from Iowa, aged eighty years, preaches in the forenoon, the Presbyterian minister of Seattle preaches in the evening, and our young men conduct a Bible school in the afternoon. Carpenters, feeling the value of the reading-room, gave me twenty-five days' work, and other friends gave \$180 in lumber and cash, which, with about \$250 to be raised, will finish the building.

The lower room is 24x40 feet, twelve feet high, well seated and furnished with chairs, tables, papers, Bibles and singing-books. The opposition of certain saloon-keepers and others has reacted in favor of temperance, and sixty names were subscribed to an old-fashioned total abstinence pledge last week. Gentlemen connected with the

N. P. R. R. acknowledge the value of this joint reading-room and church work, and give it aid. They will give me, in trust, a good church lot or lots in the new part of the town, to which the cars will come in about six weeks. August 31st, I preached in the morning in the tent upon profane swearing, and in the evening upon the waste of money and of manhood, by drinking and gambling. At the close, among others, a man half intoxicated came forward and asked to sign the pledge. He confessed that he had wasted all in drinking and gambling and had been a prize fighter; now he wished to abandon such a life. He signed with difficulty, and after a little advice retired. He came again in the morning at my request, free from liquor, worked two and a half days and grew stronger, firmly resisting the offers of drink. I found work for him and left him a happy and grateful man. Of the sixty names on the pledge, some others were intemperate. The hall, used as a reading and lecture room all the week and for church and Bible service on the Sabbath, fills the ideal of an economical and most useful Christian work.

I have obtained in trust, two church lots in Oswego (Or.), where the iron furnace is renewing work. Yesterday

I measured and staked them, and I now propose to erect a similar building, and for the same objects, as that at Tacoma. We need help. Our late great fire forbids appeals to Portland friends, yet shall people have no place but saloons to visit?

CALIFORNIA.

*From Rev. G. M. Dexter, Saratoga,
Santa Clara Co.*

Still Another for Japan.

About fifteen months ago, your Superintendent organized in this pleasant little village, nine miles from Santa Clara, a Congregational church of ten members—two men and eight women. The Sabbath after, I came from the Pacific Theological Seminary to preach for them during the three months' vacation. It was my first work in the ministry and I gave to it my whole heart. The people received me very cordially, and the Lord gave me a token of his acceptance on my third Sabbath, at a meeting for the children, when I preached from the words, "He was wounded for our transgressions." One little girl thirteen years of age gave her heart to Christ that day, and during the past year has given evidence that she is a Christian. To those who are receiving several members at each communion, this might not seem worth mentioning, but to me, just entering my ministry, it was an event that I shall never forget. It encouraged my faith to go into the pulpit in the faithful discharge of duty to God and man, believing that the Spirit can convict and convert a soul in one day, as well as after weeks of waiting.

This summer I have labored here again, preaching to good congregations, baptizing their children, and receiving one person on profession of faith. Though one of the youngest and smallest of our order in this State, this church is sending one of its young men

to the Theological Seminary to enter upon a course of study for the ministry.

My work with them now ceases, and we pass from your rolls to those of the "American Board" to be numbered with their workers in Japan.

From Rev. J. T. Baldwin, Yreka, Siskiyou Co.

At Long Range.

My Sabbath appointments for the morning have been alternately at Fort Jones, in Scott Valley, and Little Shasta; in the afternoon once in four weeks at Willow Creek, at times preaching at Table Rock school-house, and at Yreka. The day I go to Fort Jones I preach at Crystal Creek and Hays' school-house, and on one occasion came to Yreka a distance of eighteen miles for an evening service. At Butteville I have visited about every Protestant family, and preached to a good and interesting congregation last week. I spent three days at Callahan's, the south end of Scott valley, and at the foot of Scott mountain, where I saw about every Protestant family. There I preached the first sermon they had heard for more than two years, except one on a funeral occasion. The people at the East can but faintly realize the emotions of the few here who love the Master. "If we could but have four sermons in a year," they said to me, "we would not complain." I leave in a few days for Sawyer's Bar, Black Bear and Salmon River—distant from here from 65 to 70 miles—where a Protestant minister has not been for more than three years. I design to spend eight or ten days among the people and if possible hold meetings every day or evening. The approach to these points for about thirty miles is by pack-trail over almost inaccessible mountains. I have organized a Congregational church for Scott Valley of twenty-one members, and more will

join in a few weeks. I expect to organize another for Yreka and its surroundings in about three weeks.

From Rev. J. T. Wills, Los Angeles, Los Angeles Co.

Sickness.

The past quarter has been one of hard work, much care and anxiety, from the long continued sickness of my wife, who is still very feeble. The physicians have urged me to take her to her native climate, but she is too ill to bear such a journey, even if I had the means to take her.

Four more have united with us, making twenty-one since the beginning of this year. A man, past middle life, came to church for the first time about three months ago, and said it was the first sermon he had heard for twenty years. Since then he has been at nearly every service, and often at the prayer meetings. For the last two months he has been praying and we hope he will soon find that for which he seeks.

Death.

On the first of August, the Rev. E. O. Burnham, a missionary of your Society, died here. In 1856 and for some time afterwards, he served first in Columbus City, Iowa, then in Wilton, Minn., and afterwards in Tivoli, Minn. He came to us a year ago, on account of his health. After witnessing a good profession, he has gone to be with Christ. His end was peace.

From Rev. A. F. Hitchcock, Rio Vista, Solano Co.

Awakening.

God has been good to us, and much religious interest is manifest. Three united with the church on profession of faith, and others are anxiously seeking the Savior. I am much encouraged in my work. I now preach three times every Sabbath, besides superin-

tending two Sabbath schools. About five miles from town is a good school-house, surrounded by farmers whom I tried to get to church, but they have lost their crops for three years, and said they felt too poor to "fix up," but if I would come there, they would attend. So I went, organized a school, and preach in the afternoon. The house is full at every service, and I look for good results. Already some come to our town service in the morning. I get tired by Sunday night, but am fully compensated by the interest I see.

IDAHO.

From Rev. M. Bells, Boise City, Ada Co.

Exploring.

My "vacation" Sundays I used for exploring, spending one of them in Placerville, fifty miles from here. Within about three miles of it there are 700 or 800 white people, and nearly as many Chinamen. I think they have not had more than two or three Protestant sermons preached there since the town was settled, ten years ago. It is the most flourishing placer mining camp in the Territory. They have become so unaccustomed to the observance of the Sabbath, that my congregations were small. Many of the people are Irish Catholics, who have service two miles away and will not come to Protestant worship. I preached in the Templars' Hall, morning and afternoon, but a traveling theater troupe had engaged it for the evening, so I had to give way; using it in the afternoon, and letting them have it in the evening. They, of course, had the largest audience. Yet I found a few Christians there, and baptized four children. On my return I stayed one day and preached at Centerville, a small mining place. The wife of the keeper of the only hotel there told me that she had not seen a Protestant minister for five years.

I have also visited Rocky Bar, 100

miles distant, a small quartz mining place of about 150 people. They have had preaching once a day by a licensed miner, who however was absent when I was there. I think it is the most moral mining camp in the Territory. There and at Atlanta, twenty miles away are, I suppose, the richest mines in the Territory, but so far in the mountains and so difficult of access that they will not probably be developed for a number of years to come.

DAKOTA.

From Rev. L. Bridgman, Riverside, Clay Co.

Without a Meeting-House.

We labor at great disadvantage for want of proper places for meetings. There are but few school-houses, and such of these as are outside of villages, are too open for comfort in cold weather. Dwelling houses are too small and inconvenient. At Erie, after moving about for two years, we thought we had a temporary resting place, in an abandoned claim shanty. Putting in rough seats, we occupied it through the summer, but must now leave it, and itinerate once more, unless we settle down in the parsonage till a house of worship can be built. This we hope can be done by another season.

This country is settling rapidly, yet but few care for religious meetings, and of those who do, the most are of other denominations. Besides, the most are poor, often having paid their last dollar for homestead papers. It takes three years to do any more than to live, and that in the most economical style. At the best, it is hard living for three or four years, with land to open, buildings to put up, and other expenses while getting farms into a producing order. Those who came here three years ago begin to feel that, with this year's harvest, the hardships of a new country are mostly past, and they will soon have something for the support of the

gospel, building churches, and making other improvements.

From Rev. S. Sheldon, Vermillion, Clay County.

With a Meeting-House.

Our meetings are much fuller, and there are signs of healthy growth. This is largely due to our church building. It gives us a 'position' in the community. The people see that the church is a fixed fact, not to die out in a few months. Our Sabbath school, conferences and other meetings are all coming up, and we are happy and hopeful. I have introduced Bible reading and praise meetings, which are pleasant and profitable. There is, however, another side. Our best supporter, who has borne one-quarter of the expense of my support, has failed in business, and will probably leave the place, with his excellent wife, a fine musician, and a great help in our worship. Pray with us, that the Lord will send others to fill their places. There are four churches in our bounds still without preachers, and as many more points calling for occasional services. Who will come to our help?

NEBRASKA.

From Rev. C. Seccombe, Green Island, Cedar Co.

Again in the Field.

With emotions of peculiar pleasure, I find myself once more in the home missionary field. I have never lost my interest in that blessed work to which my first labors were given after leaving the seminary in 1850. In God's providence, I was called to labor for the last two years in New England. It was a pleasant change, after twenty years' labor in the West, to stand again by the graves of the fathers; to address the children and youth in the old sanctuaries, and tell them what God and the world were expecting of them, if they would honor the stock from

which they sprung. It was pleasant to speak a word of cheer to the aged ones, nearing the grave, whose children were abroad building up a nation for God and humanity. Those two were years never to be forgotten. A warm-hearted Christian band seconded every effort of their pastor for a revival of religion; and the result was an addition each year to their numbers, besides great spiritual joy to the laborers. Yet, after this delightful and profitable furlough by the old homestead, there is something intensely sweet in buckling on the armor again and repairing to the tented field. Yes, dear New England, much as I love thy 'rocks and rills, thy woods and templed hills,' I should feel unworthy of thee, if I did not love, even more, to help in planting thy benign institutions on the wild prairie and through the deep forest. Gladly, then, do I leave the beautiful church edifice, with its 300 worshipers—a congregation that ought to inspire any heart—for the little white school-house, here on the boundary line of Dakota, with its handful of worshipers, its Sabbath school superintended and its choir led by the minister. And who would not welcome the change, when he hears that tears of joy are shed in that little congregation, on the first Sabbath, at the thought of now having a minister to dwell with them? Who would not welcome the change, when he thinks that he is now laboring in a way so like that in which his divine Master labored, when he trod, as the first gospel missionary, the sunny hills and dusty way-sides of Palestine? Who would not welcome the change, when he remembers that the little congregations gathered in Western school-houses are the germs of churches that are to leaven mighty States, and to complete the final conquest of this world for Christ? Who would not rejoice to sow seed where it is to yield such a harvest?

Such are the feelings with which I

welcome, once more, your commission. I thought I loved the home missionary work before, but as my eyes rested again upon the frontier fields, white unto the harvest, I could scarcely keep from shedding tears of joy; and my only regret was that I am not as young as when I first left the seminary, or that I have not a dozen lives to give to the work.

KANSAS.

From Rev. E. A. Mirick, Diamond Spring, Morris Co.

Transplanted Pilgrims.

This place is named from a beautiful natural spring walled in in the shape of a diamond, situated about sixteen miles west of Council Grove and the Kaw Indians. The spring was once a famous stage and train station on the old Santa Fe trail from St. Joseph, Missouri, to Santa Fe, New Mexico. A dozen substantial stone buildings, properly loopholed and protected, testified to its importance. They are now almost entirely dismantled.

The assertion used to be often made, that Congregationalism was of little account out of New England. I have a fact or two in connection with this Diamond Spring church that prove the contrary.

About the year 1812, from the four western counties of Massachusetts a number of families moved to Western Virginia, near Buckhannon, and carried their faith and polity with them. A second emigration of a large part of them to Edwards county, Southern Illinois, witnessed the establishment of a Congregational church there, and a third emigration to this charming valley transferred nearly the entire membership—together with the church organ—a few members only and an unoccupied church building being left at the East. Nearly the whole settlement, except the children, are members of the church, and in the absence of their minister are able to keep up Sabbath

services. They maintain their own prayer meeting, as I am absent from it, supplying the Hill Spring church, ten miles distant.

The senior Deacon was born in a Massachusetts hill town. The church members are nearly all children and grandchildren of New England Congregationalists. Is not Congregationalism transferable from East to West or South?

We have but one store, and no doctor or lawyer. Can you tell us of a good Christian physician who would like to take Kansas land and bring up his boys? I think inducements would be offered such a one. Agriculture and grazing are the employment of nearly all. The settlement is sixteen miles from two railroad stations—Council Grove at the north-east, and Cottonwood Falls at the south of us.

MINNESOTA.

*From Rev. A. J. Pike, Sauk Center,
Stearns Co.*

"Norwegian Kings."

I have been on a vacation trip up the country, driving my horse and buggy to White Earth, almost 160 miles, then taking the cars from Oak Lake to Morehead. I rode through a large tract of beautiful and fertile country,

largely settled by Scandinavians—Norwegians, Swedes and Danes, with some Germans. What is to be the religious condition of these people and their children? and what has the Home Missionary Society to do, or expect in regard to them?

Experience shows that the adults of these nationalities will not be directly reached to any great extent by our missionaries; they will not, many of them, be brought into our churches, nor to adopt our mode of thinking and acting, though their children may generally be brought into our Sabbath schools.

I have noticed that these settlements of Norwegians are generally very much under the influence of one or two individuals who sometimes obtain the title of "King of the Norwegians." These 'kings' are always Norwegians who have become thoroughly acquainted with our language and ideas and are to a great extent Americanized; so that, after all, it is "the American idea" that is ruling America. Thus these 'kings,' and indirectly their subjects, are brought under the influence of such institutions as we are founding, and there is need of erecting a true Puritan light-house at every point where it can shine over the mixed mass that are holding this new country.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 24 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

SPECIAL APPEAL OF THE TRUSTEES.—

What shall be done for more than sixty Congregational churches whose applications for aid in building their houses of worship are now on file in the office

of the Union? The Board of Trustees have felt constrained to put this question with great earnestness to the Congregational churches and their pastors throughout the whole country. The Board have ventured to pledge aid to as many as fifty of these, but have not money enough to meet their engagements by several thousand dollars. These churches, with great and really painful sacrifices, have commenced to

build, relying on their Christian brethren for help. If the help so greatly needed is withheld, the result will be every way disastrous. What has been expended already is liable to be lost, and in many cases the ground and the favorable opportunity will be lost likewise. The number of churches regularly contributing to this work has steadily increased through the last ten years. We beg those who have hitherto contributed to enlarge their liberality with the greatly enlarging need, and to forward their contributions and gifts to the treasury of the Union as promptly as possible. We appeal also to the large number of churches, some of them among the strongest, that have not regularly contributed in past years, and entreat them to bear a part in the work by which there are added from sixty to seventy churches yearly to the Congregational sisterhood. The number would be much greater, were but the means at hand. We trust that this appeal will specially commend itself to the churches in the cities and towns away from the great commercial centers, and that have not been rent by the financial whirlwinds. If every pastor will state the facts of the case to his people and warmly urge them to assist the Board of the Union in meeting the applications now before them, our treasury will be replenished and the waste places will rejoice. Shall we not have a cheerful, generous and prompt response to this appeal?

ALFRED S. BARNES,
WILLIAM HENRY SMITH,
DWIGHT JOHNSON,

Committee of the Board of Trustees.

RAY PALMER,
CHRISTOPHER CUSHING,
Secretaries.

WHAT HAS BEEN ACCOMPLISHED.—Probably but few persons, even among those that have contributed to the treasury of the Union, fully comprehend the greatness of the work accom-

plished from year to year. This work goes on silently. It is chiefly out of the sight of most of those who have helped it on. One spire after another rises in the wilderness, but the clink of hammers is not heard, and the merry chime of the humble bell, as each is finished, attracts no attention because lost in the distance. It is well, therefore, to pause a moment sometimes, and look to see just how the work has really been progressing. During the first two of the last ten years, the number of churches contributing was 451. During the last two years the number contributing was 1,276. The number of churches aided for the first two years of the ten was 42. For the last seven years of the ten the number aided has averaged 61 each year—or 427 in the whole;—a number exceeding that of all the Congregational churches in the State of Connecticut by 138! Vastly more might have been easily accomplished with larger contributions; but when it is considered that these 427 churches are, and are to be, centers of moral influence and Christian life, one cannot but feel that it is a noble work that has been accomplished. It has cost much money, much labor and many sacrifices, to do it, but surely it is well worth them all. If there are any regrets in the contemplation of it they must be in the hearts of those who might have borne a part in it, but neglected the opportunity.

The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, D. D., Sec., 62
Bible House, New York.
SAMUEL HOLMES, Treas., 255 Pearl St.,
New York.

EAST AND WEST, AGAIN.—In our last number, we contrasted the sums recently given to Eastern and Western colleges. The gift of the late Ichabod Washburn, Esq., to Washburn College, Kan., was left out inadvertently. But

this \$25,000 is not enough to soften the contrast materially. It still remains a painful one. It points to what Prof. S. C. Bartlett calls "a grand practical mistake in the older communities." Here is the contrast as he drew it two years ago: "The givers follow too much the beaten track. Within about six or seven years past, I find a recorded amount of at least \$17,000,000 given to the higher institutions of learning in this country. But where was it laid out? Fifteen-seventeenths of it, so far as I can trace, hug the Atlantic coast. Doubtless there was a good use for \$15,000,000 there. Make it not a dollar less. *But there was a far more vital need elsewhere.*"

Viewed in any light, this contrast is striking. Congregationally speaking, three and a half millions of people in New England are using eleven and a half millions of dollars in the shape of Christian colleges; while, on this Society's field, fifteen millions of people are using for the same purpose only three and a half millions of dollars. To fare proportionally well, these fifteen millions of souls need forty-nine millions of dollars invested in Christian colleges. This matter should arrest the attention of all our givers. Allowing a wide margin for the facts that might lessen these figures, enough solid and unimpeachable material remains to justify a loud appeal to our Zion. *We must look more to proportion.*

The following points are commended to all those who reflect upon this question of Western colleges. They are stated without formal argument:

1. State colleges are not meeting the demands of our Western churches. They never will. They never can. Every year helps to clarify the matter, and to show that these institutions cannot be expected to give a full and rounded Christian education. The churches cannot safely lean upon them. The sooner this fact is accepted by all Christians in the land, the better.

2. The voluntary principle logically includes Christian colleges as well as Christian churches. To separate college and church here is false in theory and mischievous in practice. The denomination that depends upon outside help to educate its ministry cannot be morally free and independent. Its voluntarism fails at a dangerous point. Our churches necessarily imply colleges; and to complain of the expense involved is no more pertinent than to complain of the expense of building meeting-houses and supporting pastors. The Christian college belongs to the voluntary system which our fathers framed at so much cost. Let not their deep poverty put to shame our abundance.

3. There is to be no lack of money. There is none now. Broader views and more generous purposes are all that we lack. We have scores that could give from \$100,000 to \$500,000 each to found a college. We have hundreds that could give \$25,000 each for a professorship. But without having recourse to these large sums, there is a more excellent way. Let all our ministers instruct themselves and their people as to the fundamental importance of this work; let every church be so broadly educated as to give as willingly for the planting of Christian colleges and the training of Christian ministers as for missions, home or foreign, and the end is reached.

4. Once let our policy which puts but one college in a State be generally recognized, and there will be no danger of our having too many colleges. *Concert in planning and giving,—what a wholesome reform this would bring about!*



Congregational Publishing Society.

Rev. ASA BULLARD, Sec.

MOSES H. SARGENT, Treas., Corner Beacon and Somerset Streets, Boston.

AN OLD FACT.—True, even to trite, but not worn out. It is a fact 4,000 miles long in this country and 1,500

miles wide, from north to south. It covers nigh unto forty States, and more territory than States. It is a fact that grows every year on its Atlantic side alone to the area of three and a half States like Massachusetts.

A FACT NOT FELT.—The boy growing up idly every day and month into manhood feels that he is carrying an unusual weight, and is clumsy. He does not realize how much longer and heavier his arm is, and does not handle gracefully as yet his unaccustomed legs. The parents still see only a "boy," and are confused at the status and wants and bills of a man in the family.

We have on hand this national, continental fact, unrealized. Our American "boy," whom we call "Out West," and think of as an in-door juvenile escaped from the home yard, wears a "no. nine" boot. We still think of him as "playing ship" on some New England brook just beyond our travels, while he enjoys the range of 10,000 miles of river navigation in the great valley. His son John, our little grandchild, is captain of a steamer running from the mouth of the Mississippi to Fort Benton, on the Missouri, 4,500 miles. John's brothers and sisters have settled up there, and now they want the old folks at home to help them to a Sabbath school, and minister and meeting-house. They cannot go to The Church of the Pilgrims and sit in the old family pew—2,500 miles is too far to go to meeting.

A FACT TO BE STUDIED.—We have 600 more Congregational churches than available ministers; we gain about 70 churches a year; and for the last three years we have gained, on an average,

44 ministers a year. These are painful figures, if one will reflect on the wide destitutions in the older States, and the rapid growth of settlement in the new States and Territories. Our gain of new settlement last year would have given a parish twenty-five miles square to each of the ministers we gained. Preachers cannot keep up with settlers. This is the fact to be studied.

A FACT OF COMFORT.—The gospel in print can go where the gospel in a pulpit cannot. It can go farther, stay longer, and gain more eyes and hearts in our great moral wastes. This is our grand relief in the national evangelizing work. The Christian Associations, Sabbath schools, and Bible services, are doing nobly in making up for the deficiency of our theological seminaries in producing ministers.

A FACT TO BE USED.—The Congregational Publishing Society is designed to fill with a printed gospel and lay teaching the wide interstices and borders, where preachers cannot be had. It was an inspiration to Christian hearts to devise just this instrument for this work. It skirmishes before the coming ecclesiastical army; it pioneers religiously for the immigrants and settlers; it extemporizes altars for the worshipers in tabernacles, log-houses, shanties and dug-outs. By its donation of religious literature it fixes devout centers in the new communities, and founds a thousand cities, each of which shall by-and-by be called Bethel. And it does this indispensable, godly, missionary work, as fast as the churches and Sabbath schools give it the funds. And no penny of those funds is used by the Society for any expense whatever.

MISCELLANY.

NO ANSWER YET.

With sorrowful hearts we are compelled to say that our recent appeals, in these pages and in the religious papers, have brought to the Treasury as yet no adequate response. The September receipts, acknowledged in this issue, foot up only \$7,800. The reports of missionary labor in the month call for full twice that amount, while many claims for July and August still remain unpaid. Exceptional cases of pressing need, by reason of sickness and the like, we have tried to provide for, yet we fear that not all of these have been met, so slow are our brethren in the field to press their personal wants. No one could read their letters without admiring the uncomplaining patience with which they wait for money earned by hard toil and self-sacrifice, their delicate consideration of the claims of others with larger or more needy families, their cheerful faith that the Treasury will soon be "all right again," and their determination to "hold on" at their posts, so long as bread shall be given them and water shall be sure.

But how long shall such generous toilers be left to wait, while any of their brethren have aught to divide with them? The inevitable debts of some have grown since our last issue; to all the winter has come a month nearer; serious suffering is in some cases imminent. They must be paid, and that at once. It is a debt of Christian honor. *Is there not some one in every church who will at once set about collecting SOMETHING from each member able to give even a little?* So the \$20,000 we need to-day might soon be bringing sunlight into many anxious hearts and homes. Reader, will you not act at once, for the love you bear to him who gave himself for you?

Home and Foreign—One Work.

Even yet there is found here and there a warm but not far-seeing friend of a single branch of Christian work, who fancies that there is a sort of antagonism between home missions and foreign missions. That idea has found no intentional warrant in these pages, nor in the appeals of the conductors of this Society. We have ever held that the missionary spirit is one; the work is one; its two arms should be equally upheld by the prayers and gifts of God's people; the foreign work cannot but react for good, through the awakened churches, upon our home fields, while the prosperity of this Society is essential to the best success of missions abroad. He who would most effectively help the American Board surely cannot withhold his gifts and prayers from those rising States and Territories on which it is soon to depend so largely for money and men. Not a few of the wisest foreign missionaries, seeing this, have been among the warmest friends and steadiest givers to home missions; while generally the churches founded and nourished by this Society, with their ministers, have faithfully remembered "the Board" in their annual collections. Already the young Western seminaries are looked to for workers in foreign fields, as confidently as are the Eastern institutions expected to recruit the home missionary ranks.

Those who watch the work of both organizations must have noticed how often brethren compelled to leave the foreign field have sought scope for their faith and love and zeal in the Western work; which in return has given many of its best men to carry the gospel abroad. In this number will be found a letter from one who

leaves his parish in California for the Board's mission in Japan—to which this Society had but lately contributed two of its most promising workers—both of them leaving the care of the aided church in Cheyenne, Wyoming. In our issue for December, 1872, we noticed the contribution of one from Oregon to China, and of another from California to the work in Mexico. These frequent illustrations of the close interdependence of home and foreign missions should clear every mind of the idea that they can be antagonistic, and move all hearts and hands to give and pray for the furtherance of both branches of the one work.

Wisconsin Home Missions.

The Wisconsin Home Missionary Society, formed a year ago to help the work of the Parent Society in that State, held its anniversary in connection with the meeting of the General Convention in Eau Claire, Sept. 19th. The reports of the officers showed a good beginning and hopeful signs of progress. Animated discussions were held on such themes as these: "Fainting churches restored" and "Missionary indifference the blight of a church."

The reports of Rev. Messrs. Doe and Miner, Superintendents, gave among others the following facts:

The total amount of contributions for home missionary purposes in this State for the past year is \$4,588.41.—The average salary of the Home Missionaries is a little less than \$600. In the matter of benevolent contributions, there is an evident gain over the previous year, though money has been very scarce. The recommendation of the State Home Missionary Society that every church should give an average of sixty cents per member for home missions, is having a stimulating effect, and a great many of the churches have come up to the mark, which never

did so before. The banner home missionary church is Baraboo, twenty members giving sixty dollars for this cause. Two young ladies, sisters, one in poor health, where there is a large family, and the father preaching on \$600 salary, gave of their own free will five dollars each.

The whole number of churches in the State is 188; five organized during the last year (Oct. 1872 to Oct. 1873), eleven houses of worship built or building, four ministers ordained, and one installed. (This report as a rule covers only the feebler churches which are receiving aid to support their ministers.) One house of worship in Hancock, Waushara county, was dedicated in January. At that time \$666 were raised among a people of small means—one man, calling himself a "Tom Paine man," giving \$100. It is coming to be felt, and wisely too, that a feeble church had better not build at all than run in debt. At Viroqua, Vernon county, the church had struggled along for years under a debt of \$800, when the good women took it in hand and removed the debt, to the great joy of all. In the southern part of the State, some churches are growing weaker instead of stronger, mainly by emigration, and some have had no accessions on professions of faith, for years.

Of Dr. Roy's "missionary geography lesson," the local paper says:

"Dr. R. has evidently studied the science thoroughly. From a large outline map of the United States, he taught such lessons of the vastness, wealth and grand possibilities of this country as we never heard before. Using the State of Connecticut as a unit of measurement, he amazed all by thus showing the vast area of country to the west and south yet to be developed. Facts and figures, square miles and numerical statements and eloquent appeals followed one another in almost stunning profusion, in a torrent of

terse, concise, Anglo-Saxon rhetoric. Never before have we been so deeply impressed with the majesty and boundlessness of the western territories, the Mississippi valley and the Pacific coast. 'And all this to be conquered for Jesus,' said the speaker. 'All this people coming from the East and West, half a million a year, to be helped and elevated by this precious gospel. Who will help to do it!'"

Presbyterian and Congregational Home Missions.

[The following article from *The Presbyterian Monthly Record*, for October, 1873, will be of interest to our readers and helpers, as well as to those of our sister organization for the stirring up of whose zeal it was written. We may take occasion hereafter to set forth yet other comparisons, showing the relative ability, successes, shortcomings and responsibilities of these two and other evangelical bodies, before which God places such a work, and of which he will justly require so solemn an account at the last.

Meanwhile, we commend these facts to the careful attention of our readers in the East and the West. Shall we not have the means of keeping up a generous Christian rivalry with our Presbyterian and other evangelical brethren, as to which shall do the largest and best work for our common Master? And may he prosper all who truly love and serve him!]

It may be profitable for us occasionally to glance at the home missionary operations of other denominations. The American Home Missionary Society has now become the exclusive organ of the Congregationalists. Their churches raised last year for home missionary purposes, \$267,691.42, and the number of missionaries reported is 951. That is, their contributions were about \$27,000 less than those of our churches, and their number of missionaries is less than ours by 42.

But in the *distribution of missionaries*

there is a noteworthy difference. The Congregationalists have 813 missionaries in New England, the Presbyterians but three. In the Middle States they have 49, while we have 229. In the Southern States they have but three, while we have 67; and in what were the slaveholding States we have 158.

In the Western States and Territories they have 587, and we have 716 missionaries. In the "Central West," that is, the States of Ohio, Indiana, Michigan and Illinois, they have 176 missionaries, and we have 269.

We have more in Ohio, Indiana and Illinois, than they have, while they outnumber us in Michigan and Wisconsin.

West of the Mississippi river they have 340 missionaries, and we have 380. In Iowa we have equal numbers, 100 each. In Nebraska they have 35, and we have 26. In Missouri they have but 35, but we have 78. In Kansas they have 67, and we but 51. In Colorado they have but 5 missionaries, and we have 15. On the Pacific slope our number is 45, and theirs 48.

The *appropriations* to the different States are in fair proportion to the number of missionaries. In Michigan we paid our missionaries almost exactly \$250 each on the average. The American Home Missionary Society paid about \$225 to each of its missionaries in the same State. But in Illinois that Society paid to each missionary less than \$220 each, which was considerably more than was paid to our missionaries. But as a general rule the average aid paid to the missionaries of the two organizations from home missionary funds is in about equal amounts.

When we look after the *resources* for home missionary work in the two denominations, we find that out of \$267,691 received last year by the American Home Missionary Society, \$208,925 were raised in New England — leaving but \$58,766 to be raised by the balance of the country—

of which New York contributed only \$18,000, and New Jersey and Pennsylvania too little to be thought worthy of mention. On the other hand, New England furnishes very little for the Presbyterian Board; but New York, New Jersey, and Pennsylvania, contributed \$180,416: that is, New York, \$106,080; New Jersey, \$25,186, and Pennsylvania, \$49,199; and this *exclusive* of legacies. The four interior States, namely, Ohio, Indiana, Michigan, and Illinois, contributed \$42,472, which is almost sufficient to make those States self-sustaining in their home missionary work, that is, about as much as they drew from the Board, and it is also almost exactly equal to the *whole amount* contributed to the American Home Missionary Society *west* of New York; and about \$20,000 more than the Congregational churches of those States contributed to their Society, including legacies.

If we look at the *membership* in these two communions, we find they sustain much the same relation to each other in the different sections of the country. Much the largest part of Congregational churches are found in New England, where the Presbyterians are very few. But in New York, New Jersey, and Pennsylvania, we have 256,812 members, which is considerably more than half the entire membership of our church.

In the four States of Ohio, Indiana, Illinois, and Michigan, our church numbers 130,088. But the Congregationalists number but 50,461.

Out of New England, Wisconsin is the only State in the Union in which the Congregationalists outnumber the Presbyterians. And in the Western States along the lines on which our northern people move in their emigration westward, the Presbyterians number more than 118,500, and the Congregationalists less than 83,500.

We can see from all this what responsibility is laid on our church. Our

feeble churches at the West demanding aid at our hands, are more numerous than the Congregationalists, but we have also a much larger membership than they, and correspondingly greater ability to aid them. We owe no higher duty to the Master than to give the gospel to these feeble congregations that naturally look to us for aid.

Go Forth and Reap!

(John, 4: 36.)

When thou hast sown the precious seed
Of truth and love, by word and deed, ..
In patience, then the Master heed—
Go forth and reap!

When thou hast prayed and waited long,
For truth hast suffered shame and wrong,
Take up the hopeful reaper's song—
Go forth and reap!

When thou hast viewed the whitened
field,
Burdened with its abundant yield,
Prepare the harvest blade to wield—
Go forth and reap!

Alas! alas! the precious grain
Is trodden 'neath the hoof of gain;
O saint, let love of Christ constrain—
Go forth and reap!

Gird on the reaper's robes and go
In fields of sorrow sin and woe;
The Master's love and spirit show,
If thou would'st reap.

Go forth and reap while heart and limb
Are strong; soon death or age shall dim
Thy sight; take now the harvest hymn—
Go forth and reap!

The reaper wages full receives,
And garners up immortal sheaves.
Let him this promise who believes
Go forth and reap!

Then soon will come that joyful day
When to the Savior thou may'st say:
Here, Lord, am I, and here are they
Thou gavest me.

B.

Boston, Mass.

APPOINTMENTS IN SEPTEMBER, 1873.

Not in commission last year.

Rev. Harmon Bross, Crete, Neb.
 Rev. Charles Hibbard, Sutton and vicinity, Neb.
 Rev. James Schneider, Gravelhill, Iowa.
 Rev. Walter S. Shotwell, Civil Bend, Iowa.
 Rev. Orville S. Smith, Alden, Iowa.
 Rev. Orson P. Clinton, Hortonville, Stephensville and vicinity, Wis.
 Rev. John U. Wagner, Hawley, Pa.

Re-commissioned.

Rev. William R. Butcher, The Dalles, Or.
 Rev. Elkanah Walker, Forest Grove, Or.
 Rev. Benjamin F. Haviland, Hastings and Harvard, Neb.
 Rev. Bernard Mollenbeck, Bell Creek and out-stations, Neb.
 Rev. Milan Ayers, Hamlin and Fairview, Kan.
 Rev. Thomas W. Jones, North Topeka, Kan.
 Rev. Leonard M. Scribner, St. Mary's, Kan.
 Rev. Cyrus Pickett, St. Cloud, Minn.
 Rev. Charles M. Bingham, Monroe and Otley, Iowa.

Rev. Francis Fawkes, Otho and Tyson's Mills, Iowa.
 Rev. Charles Hancock, Stacyville and French's School-house, Iowa.
 Rev. Luther P. Mathews, Colesburg, Elkport and Jefferson, Iowa.
 Rev. A. J. R. Smith, Exira, Iowa.
 Rev. Chauncey Taylor, Irvington, East Algona, Hatch, Cresco and vicinity, Iowa.
 Rev. Peter Weldmann, Lansing Ridge, Iowa.
 Rev. Reed Wilkinson, Black Hawk, Iowa.
 Rev. Daniel M. Breckenridge, Darlington, Wis.
 Rev. Herman B. Dean, Prescott, Wis.
 Rev. Albert A. Young, Sharon and out-stations, Wis.
 Rev. John S. Kidder, New Haven and Chesterfield, Mich.
 Rev. Alexander S. McConnell, Macon, Mo.
 Rev. Henry Jacobs, Wayne Center and Bartlett, Ill.
 Rev. James F. Smith, Beecher and Judson, Ill.
 Rev. Cyrus L. Watson, Clifton, Ill.
 Rev. Frederick Wheeler, Sandoval and Clement, Ill.

RECEIPTS IN SEPTEMBER, 1873.

VERMONT—

Brattleboro, A Friend, \$100 00
 Legacy of Mrs. Arabella N. Smith, by B. Kanger, Esq., 100 00
 Cornwall, Mrs. Mary W. Mead, 2 00
 Fair Haven, Levi Reed, \$3; F. Shepard, \$3, 4 00
 Georgia, On account of Legacy of Susan G. Bliss, by H. M. Stevens, Trustee, 205 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by C. Demond, Treas., 2,500 00
 Andover, Prof. C. M. Mead, 10 00
 Attleboro, Mrs. M. J. Dean, (freight), 2 00
 Boston, C. B. Botsford, to const. him a L. D., 150 00
 Cummington, Cong. Ch. by S. E. Bridgeman, 7 34
 Fitchburgh, A Friend, to const. Mrs. J. O. Murdock a L. M., 30 00
 Georgetown, Ladies' Benev. Soc. of the Memorial Ch., by Mrs. C. P. Palmer, Treas., (freight), 5 00
 Hopkinton, P. J. Claffin, 50 00
 Newburyport, Avails of Missionary Pear Tree of the late Rev. Dr. Cleaveland, by Mrs. J. C. Cleaveland, 6 00
 South Egremont, First Cong. Ch., by D. Dalkell, Treas., 58 95
 Samuel Bacon, 10 00
 Springfield, A Friend, 5 00
 Westboro, Ladies' Sew. Circle, of Evan. Cong. Ch., by Miss S. M. Hardy, Treas., (freight), 8 00

Worcester, Union Cong. Ch., by E. Whitney, Treas., 135 27

RHODE ISLAND—

Providence, A Friend, 10 00
 Free Evan. Cong. Ch., by N. J. Shepley, 33 00

CONNECTICUT—

Ansonia, J. Elizabeth Smith, 20 00
 Cheeshire, C. A. M., 1 00
 Deep River, George Spencer, 10 00
 Franklin, Cong. Ch. and Soc., by W. B. Hyde, 71 30
 Green's Farms, Sabbath School of the Cong. Ch. and Soc., by E. J. Taylor, Supt., 25 00
 Greenwich, Stillson Benev. Soc. of Second Cong. Ch., by Mrs. E. Mead, Treas., to const. Mrs. Mary A. Lyon, Mrs. Louisa S. Ritch, Mrs. Richard E. Brush, Mrs. Caroline Churchill, Miss Mary G. Mead and Miss Catharine C. Mead L. Ms., 501 00
 Litchfield, A Lady, 30 00
 New Haven, Legacy of Timothy Bishop, by E. H. Bishop, Esq., 900 00
 Ellihu Atwater, \$96; Prof. E. B. Coe, \$30; Two Friends, \$10, 126 00
 Poquonnock, Cong. Ch. by Rev. W. H. Phipps, 12 75
 Talcotville, Ladies' Sew. Soc., by Mrs. J. G. Oviatt, (freight), 4 00
 West Darien, Mrs. G. W. Toma, 2 00
 West Hartford, Ladies' Sew. Soc. of Center District, by Miss M. J. Griswold, (freight), 5 00

Ladies' Soc. of West District, by Miss J. M. Griswold,		5 00	Richmond, First Cong. Ch., by Rev. S. O. Bryant,		6 60
Woodbridge, Cong. Ch., by W. M. Beecher,		195 00	WISCONSIN—		
Woodbury, R. J. Allen,		30 00	Received by Rev. H. A. Miner:		
NEW YORK—			Bloomington, Miss Mary Gar-		\$3 00
Baiting Hollow, Cong. Ch., by Rev. G. L. Edwards,		5 00	Stoughton, Cong. Ch., add'l.,		7 30
Bangor, Cong. Ch., by Rev. J. C. Holbrook,		9 50	Whitewater, Cong. Ch., by		150 00
Fairport, Cong. Ch., by J. R. Howard,		50 00	Rev. T. G. Colton,		
Hannibal, Mrs. H. E. Bronson,		3 00	Beloit, First Cong. Ch., bal. of coll.,		160 20
Little Valley, First Cong. Ch., by Rev. C. L. Mitchell,		11 00	by A. W. Hanaford, Treas.,		1 00
New York City, L. S. H., A Thank Of-		50 00	Columbo and Hancock, Cong. Chs., by		10 00
fering,			Rev. J. W. Donaldson,		
Sincleville, First Cong. Ch., by Rev. J. D. Stewart,		11 00	Fond du Lac, Cong. Ch., of wh. \$30		
NEW JERSEY—			from W. C. Hamilton, to const. Mrs.		
Newark, First Cong. Ch., by G. Brown,		115 49	Arthur Little a L. M., by Rev. F. B. Doe,		165 00
OHIO—			Jamestown, Cong. Ch., bal. of coll.,		
Brownhelm, Cong. Ch., by Rev. W. H. Ryder,		18 90	\$11; Dickeyville, Cong. Ch., \$1.50,		12 50
ILLINOIS—			by Rev. N. Mavne,		
Received by Rev. M. K. Whittlesey:			Johnstown, B. G. P. and Members of		50 00
Alton, Cong. Ch.,		\$16 50	the Cong. Ch., by Rev. B. G. Page,		
Hillsboro, Cong. Ch.,		4 50	Kinnickinnic, Cong. Ch., \$2.60; River		
Jacksonville, Cong. Ch.,		5 00	Falls, Cong. Ch., \$22.40, by Rev. W. Gill,		25 00
Pekin, George Gregg,		6 60	Lone Rock, Cong. Ch., \$13.80; Spring		
Rosemond, Cong. Ch.,		38 00	Green, Cong. Ch., \$21; Welsh Cong.		
Toulon, Cong. Ch., add'l.,		2 00	Ch., \$16.90; Rev. H. P., \$5, by Rev. H. Fullan,		56 70
Ashkum, Cong. Ch., by Rev. G. Schlosser,		72 00	Oakfield, Cong. Ch., by Rev. H. C. Simmons,		54 50
Chenoa, First Cong. Ch., bal. of coll.,		14 50	Rochester, First Cong. Ch., \$8.33; Wa-		
by Rev. W. B. Williams,		3 00	terford, First Cong. Ch., \$6.80, by		15 18
Chesterfield, Cong. Ch., by Rev. E. Loomis,		14 00	IOWA—		
Chicago, Bethany Cong. Ch., by E. Rathbun,		7 25	Received by Rev. E. Adams:		
East Waupunsee, Cong. Ch., \$22;			Elkader, Mrs. Mary H. Carter,		\$5 00
West Waupunsee, Cong. Ch., \$28, by			McGregor, Ladies' Miss. Soc.,		
Rev. J. B. Bidwell,		50 00	by Mrs. J. H. Merrill, Treas.,		11 00
Godfrey, Legacy of Mrs. Ellen Turner,		943 00	Mitchell, Cong. Ch.,		19 00
by John Mason, Ex.,			Montour, Cong. Ch., bal. of		45
Griggsville, Cong. Ch., to const. C. W. Kneeland a L. D.,		118 00	coll.		100 00
Payson, Cong. Ch., mon. con., by D. Robbins, Treas.,		14 30	Waterloo, Cong. Ch.,		135 45
E. Seymour, by J. K. Scarborough,		40 00	Central City, Cong. Ch., by Rev. W. T. Jackson,		12 50
Quincy, J. Perry,		3 00	Clay, Cong. Ch., by D. Draper, Treas.,		10 10
Seward, Cong. Ch., by Rev. C. C. Adams,		15 70	Elk River, Cong. Ch., \$13; Preston,		
Shirland, Cong. Ch., by Rev. J. Hodges,		12 36	Cong. Ch., \$15, by Rev. O. Emerson,		28 00
Udina, Cong. Ch., by Rev. C. E. Dickin-		6 20	Fairfield, Cong. Ch., by D. Webster,		8 25
MISSOURI—			Grundy Center, First Cong. Ch., by		
Hamilton, First Cong. Ch., by Rev. G. G. Perkins,		18 00	Rev. W. H. Marble,		12 50
Macon, Cong. Ch., by Rev. A. Bowers,		5 00	Hillsboro and Salem, Cong. Chs., by		6 25
Meadville, Cong. Ch., \$2.90; Stokes			Rev. J. S. Barris,		
Mound, Cong. Ch., \$3; Utica, Cong.			Jamestown, Cong. Ch., \$27.15; Sabbath		
Ch., \$3.90, by Rev. I. Carleton,		7 50	School, \$2.85, by Rev. W. F. Harvey, to		
MICHIGAN—			const. Mrs. Julia S. Mildrum a L. M.,		80 00
Received by Rev. Leroy Warren:			Lansing Ridge, German Cong. Ch., by		
Grand Rapids, First Cong.			Rev. P. Weldmann,		5 00
Ch.,		\$126 74	Sibley, Cong. Ch., by Rev. B. A. Dean,		15 00
Greenville, Cong. Ch.,		75 00	Sioux City, Cong. Ch., coll. for 1872, by		23 00
Homestead, Cong. Ch.,		10 75	MINNESOTA—		
Ionia, Cong. Ch.,		2 35	Received by W. Cheney, Treas.		
Received by Rev. W. B. Williams:			Minn. H. M. Soc.:		
Covert, Cong. Ch.,		\$40 00	Austin, Union Cong. Ch.,		\$37 02
Dexter, Mrs. Dr. Fields,		10 00	Minneapolis, Plymouth Cong.		25 67
East Johnstown, Cong. Ch.,		4 00	Ch.,		
Union City, Cong. Ch., coll.			Austin, J. W. Austin, by Rev. R. Hall,		62 60
in part,		13 00	Fergus Falls, First Cong. Ch., by Rev.		1 00
Cheboygan, Cong. Ch., by Rev. J. S. Maile,		67 00	G. A. Hood,		3 90
Ithaca, Cong. Ch., by Rev. N. L. Otis,		10 00	Granite Falls, Cong. Ch., by Rev. J. D. Todd,		7 50
		5 00	Rochester, Charles Dunning,		30 00
			Winona, First Cong. Ch., by Rev. H. M. Tenney,		26 25
			KANSAS—		
			Arvonia, First Cong. Ch., by Rev. J. M. Barrows,		15 00

Ashland, Cong. Ch., \$2.80; Ogden,	
First Cong. Ch., \$20, by Rev. J. S.	
Sile,	22 80
Otter, Cong. Ch., by Rev. L. H. Platt,	2 50
Solomon Forks, First Cong. Ch., by	
Rev. W. A. Safford,	11 30
Wyandotte, Mrs. Lucy Perry,	10 00

NEBRASKA—

Columbus, Rev. J. A. Reed, to const.	
Mrs. C. B. Reed a L. M.,	30 00
Fremont, Ger. Cong. Ch., by Rev. B.	
Mollenbeck,	11 00

IDAHO—

Boise City, Cong. Ch., \$10; Rev. M.	
E., \$20, to const. Miss Ida M. Kells	
a L. M., by Rev. M. Kells,	30 00

CALIFORNIA—

San Bernardino, First Cong. Ch., by	
Rev. J. Bates,	5 00

HOME MISSIONARY.

Deerfield, Ch. and Soc.,	15 00
Greenfield, Second Ch. and Soc.,	31 75
Orange, Second Ch. and Soc.,	16 50
Sunderland, Ch. and Soc., to	
const. F. L. Pomeroy and	
Mary D. Russell L. Ma.,	77 70
Wendell, Ch. and Soc.,	20 90
	165 95
Haverhill West, Ch. and Soc.,	30 00
Hingham, Ch. and Soc.,	10 97
Hyannis, Ch. and Soc.,	10 00
Lawrence, Elliot Ch. and Soc.,	102 00
Lowell, A. Whitney,	9 00
Ludlow, Legacy of Joseph Miller, by D.	
C. Jones, Ex.,	100 00
Marblehead, Third Ch. and Soc.,	7 75
Maynard, Ch. and Soc.,	17 87
Newbury, First Ch. and Soc., to const.	
Rev. Omar W. Folsom a L. M.,	50 10
Ladies' H. M. Soc. of First Ch., to	
const. Mrs. Omar W. Folsom a L. M.,	30 00
Newburyport, Belleville Ch. and Soc., to	
const. Wm. J. Forsyth, John Cunnock,	
Joa. A. Bailey, Mrs. Sarah L. Dunning	
and Mrs. Frances M. Pettigrew L. Ma.	
of A. H. M. S.,	442 05
Newtonville, Ch. and Soc.,	98 81
Norton, Ch. and Soc.,	5 15
Packardville, Ch. and Soc.,	8 00
Provincetown, Ch. and Soc.,	8 10
Rochester, North Ch. and Soc.,	22 00
Salisbury, Nathan Worthing,	1 00
Saugus Center, Ch. and Soc.,	51 50
Southboro, Pilgrim Ch. and Soc.,	21 01
Townsend, Ch. and Soc.,	26 00
Truro, Ch. and Soc.,	30 00
Wellfleet, Second Ch. and Soc., to const.	
Reuben Rich a L. M.,	50 00
Williamsburg, Legacy of Ebenezer Phil-	
lips, by T. M. Carter, Ex.,	875 42
Worcester, Mission Chapel Ch. and Soc.,	10 00
	\$5,141 96

Donations of Clothing, etc.

Attleboro, Mass., Mrs. M. J. Dean, a box,	\$250 00
Georgetown, Mass., Ladies' Benev. Soc.	
of the Memorial Ch., by Mrs. C. P. Pal-	
mer, Treas., a barrel,	90 80
Hancock, N. H., Ladies' Sew. Circle, by	
Mrs. Charlotte L. Tuttle, Sec., a box,	68 48
New York City, A Lady, four trunks,	
Rockville, Ct., Ladies' Benev. Soc., by	
Mrs. E. L. Ames, Sec., a barrel,	
Suffield, Ct., Ladies' Sew. Soc., by Mrs.	
W. L. Loomis, Sec., a box,	125 00
Talcottville, Ct., Ladies' Sew. Soc., by	
Mrs. J. G. Oviatt, a barrel,	95 21
Walpole, Mass., Ladies' Benev. Soc., by	
Mrs. Mary P. Stetson, Sec., a box,	110 14
Westborough, Mass., Ladies' Sew. Circle,	
of the Evan. Cong. Ch., by Miss Susan	
M. Hardy, Treas., a box,	152 06
West Hartford, Ct., Ladies' Sew. Soc.,	
Center District, by Miss Mary J.	
Griswold, a barrel,	107 50
Ladies' Sew. Soc., West District, by	
Miss J. M. Griswold, a barrel,	95 07

Receipts of the Massachusetts Home Missionary Society, in September, CHARLES DEMOND, Treas.

Abington East, Ch. and Soc.,	\$125 15
Mrs. A. S. Reed, to const. herself a L.	
M. of A. H. M. S.,	30 00
Andover, South Ch. and Soc.,	618 00
Barnstable West, Ch. and Soc.,	12 00
Berlin, A Friend,	3 50
Beverly, North Ch. and Soc.,	73 45
Boston, Holland Ch. and Soc.,	8 75
Holland Sabbath School,	4 65
Union Ch. and Soc.,	44 12
D. T.,	10 00
P.,	10 00
Boxboro, Ch. and Soc.,	18 75
Bradford, A Friend,	2 00
Braintree, Ch. and Soc.,	89 00
Cambridgeport, Stearns Chapel Ch. and	
Soc.,	9 40
Charlestown, First Parish, Ch. and Soc.,	100 00
Chilton, Ch. and Soc.,	60 00
Dedham, Allen Ch. and Soc.,	13 00
Dorchester, Legacy of James Clap, by	
W. T. Eustis, Ex.,	2,149 20
Enfield, Ch. and Soc.,	100 00
Legacy of J. B. Woods, by W. B. Kim-	
ball, Ex.,	50 00
Franklin, South Ch. and Soc.,	8 00
Franklin Co. Conference, by D.	
L. Sammis, Treas.,	
Coleraine, Rev. D. A. Strong,	\$5 00

Receipts of the Connecticut Home Missionary Society, in September, JAMES L. CHAPMAN, Treas.

Bethlehem, Cong. Ch., by H. R. Colt,	
Treas.,	\$39 00
Durham Center, Dea. Isaac Parmelee,	10 00
Ellington, Cong. Ch., by E. C. Chapman,	
Treas.,	74 45
Harwinton, Cong. Ch., by H. R. Colt,	
Treas.,	57 00
Litchfield, Cong. Ch., by H. R. Colt,	
Treas.,	254 75
Mansfield Center, First Ch., by Robert P.	
Barrows, Treas.,	56 50
Middletown, First Ch., by H. E. Sawyer,	
Treas.,	52 01
Milton, Cong. Ch., by H. R. Colt, Treas.,	15 00
Oxford, Cong. Ch., by F. T. Jarman,	23 00
Plymouth, Cong. Ch., by Horace Fenn,	
Treas.,	42 00
Rockville, First Ch., by E. C. Chapman,	
Treas.,	123 01
Second Ch., by E. C. Chapman, Treas.,	
to const. Rev. H. F. Hyde and George	
Maxwell L. De., and Mrs. Allen Ham-	
mond, Mrs. H. F. Hyde and G. L.	
Grant L. Ma.,	302 75
Seymour, Cong. Ch., by Rev. W. J.	
Thomson,	4 41
Somersville, Cong. Ch., by E. C. Chapman,	
Treas.,	10 87
Stamford, First Ch., by L. L. G. Whit-	
ney, Treas.,	121 08
Thomaston, Cong. Ch. and Soc., by P.	
Darrow, to const. Chas. S. Smith a L.	
M.,	405 00
Thompsonville, Ebenezer P. Terry,	
West Suffield, Cong. Ch., by Rev. A. Gard-	
ner, to const. William S. Sheldon a L.	
M.,	30 00
Willington, Cong. Ch., by Frederic Jones,	10 00

\$1,576 28

THE
Home Missionary.

NOVEMBER, 1873.

CONTENTS.

	PAGE		PAGE
THE RIGHT KIND OF MEN FOR HOME MISSIONARY WORK.....	157	NEBRASKA.—From Rev. C. Seccombe.—	168
WORK ON THE FRONTIER.....	163	Again in the Field.....	168
WASHINGTON.—From Rev. G. H. Atkinson, D.D.—Tacoma, Wash. Ter.....	165	KANSAS.—From Rev. E. A. Mirick.—	169
CALIFORNIA.—From Rev. G. M. Dexter.—Still Another for Japan.....	166	Transplanted Pilgrims.....	169
From Rev. J. T. Baldwin.—At Long Range.....	166	MINNESOTA.—From Rev. A. J. Pike.—	170
From Rev. J. T. Wills.—Sickness.....	167	“Norwegian Kings”.....	170
From Rev. A. F. Hitchcock.—Awakening.....	167	AMERICAN CONGREGATIONAL UNION.....	170
IDAHO.—From Rev. M. Eells.—Exploring.....	167	THE COLLEGE SOCIETY.....	171
DAKOTA.—From Rev. L. Bridgman.—Without a Meeting-House.....	168	CONGREGATIONAL PUBLISHING SOCIETY..	172
From Rev. S. Sheldon.—With a Meeting-house.....	168	NO ANSWER YET.....	174
		HOME AND FOREIGN—ONE WORK.....	174
		WISCONSIN HOME MISSIONS.....	175
		PRESBYTERIAN AND CONGREGATIONAL HOME MISSIONS.....	176
		GO FORTH AND REAP!.....	177
		MISSIONARY APPOINTMENTS.....	178
		ACKNOWLEDGMENT OF RECEIPTS.....	178

PUBLISHED BY
THE AMERICAN HOME MISSIONARY SOCIETY,
 BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

“GO, PREACH THE GOSPEL.”

Recd. Nov. 1, 1873.

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at the *earliest possible day*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS, AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired, *also*, to furnish the following particulars, viz.:

Population of the place.

Names of the church or churches, and preaching stations.

Number of communicants.

Average number of attendants on public worship.

Denomination and size of contiguous congregations.

Names and distances of the nearest Congregational churches.

Minister's full name and post-office address: Town, County, State.

Whether he resides on his field of labor.

Whether he has any other calling than that of the ministry.

Whether he is now, or is expected to become the pastor of the church.

His credentials.

The number of persons composing his family.

Total amount of salary proposed.

Amount pledged by the people, and how secured.

Whether the minister has, also, the use of a parsonage.

Whether aid is expected from any other source.

The least amount that will suffice from the A. H. M. S.

The amount received from the A. H. M. S. last year.

Whether a less amount will probably be needed next year.

Amount contributed to the A. H. M. S. last year.

Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxilliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledges for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its *Reports* and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxilliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxilliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions:

Boxes for Designated Families.

Let the association or individual proposing to prepare a box write to the Secretaries, at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is *not* desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLVI.

DECEMBER, 1873.

No. 8.

CHURCHES AND MISSIONS.

[A paper read before the Evangelical Alliance, in New York City, October 10, 1873, by Rev. JOSEPH ANGUS, D.D., of Regent's Park College, London.]

IN these closing days of a most memorable gathering, we come very fittingly to the subject of Christian work, and pre-eminently of Christian missions. The last command of our Lord—the command he gave after providing by the Spirit to guide the disciples unto all the truth, after praying that they might be one, and after settling the relation of his kingdom to this world—the command he connected with the promise of his perpetual presence, the command he embalmed in the tenderest feelings of his followers, bade men to preach the gospel to all creatures. Truth and unity and a spiritual kingdom are blessings in themselves; but it is no small part of their glory, that through them the world is to believe. On this command our Lord himself acted. In the three years of his public life he traveled three times over Galilee, announcing the glad tidings of his kingdom. Three times he visited Jerusalem. For weeks together he preached at Capernaum, a border town, where many were coming and going. Six months he labored beyond Jordan, and twice he sent out disciples to extend his work. He came not mainly to teach, and yet for three years he labored as an itinerant. It was thus our Lord sought to spread his gospel—an itinerant Home Missionary—among perhaps three millions of people. His followers caught his spirit—Andrew found Peter (as Philip found Nathaniel), and though not yet an apostle, he preached Christ to him, and brought him to Jesus. In the same spirit the woman of Sychar went and told in the fullness of her heart of him who seemed “the Christ,” and on her talk multitudes believed. It was in obedience to this spirit that the members of the church at Jerusalem, when scattered by persecution, all except the apostles, went everywhere preaching the word. In five-and-twenty years Paul traveled three times over a great part of Asia and Europe. Twice he spent two years as a prisoner, preaching to all who came to him, as well as to successive soldiers to whom he was chained. At one place he wintered, at another he spent a year and a half, at a third two whole years, so preaching “that all they that dwell in Asia heard the word of the Lord Jesus.” All fellow-help-

ers, men and women, he welcomed, and when he heard of a church that sounded out the word of the Lord through the regions beyond them, he honored that church as an "example"—a model church, to be copied by all that believed. Christianity is a universal philanthropist. It trains the young, it feeds the hungry, it heals the sick. It rejoices in the increase of all the elements of material civilization, but it maintains that all these agencies are subordinate. The divine method of human improvement begins in human hearts through evangelical truth, and it spreads from within outwardly till all is renewed. There are, we may feel assured, profound reasons, as there is a divine command, to justify the announcement that the preaching of the gospel is the first business of the Christian church.

THE WORK DEFINED.

The gospel; what is it? and can we agree in defining it? In one sense it is as old as the first promise. For from the beginning man's sinfulness, atonement through vicarious suffering, God's free and righteous mercy, the efficacy of prayer, the necessity of holiness, all were revealed. But now these truths are set forth with new proofs, are enforced by new motives amid stronger light and for a wider audience. The gospel! We agree in saying that it is a three-fold message—of forgiveness through our Lord, of personal holiness through the renewing and ever-gracious help of the Spirit, of blessedness, amid all earthly changes, for those who love and serve God. Forgiveness! Holiness! Blessedness! What more can we need? The gospel! We agree in calling it a two-fold message—Christ's word for us, in living and dying, and pleading, and reigning; and Christ's work in us, beginning in grace and ending in glory. The gospel! A single message—of Christ as crucified, the concentrated revelation of the divine holiness and love, the Redeemer and Comforter, the pattern and sanctifier of us all. This gospel—three-fold, two-fold, single—Christ came to found even 'more than to teach. Yet it is the gospel he taught, as it is the gospel his apostles taught. And so mighty did it prove, that the most successful preacher of the apostolic age resolved from experience, as well as from direct inspiration, to know nothing among men save Jesus Christ, and Jesus Christ as crucified. The Jews deemed it no "sign," no embodiment of power, and the Greeks deemed it foolishness; but he found it to be power and wisdom—nay more, the power of God and the wisdom of God.

And this gospel we are to preach. What is this preaching? Are we agreed in defining it? Let us mark the words that describe it. One of the commonest means that we are to proclaim it as heralds, with boldness and authority. Sixty times in the New Testament is this word found. Everywhere it describes the bearing of men who feel that they are speaking in God's name. A second word, translated in the same way, means "to talk." It is applied to the easy conversational method adopted by our Lord, and to the somewhat exaggerated sayings of the woman of Samaria. It describes a gift of priceless value—the power of readily introducing and speaking of religious themes. A third word means "to reason," "to discuss." It is the word used to describe Paul's discourses, and it was preaching of this kind that he continued at Troas till midnight, as it was under such preaching Felix trembled. The fourth, and one of the commonest words of all, translated "preach," means to announce; "glad tidings." More than fifty times this

word is used. It forms the glory of the new dispensation, that "the poor have the gospel preached to them." This is the thought that justifies the outburst of the prophet, "How beautiful upon the mountains are the feet of them that preach the gospel of peace." "Blessed (happy) are the poor in spirit," is the first word of our Savior's longest discourse, and it is the word that is found oftenest there. We are to be "heralds" and "talkers" and "reasoners" and "publishers of good things."

Constantly connected with these terms, which are all translated "preach," are other three. One means "to testify, or bear witness"—from Scripture, and especially from our own experience; another means "to teach," and a third "to exhort, or entreat." Thus at pentecost Peter testified and exhorted, saying, "Save yourselves from this untoward generation." Thus Christ sent his disciples to teach all nations; thus, the apostles ceased not to teach and preach Jesus Christ; the word suggesting that the truths which we announce we are also to explain and apply. Thus also, wherever Paul went, he exhorted and entreated. His own summary of his ministry is, "As we go we beseech men in Christ's stead, be ye reconciled unto God." Another fact deserves to be named. From the promise given in Matthew in connection with this command it may be gathered that the work of preaching the gospel to all creatures belongs to each age. It is not a thing done once for all; it has to be done again and again and again. The Christian men and women and children of each generation—redeemed by the same blood, renewed and enriched by the same spirit, have the same honors and responsibilities. It is their glory that they have to make known to the world of each generation the love and the wisdom of God. One fact more and this part of my statement will be complete. The first teachers of the gospel took pains, under the direction of their Lord, to put the substance of their teaching into a permanent form, and to supply further instruction in writing as it was needed. Hence the evangelists wrote their gospels, the records of "all that Jesus began to do and to teach." Hence the apostles wrote their letters to put the churches in remembrance of what they had taught to preserve the uncorrupted truth for after generations, and to settle questions which sprang up in the course of Christian and ecclesiastical life. The written word supplements the living voice and is essential to the completeness of our work: a holy, devoted ministry, carried on by all saints, and an open Bible.

These statements, which embody the inspired description of our duty, are familiar to us all. They contain nothing new, and yet they rebuke the theories and practices which are found on all sides. They tell us it is the gospel we are to preach; not science, or education, or ethical duty; not what we think on public questions, or even on lesser points of theology, but what we know of essential truth. We are to send evangelists, not pastors; we are to preach the gospel with the authority of ambassadors, and in God's name; we are to announce it in quiet talk; we are to enforce it by argument, by appeals to what we ourselves have felt, by earnest entreaty. There is a preaching that doubts on everything and never speaks with authority. There is a preaching that will not reason, but is always dogmatic or emotional. There is a preaching that never condescends to "talk," but is ever formal and stilted. And there is a preaching that is cold discussion or bald announcement, never caring to entreat. Apostolic preaching was authority, and argument, talk and testimony—a combination of them all, saturated with prayers and tears.

There is a ministry that only preaches, giving no Bible, as in the Jesuit missions of China and Japan, and then the gospel dies out in a generation, or becomes thoroughly corrupt. And there is a ministry that gives only the Bible, leaving it without the witness of a loving heart and a holy life. God's method combines the two, and bids men "freely give" the gospel, spoken and written, to every creature.

THE GOSPEL FOR EVERY CREATURE.

To every creature. Is this possible, and is it therefore our duty? The Christians of each age are to give the gospel to the people of that age. Every Christian is to tell the good news to as many as he can reach. Christians are collectively to tell it if they can to the world. What is the limit of our ability and duty? In ten or twenty years can repentance and remission of sins be preached through Christ to all earth's nations? I believe they can. The Christians of the nineteenth century are more able to preach the gospel to the whole world than the Christians of the first century were to preach it to the world of their day. If so, the duty is binding, and the last command of our Lord is a summons claiming a literal obedience from us all.

We can do it. Remember how largely our material facilities are increased. When Franklin, printer and statesman, wished to marry, his wife's mother objected to the marriage, because there were then two presses in America, and she thought there was not room for a third. It is not a hundred years since, and there are now some 8,000 printing offices in this country alone. A tithe of them could print the New Testament for the world. Only ten years ago to cross from the Atlantic to the Pacific was a six months' journey, perilous and toilsome in the extreme; now it is pleasantly done between Monday morning and Saturday night. Any man who has to travel much will save eight weeks in every ten, and if he spend his life in traveling, the facilities of travel would practically multiply his years five-fold. In half a century of travel a missionary can now effect as much as he could have done in two centuries and a half a hundred years ago. The yearly income of England is five or six times larger than at the beginning of the century, and has doubled within thirty years. The increase of the United States doubles, it is said, every five-and-twenty years. In printing power, in facilities of travel, in material wealth, the church is incomparably stronger than it has ever been.

FIFTY THOUSAND MISSIONARIES.

But what is it we need to fulfill this duty? With 50,000 missionaries at work for ten years, and with fifteen millions a year for ten years to support them, it is demonstrable that the gospel might be preached, and preached repeatedly, to every man and woman and child on earth.

It seems a great company—fifty thousand preachers. And yet the number is not one per cent. of the members of evangelical churches in christendom. There are three or four denominations in America any one of which could supply all the preachers we need. England sent as many men to the Crimea to take a single fortress, and to keep up for a few years a Mohammedan despotism. Ten times the number of men fell on each side in the great American war. Five hundred years ago the Crusades had cost more lives, and they thought to win, from men well nigh as chivalrous as the invaders, an earthly Jerusalem and a temporal sovereignty. And cannot fifty thousand

redeemed men be found to win back the world to Jesus Christ? Have our hymns no meaning?

O send ten thousand heralds forth,
From east to west, from south to north,
To blow the trump of Jubilee,
And peace proclaim from sea to sea!

It seems a great sum—150 millions sterling in ten years; yet it is less than three pounds a year—fifteen dollars—from each member of evangelical churches in Europe and America. England alone spends as much as the whole £150,000,000 every two years on intoxicating drinks. The Crimean war cost 100 millions, the American war ten times as much. An annual tax of seven pence in the pound on the income of Great Britain would yield the fifteen millions we need. Nay, more; it would not be difficult to name 10,000 professing Christians who could give it all! Looking only at men and money, is it not self-evident that it can be done?

I have not forgotten the difficulties of all kinds that surround this enterprise—travel, sickness, new tongues, unknown regions, barbarous tribes, the great wrath of one who would soon perceive that his time is short. I know, or can imagine them all. But I venture to say that whatever these difficulties, they would be overcome if English national honor, or American progress, or the German fatherland, or Swiss liberties, were at stake; if diamond-beds or gold fields had been discovered, nay if even a Nile were to be traced and mapped. Is there a part of the earth that English or German-speaking people could not penetrate—for a consideration. And shall Christ's commands and the world's needs fail to move? I repeat it—it can be done!

SUCCESS OF MISSIONS.

But ours is a practical age. Charity begins at home. We work for present results. We want them told upon the palm. The field of missions is distant, the process costly, the success small. Is it not truer economy and wiser philanthropy to work in our respective countries till they are evangelized and saved? My reply is, I plead for home also. Wherever men are found who have not heard the gospel often and earnestly proclaimed, there we are to preach it as at first "in Jerusalem and in Judea, in Samaria, and to the very ends of the earth." Such is the divine order. Already, however, we have more devout men laboring for the evangelization of London than all Christians send for the evangelization of the world. In New York there is a larger evangelical agency sustained by Christian people than all the missionaries of all the Foreign Evangelical Societies of America. Begin at home by all means, but let us not end there. If the world is to wait for the gospel till London and New York are converted, till nothing more is needed there, the world will never get the gospel at all.

And as to the smallness of the success of missions, I entirely deny the accuracy of the answer. It is demonstrable that the success of the gospel in the last one hundred years is greater than the success it has achieved in any preceding hundred years; I may even say in any preceding 250 years. We look back fondly on the first ages and sigh for the gift of tongues and for pentecostal blessings, and yet in the last century more has been done to give the Bible to the world than was done in the first ten centuries of our era. Twenty versions at most were made in the first 1,000 years. In the last one hundred years a hundred versions have been made—in languages spoken by more than

half the globe. There are more conversions from heathenism in proportion to the number of preachers, than there are at home. It costs more per man to make a Christian in London or in New York than it costs in heathendom. Even when Constantine proclaimed Christianity as the religion of the Roman empire, the nominal Christians of the empire were fewer than one-fiftieth of the population; and when the Christians were most numerous in those ages they never exceeded a one-hundredth part of the population of the entire globe. Nominal Christians now form one-fifth. Each generation of the modern world consists of 80,000,000 of children, and they have to be christianized individually one by one. Of these 80,000,000, 6,000,000 (one-fifth) become nominally Christians, and a considerable proportion of them really Christians. In the Roman empire there were not 3,000,000 of nominal Christians out of every 80,000,000; while for the whole world, the nominal Christians were only about 500,000 out of every 80,000,000. If any one wish for these facts in detail he may find them in a sermon preached years ago, by the Rev. Henry Venn, and in a recent address delivered by Canon Lightfoot. Had the results been different, there still stands the Maker's command—the marching orders of the church! But in fact our obedience to that command is enforced by prophecy—the promise of final victory, as it is also by victories already achieved! We can do it, and God has encouraged us to proceed.

ADVANTAGE OF SUCH WORK.

The recommendations of such effort, so simple and so comprehensive, the preaching the gospel, and nothing more, to every creature, and nothing less—are clear and decisive. First of all, it is God's own ordinance, the divine method of man's amelioration. The contempt of the foolishness of preaching has not yet died out. Signs, miracles, sensationalism are still deemed by some to be essential. Wisdom, culture, æsthetic as well as political, is still sought for as the precursor of the gospel or its substitute. But God's power and wisdom is still the story of the cross delivered as it ought to be with prayers and tears. Some will not believe, but multitudes will, and we shall have discharged our conscience and have obeyed our Lord.

And how our work would simplify and extend if we confined it to this business of preaching the gospel. Many men would be found, of every class and of various social positions, competent to do this work, but not competent to become pastors, and not caring to take upon them the business of many modern missionaries—good plain men, full of faith and of the Holy Ghost. Nay, might not our best men—our laymen and pastors—whether young or old, be prepared to give five years or ten, or parts of every year to this specific work, who are not prepared to become missionaries for life, in the common meaning of the term. What enormous anxieties would be spared us in connection with mission buildings and churches and schools, the dead weight of many existing agencies. All these things would come in time, but they would come independently of those who make it their business to preach the gospel. Churches would be formed by thousands, but they would be left to their New Testament, and to native pastors, being commended, not selfishly, but from enlightened conviction, “to God and to the word of his grace.” A freer Christian life might be the result of such an arrangement; but the life would be more true, more natural, and, I believe, more abiding.

Is not some such comprehensive plan needed, moreover, to strengthen the

faith of the church and to prove to the world that we believe what we profess? We say, indeed, that the gospel is God's remedy for man's sinfulness and misery; we say, beside, that it is the honor and the business of the church to make it known. Every one sees, however, that our present agencies with their million a year for the evangelization of 800,000,000 people do not mean business; and there is in consequence widespread infidelity in relation to the gospel, and in relation to the sincerity of the Christian church herself. If evangelical Christians were to resolve in God's strength to do as Christ bids—give the gospel to every creature, it would be a confirmation of our faith and the completest answer that could be given to Papal infidelity and to rationalistic unbelief.

THE DUTY OF THE ALLIANCE.

FATHERS AND BRETHREN: We shall hear to-day how God is gathering from among the heathen a people to his praise. You yourselves know how large and self-denying are the offerings placed on the altar of evangelical work. We give ten times as much as was given 100 years ago. Thank God that all these assertions can be truthfully made. Only I maintain that as yet we are playing with our duty, not earnestly discharging it. In a generation we could preach the gospel and give the New Testament to every creature. Our plans are less than our ability, as they are less than the needs of the world and the claims of our Lord. This Alliance has some important practical work. It shows how essential truth may be separated from what is subordinate, and is, therefore, proof to the world of a common Christianity. It avows our unity and aims to deepen our mutual love. These are important ends. But a third is wanting, and if the Alliance will take up the cry—the gospel for the world and the world for Jesus Christ—if it will urge this cry, till all existing agencies are doing their duty, and if necessary till other agencies are added—simple and evangelical—for carrying the gospel, oral and written, to every creature—we shall then have a three-fold cord—the maintenance of essential truth, the deepening of brotherly love, the universal diffusion of the gospel—a three-fold cord that cannot be broken. Lest we die of mere sentiment, precious as it is, let us accept as our work the conversion of the world. The world must have the gospel—that it may be won for our Lord.

MISSIONARY INTELLIGENCE.

OREGON.

From Rev. E. Walker, Forest Grove, Washington Co.

The Contrast.

On the first Sabbath of last month I preached my thirty-fifth anniversary sermon in Oregon. What changes have taken place during these thirty-five years! When I came, there was not a church edifice in Oregon, or on the Pacific coast, dedicated to the worship

of God, after the manner of Protestants. I preached my first sermon in Oregon, to fourteen white persons. But more than this brief reference to the changes which have taken place cannot be made in a communication like this.

The Indians.

While at our Association, in Dalles City, Capt. Smith gave me an invitation and offer of a free passage to visit

the Warm Springs Indian reservation, of which he is Superintendent. The country through which we traveled was wild; the scenery grand and sublime, often bordering on the awful. Passing over the divides between the streams, you seem at times to be almost on a level with the snow region of the Cascade mountains. In one place I counted seven of the Cascade snow peaks.

But my greatest interest was in visiting the Indians and witnessing their progress. Though I had not seen these Indians in their wild state, I had seen others, and knew from actual experience of ten years how hard it is to change the savage habits of an Indian. But what I saw here was both interesting and encouraging. Many have become actual farmers, live in regular houses, and they raise a surplus of wheat and other grains to sell. There are about fifty frame houses built for the Indians, some of which are kept as neat and tidy as are most farm houses. Some use table linen and dishes, and their food comes to the table well cooked and in good order.

But what most interested me was the apparently sincere interest in religion. The number regarded as truly religious, I do not recollect. I heard several of them speak at a social meeting, and while they did not express the ripe views of those early trained in the gospel, there were signs of the teaching of the Holy Spirit. What I saw confirmed my faith in the present Indian policy as contrasted with the old policy—than which there surely could be none worse. The new policy, however, does not go far enough. We should make no more treaties with the Indians, and buy no more land; make use of the reservation system only as preparatory to their taking up homesteads and becoming citizens; give to every man over the age of twenty-one, and to widows, as much land as they can cultivate and use; accord them suffrage,

with certain qualifications; put them under the protection of the laws, as any white citizen is, and compel them to yield obedience to those laws, as do others.

CALIFORNIA.

From Rev. M. S. Croswell, Sonoma, Sonoma Co.

Building.

The ebb tide seems to have run out, and the flow is coming in slowly but steadily. On the closing Sabbath of the quarter we had our largest congregation for more than a year, and the plate collection reached its highest mark. I attribute this increasing spiritual health to the godly courage, which dared to commence the building of such a house as the work demands. We have doubled on ourselves, and have laid the foundations of a \$6,000 building with more courage and faith, than when one-half the amount seemed a mountain in our path. We have the first floor laid, and now the walls are going up. We shall expend \$3,000 or more this season, and keep within our available resources. So the Lord seems to be rewarding with his wonderful goodness, the faith and pluck which faltered not through a peculiarly trying year.

The College.

The "college" property is now offered for \$5,000 (gold). If it could be secured to the New England idea of education, it would give us complete control of the moulding forces in the valley. If any party would buy it (at one-fourth its cost), to found a school, Dr. Stone and others would act as trustees, and our church would rally round any effort made in earnest.

From Rev. O. P. Jones, Cherokee Flat, Butte Co.

His Vacation.

I have had a fortnight of vacation and visited Yuba, Nevada, and Contra

Costa counties; traveling from 150 to 200 miles by stage and on horseback, and 500 miles on the boat and cars. I was preaching on week days as well as Sundays. After traveling through the heat and dust all day, they would have me preach to them before going to rest, and sometimes stay the following day and preach to them after returning from their work.

There is a good field here for young men full of the great Master's spirit. Some of our pulpits are supplied by ministers of other denominations, and others are vacant. I have the impression that our faith and polity are pretty strong in this State, and I hope our young churches will be nourished, till we see them not only self-supporting but auxiliaries of their Eastern sisters in evangelizing the great new Territories.

NEVADA.

From Rev. F. R. Girard, Reno, Washoe County.

Change of Base.

I now resign my charge here to another, at the desire of your officers that I will go to San Bernardino, Cal., — rather a discouraging field, as the church is broken up and few or no members left. I will do all I can to re-establish the church, with the aid of the Spirit of God. With that aid I have been blessed here, and before at Castroville. If it goes not with me, I shall not long remain a charge upon the Society. The new church here is out of debt, as is the Sunday school, though eight months ago the building was given up as lost. To-day we have a church with the largest congregation and Sunday school in town.

Can you not send more men to this great State of Nevada? We are far from taking our share of the work. Men are sent to California, to small

towns of 500 to 1,000 inhabitants, with two or three churches already, while here in Nevada there are towns of 1,000 to 1,500 people, with no church. I beg you to look at the wants and promise of Nevada.

COLORADO.

From Rev. N. Thompson, Boulder, Boulder Co.

Renting Pews.

The financial affairs of the church seem to be improving. It is curious to note the ways of men: now that we have pews rented at from twelve to twenty-five dollars each, people come in, take them, and are ready (I do not say always prompt), to pay. Now they think they are getting value received; while, before, when it was simply a voluntary subscription, it was not easy to get pay from some. What a value they put upon the gospel! How much better the ownership of a pew! How true the apostle's words: "First that which is natural, afterwards that which is spiritual." Will the spiritual ever come? For just that are we here to labor and to pray.

Openings for Young Men.

I go to Longmont, as I can, and unless you can send them a pastor shall try to go once in two weeks. What can you do for them? Like every other place they need your *best man*. I believe in the *young men* coming to the front. New places have their varying peculiarities and wants, and men stereotyped by years in the old places, do not easily mold themselves to the situation. But give us fresh men, ignorant of the future, with good sense, adaptation, and staunch Christian character, and where all society is shaping itself, they will at once mold and be molded, and the whole form of society will be firmly cast, with the good minister for its head.

DAKOTA.

*From Rev. G. S. Codrington, Medary,
Brookings Co.*

His Home.

The high water and floods of summer were very damaging to some settlers, who had built their log and sod houses too near the river. Crops were much delayed, and in some cases failed. We have also been damaged by grasshoppers.

Though we have suffered by the flood, we have been enabled to get through, and are now living in our own log-house, which is *home* to us, such as it is. It is built of logs set up endwise, about seven feet high. The roof is of sods, as are many others in this country. It is made by putting up a log for the ridge-pole, and one parallel with that, midway between it and the eaves; then laying poles across a few inches apart. Over this is spread a layer of hay; then the sods cut up from the prairie are laid over the hay, and over all is spread a layer of fine soil, so as to make a smooth roof.—Does it leak? Not unless the rain continues long enough to soak through; which it does sometimes. We have a floor of boards over a part of the ground inside. My secretary on which I am writing my report, is a shoe-box, probably from near Boston, nailed up against the logs, and the cover so fixed as to turn down for a writing desk. Most of the people here are in worse quarters than we are, and few are in better. It is, however, just as true and precious a gospel which Christ has given to us, as to you in your city churches.

NEBRASKA.

*From Rev. J. B. Chase, Fremont, Dodge
County.*

Chance for Work.

During the last three months I have traveled not less than 8,000 miles in this State, in the interests partly of our

Congregational college, and partly of the Society. I have succeeded in locating several new ministers and have now several more respecting whom I expect to hear every day that they have settled. The work done thus far lies mostly on the railroad line. There is one long line—the Kansas and Pacific—on the 150 miles of which we have not more than one organization. There are ten counties north of the Platte, that have large bodies of settlers in them, which ought to be visited; and as many more south of the Platte—especially in the Republican Valley—destined to be in every respect the finest valley in the State, and draining at least fifteen counties. I received a letter a few days ago from a friend 100 miles west of our westernmost missionary in that valley, saying that there might be now a good little church organized in his community, and that settlers are thronging in. The immigration into our State this year is estimated at not less than 100,000. We ought to organize, if we keep what belongs to us, not less than forty new churches. I now know of half that number of places where churches might to-day be organized to advantage.

KANSAS.

*From Rev. J. M. Ashley, Sedgwick,
Harvey Co.*

Exploration.

Being shut out of the church two or three weeks by the carpenters and masons, I have made some explorations into the regions beyond. I went as far west as Granada, Colorado, a place not two months old, with 500 people, and no preaching of any kind. I felt as if I would like to multiply myself, that I might preach there and at other places along the railroad. I had, part of the way, a Catholic priest for a fellow traveler. He told me of the different points he had to visit, and I wondered

if they did not take more care of their stray members than we do. I also went south almost to the State line, and preached at different points, finding many eager for the word of life. Here is a large field, a great harvest, and few laborers. No one can have a just idea of the extent, until he has passed over it. All this country is rapidly filling up, and I believe in a few years will be as thickly settled as the valley of the Mississippi. How great the work, how few the laborers! My prayer is that men and means may be found, that the sheep scattered in the wilderness may be cared for.

MINNESOTA.

From Rev. A. C. Lathrop, Glenwood, Pope Co.

A Reminiscence.

At the time of my last report, I was starting on a journey to attend the installation of my son, at New London, Wis., my home and field of labor for nearly four years, and which I reluctantly left nearly sixteen years ago. The Winnebago Convention met at Royalton, when eighteen years ago I "footed it" seven miles through the woods to preach in the dining-room of a lumber mill. Now quite a town has grown up, the country is cleared and settled, a Lord's house is built, and a good minister is with them. It was a pleasure to attend the meeting of the Convention to which I belonged more than twenty years ago, though none of the old members were present.

New London is a fine town of about 2,000 people. Nineteen years ago my family was the seventh in it. We found a home in the loft of a warehouse, where we had Sunday school and service for a long time. My field was twenty miles in extent, and I was wont to walk twenty miles on the Sabbath, and preach three times. Though a

hard field, I enjoyed it much. Now there are five churches on that field where was then but one little infant. I was glad to see abler, better men enter on my labors. I gave the charge to my dear son, and baptized his son Paul. There is a flourishing, independent church in a fine sanctuary. God bless the people, and make them a rich blessing to the region!

IOWA.

From Rev. H. Adams, Fairfax, Linn County.

The Iowa Band.

Although seriously injured early in the autumn, I was not long confined to the house. The second Sabbath after the hurt, with my wife and a staff to lean upon, I ventured to go to the meeting-house and preach once. The broken ribs are far from being well, but I am able to be about my usual work.

With the month of October closed thirty years of my labor in Iowa. When our "Band" came from Andover, Buffalo was the western terminus of railroads. Now, Iowa has more miles of railroad than the whole country had at that time. We then had but a handful of small churches in Iowa; now there are between 200 and 300, and many of them are strong. Then we were "tabooed," as a denomination, "having no rights which" other denominations "were bound to respect." We even lost caste in New England! At present, we are at least recognized and 'counted in' with God's people, both at the East and the West. And coming years may show, that it was not in vain that the Lord directed our steps to Iowa. Grey hairs are here and there upon us, but we thank God for his mercy in time past, and take courage for the time yet to be allotted. May we have grace to fill it all with useful labor!

From Rev. J. Hurlbut, Fort Atkinson,
Winnebago Co.

A Young Octogenarian.

This year closes the fiftieth of my ministry, the fifty-eighth of my profession of hope in Christ, and the eightieth of my life. When, in 1815, by advice of others and led by my own convictions, I resolved to commence my preparation for the ministry, I thought if I should preach the gospel even *twenty* years I might render a better service to our blessed Lord and Savior who, I trusted, had pardoned my sins, than if I were to spend my days, few or many, in merely "getting a living." Lo, beyond my expectation, God has enabled me to preach *fifty years*! What a long time to be telling the story of infinite love! And now shall I leave this work, because I am old and cannot do so much as another? What if I once could preach four times on a Sabbath and not feel overworked, while now I can preach but once and attend a Sabbath school and Bible class. I would not be in the way where younger, stronger, men love to come. But there are "desolate places," inviting only to those who love to *make sacrifices* for Christ. These wastes must be builded, these desolate places inhabited. There, may not one preach, if he be old and feeble too?

Perhaps, as he nears the end, the truth may shine brighter, the Holy One may come nearer. The great facts of the future may become more real, and the wondrous doctrine of the eternal life may beam more brightly in the radiance of divine love.

God's ways are not as our ways. Why such a feeble old man as I should hold on to life, while such men as Guernsey, and Sloan, and Hill of Northern Iowa, "chief men among the brethren," and much beloved, should be taken away in the midst of their great usefulness, is one of the mysteries

of the Divine providence, which we must leave to be solved in his own good time. In his hands let us leave ourselves, the church, and the world.

WISCONSIN.

From Rev. H. A. Miner, Superintendent.

Home Missionary Wood.

At Pleasant Hill, Richland county, is a settlement from Indiana. Many of them or their fathers were from Kentucky, and left it because of slavery. They were specially marked for their loyalty during the Rebellion; scarcely a family among them but had one or more in the army. Here is a church of eighty members, half of them young people. The church seems like a loving Christian family, each interested in the others and planning some good work. The Home Missionary Society is greatly loved by them. A very plain unpretending people they are, and simple in their habits of life. But little paint, and not many yards of carpentering are in their homes; but intelligence and piety are there. From this church in the woods are two young men fitting for the ministry, and a third is getting ready for college for the same purpose. They well filled the church, for a Home Missionary talk from the Superintendent.

About a mile away lives "Uncle Sharpe," on whom we called the morning after our Home Missionary meeting. We found his good wife alone in the house—he, a man of near seventy-six years, was chopping wood some distance off. "Quite an old man," said I, "for such work." "Well," said his wife, "it is good weather now, and he wants to cut all he can for Home Missions." "How is that?" said I. "Oh, he wants to do something for that Society. It helped us to the gospel in Indiana, and when we came to Wisconsin the Society followed and helped us. We feel very grateful, and want to do what we can for it." And so while

we were chatting in the house, this aged brother was cutting his "Home Missionary wood," getting it ready for his son to draw to market. If there were more of such interest in our wealthier churches, I am sure it would not be long before the Treasury would begin to feel it.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

SEIZE THE MOMENT.—A new settlement is made on a western prairie. The settlers have come from various eastern homes, and some of them from foreign countries, and at first are strangers to each other. But all are conscious of needing society, and missing the old friendship left behind, they soon begin to be acquainted with each other, and their hearts are drawn together in a friendly spirit. Christian finds out Christian, and they come together and organize a little church. This is the critical moment. Now they can all unite with one accord in praise and worship and Christian work, to the extent of their opportunities. A church, with complete appliances now, can dominate with healthful influence the entire community. But with *no house of worship*, what can they do? They cannot assemble together. They cannot organize the Sabbath school and prayer meeting under any suitable conditions. They cannot assimilate the incoming population and render it homogeneous, under the plastic power of Christian instruction and love. They cannot settle a minister, in all probability; for no one wishes to go where he can find no facilities for Christian effort. Or if they get one, he is soon discouraged, and soon discourages them by going to some more hopeful field. Meantime the increasing population becomes more heterogeneous. The best time for lay-

ing the sure foundations of Christian institutions is lost. The people become separated into various cliques; start two or three feeble enterprises, perhaps, that become more or less antagonistic; and to place religion in the ascendancy in that community, which once was comparatively easy, has become difficult, if not impossible.

Of many places this is the sad history. O that those to whom Christ has given competence, or wealth, could be made fully to understand how much may be accomplished for his blessed cause, and for the well-being of our country, by the giving to these young churches *promptly* such aid as will encourage them to arise and build, and enable them to do it successfully! The financial distress in the centers of business makes it the more urgently necessary that every church should contribute *something* this year to the Treasury of the Union, to which appeals far beyond its means are coming with every month. Reader, *what will you do? What does Christ ask of you?*

THE MANUAL.—The Manual of the American Congregational Union, for 1873, will soon be sent out to all the pastors. It gives a detailed account of the receipts of the Union, and of its work for the year commencing May, 1872, and ending May, 1873.

It contains, also, a minute historical view of the entire work of our denomination in church erection for the last twenty years. It may serve to deepen the interest of the churches in this department of Christian effort, and is valuable for historic reference. Any pastor who does not receive it, or any

person who desires a copy, can secure one gratuitously by applying to either of the secretaries of the Union.

The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, D. D., Sec., 62 Bible House, New York.

SAMUEL HOLMES, Treas., 255 Pearl St., New York.

In 1872, our churches east of Ohio fell 58 below their quota in furnishing candidates for the ministry. In 1866, they fell one below. The average yearly increase of their deficit is eight. May this tide soon cease to ebb!

In 1872, the colleges this Society has aided, furnished almost 89 per cent. of the graduates in our seventeen seminaries, having added nearly five per cent. that year. Their yearly average increase since 1865 has been four per cent. If this rate continue, they will furnish in 1876 one-half, in 1880, two-thirds, and, in 1882, three-fourths of all the graduates that enter our seminaries.

The Society has nothing to do with the internal affairs of the institutions it aids. But it aids on conditions that are wholly for their good. These we print from our last Report,—giving enough of the “agreement” to show its aim. Like that of *The Am. Cong. Union*, this “agreement” guards the rights of donors, and perpetuates unchanged the grade, government and *Christian character* of the institution aided.

CONDITIONS TO BE OBSERVED BY THE INSTITUTION THAT APPLIES FOR AID.

1. Its main object must be to further the interests of Christian learning. 2. It must not be under the control of the State. 3. It must not be under the control of any presbytery, synod, association, conference, convention or other ecclesiastical body. 4. It must be under the control of a self-perpetuating Board of Trust. 5. If a college, it cannot be received, until it has formed a freshman class. 6. Accom-

panying the application there must be: (1.) A copy of the legislative act, general or special, by virtue of which the institution is incorporated. (2.) A catalogue of its faculty and students. 7. As soon as it is received, its trustees are expected to execute the “agreement,” a copy of which is herewith printed. 8. As a rule, no eastern money goes into buildings.

AGREEMENT.—The trustees of — College, in consideration of one dollar to them in hand paid by the Society for the Promotion of Collegiate and Theological Education, and other good and valuable considerations them thereunto moving, do for themselves and their successors hereby covenant and agree with the Society for the Promotion of Collegiate and Theological Education and their successors, that in the event that the said — College shall cease to be distinctively a Christian Institution; or shall permanently cease to provide collegiate instruction for students; or shall relinquish or lose its franchise as an independent corporation by grant, sale, merger, or in any other way; or shall by any contract, lease, trust-deed, or in any other way, convey, transfer, grant or assign its property to any other or differently chartered institution, or shall in the appointment of its trustees or corporators, or in their management of its concerns, become subject to political or ecclesiastical control, or shall in any way be diverted from the policy of the said Society for the Promotion of Collegiate and Theological Education, as at present defined in its charter and by-laws; or shall divert any donation of money or other property made through the said Society for the Promotion of Collegiate and Theological Education, from the special use to which the donor or donors thereof may have designated and limited it; then all the moneys and other property which shall have been appropriated and paid or delivered to the said college by the said Society for the Promotion of

Collegiate and Theological Education shall thereupon revert to the said Society for the Promotion of Collegiate and Theological Education.

Congregational Publishing Society.

Rev. ASA BULLARD, Sec.

MONES H. SARGENT, Treas., Corner Beacon and Somerset Streets, Boston.

How WE FAIL.—We fail to reproduce in the new States the characteristics of the Christian civilization of the old States. Not totally; but we do not keep up with immigrant wagons and locomotives, mining picks and plows. Christianity does not take to the saddle on the frontier as readily as greenbacks and railroad stocks and bonds and land warrants do. We drive stakes easier for new cities and warehouses and depots than for Sabbath school houses and chapels and churches; and a clerk's desk comes more readily than a family altar.

DANGER AHEAD.—The highest style of man—the only well-rounded manhood—is Christian. So with the State. The growth and salvation of the man are in Christ, and those of the State are in Christianity. The perpetuity of the republic, therefore, lies in the propagation of Christianity. And our danger lies in our outgrowing Christianity, on the borders. Our laws of general worldly improvement cannot ignore the laws of Sinai without fatal peril. God will ignore us. Unsacred culture and art and wealth have been millstones on the necks of the dead nations. A nominal Christianity, imported State religions, Romanism, Jesuitism and Infidelity, do not mean the perpetuity of the Republic. Note the late reprobation of our common school system, by the Papal convention at St. Louis.

OUR RELIGION AT THE EAST AND OUR MONEY AT THE WEST.—When Chicago was burnt, it is said that three dollars out of every four burnt were

eastern dollars. Of the 163,049 shares of the Atlantic and Pacific Railway, 67,385 were lately owned in Mass., and seven of its thirteen managers were Boston men. Similar statements would be true of the Atchison, Topeka and Santa Fe road, and of other trunk roads in our new country. About three-fourths of the new stakes driven in the West, and the mallets that drive them, are Eastern. This is all very well, if the East will send the West as many religious stakes and mallets as it does secular. We must not get our money and our religion too far apart. But take

AN ILLUSTRATIVE COMPARISON.—Illinois is about fifty years old and Mass. two hundred and fifty. Illinois is seven times as large as Mass., and has 1,100,000 more people. Yet we Congregationalists put sixty-six Home Missions into Mass., and fifty-nine into Illinois. Should the older, the smaller, the less populous and the richer State take the most missionaries?

A NEW DEPARTURE.—Is it not time for it? Do not the times call on us to re-adjust and re-balance our Christian forces, for the conversion of the world? A new continent is thrown into the international scale. Suppose we let it run to a formal and dead Christianity, like some old nations; what then becomes of our agency and force in evangelizing the heathen nations? Our old style of giving to Home Missions is at least twenty-five years behind time. Our growth, and wants and dangers have become continental, and so must our be giving.

And while we so lack ordained preachers to cover a new field each year, to the extent of three and a half States like Massachusetts, besides occupying and better filling the old, we must put into destitute places and push to the front, in advance of churches, the Christian literature and Sabbath school work of this Congregational Publishing Society.

American Education Society.

REV. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 15 Cornhill, Boston.

The collegiate and theological year, in the various institutions connected with our denomination, has opened with a good degree of promise. There is not, it is true, in the older colleges of New England, so large a proportion, among the whole body of students, who are studying for the Christian ministry, as one could desire. In the first century of the existence of Harvard College, about half of all its graduates entered the ministry. The same was true of Yale College during the first fifty years after its foundation. No longer ago than forty or fifty years, about one-third of the graduates of Yale chose the ministry as their profession. But now the fact has greatly changed, and the older colleges of New England do far less, in proportion, than they used to do, in the way of supplying the land with ministers. It is one of those tendencies of the times, for which no individual man, or any one class of men can be held responsible. The trustees and instructors in these institutions would be very glad to welcome young men, with the ministry in view, in much larger numbers. But human society and human institutions are subject to laws which they are well nigh powerless to control.

It is gratifying, however, that we have in the land many colleges which are doing the work which was formerly done by few. The scene of action is wide-spread, and looking over the whole field, there is no particular occasion for discouragement and fear. In many of the Western colleges, though the whole number of students may be small, as compared with the old colleges of the East, yet the proportion studying for the ministry is large, and the best things are to be hoped from the strength and energy with which they enter upon their chosen work.

As regards our seven theological seminaries, Andover, New Haven, Bangor, Hartford, Oberlin, Chicago, and Oakland, they have opened their year favorably. Changes have been taking place very rapidly in some of them, and a large number of students are now gathered at New Haven, where a few years since the number was very small. At our October quarter-day we made appropriations to *sixty-eight* young men at New Haven seminary, to *fifty* at Andover, *twenty-seven* at Bangor, *twelve* at Hartford, *fifteen* at Oberlin, *eight* at Chicago, *three* at Oakland, besides *six* in Union Theological Seminary, New York—in all *one hundred and eighty-nine*. This is a large number for us to have in the seminaries, and is somewhat out of proportion with the number aided by us in the colleges, which at present is less than *one hundred*.

We made a large appropriation in October. Including the back appropriations due to many theological students, who were scattered in the summer, and failed to receive the July appropriations, the whole sum voted in October was about \$7,400. This exhausted our Treasury, and we are looking forward with some anxiety to the January appropriation. The times are out of joint financially, and we fear that money may not come in as freely as usual. We trust that those who can afford us help will not forget these young men—275 in number, who are struggling through their course of education, to reach the Christian ministry. It is but a little that we give them—\$100 a year—and to be compelled to withhold, or rather not furnish this, is a serious affliction to us, as well as to them. We have had these experiences sometimes in the past, but for some years we have been able to make our regular appropriations. We trust that we shall not be reduced to the necessity of making partial ones.

MISCELLANY.

The Hour of Darkness.

We know that God will not forsake his servants. His Home Missionaries will not be forgotten. He will hear their cry and will save them. What then as to his true children? What will they do? Even in hours like this, they will not forget his servants nor forsake his cause. They need but to know the full facts.

What are the facts? This Society's treasury has been low since early summer. Rarely have its receipts been so light. The foreshadowed "panic" was already in the air. Men felt it for months before it broke. We are now, perhaps, in its very center; no one knows when or where it is to end. Mills are closing, banks suspending, strong firms breaking, stocks shrinking; railroads, factories, stores are curtailing wages and discharging men. A sense of peril is settling down on many minds, and the ordinary receipts of benevolence are painfully diminished.

What is this Society to do? Its hundreds of faithful missionaries, with dear and dependent families, are on its hands. "Discharge" them? It cannot. "Cut down" their meager salaries—already less on the average, than the wages of carpenters, bricklayers, railroad hands? Who that loves God will ask it? What then? With a treasury that has been steadily falling behind, till the deficit is now between \$20,000 and \$30,000—some missionaries unpaid since Aug. 1st—and in daily receipt of brave suffering letters from brave suffering men and women, who ask help as they look on into the drear winter with solicitude over debts that harass and wants that harrow, commingled with a touching faith and

sweet willingness to suffer all things, if need be, for Christ's sake—this Society turns to the friends of that Savior for what it needs. As their instrument and agent in carrying on their work, it is called on to spread the facts fully and faithfully before them. It has no reserve funds held against some 'rainy day.' It always puts its every dollar to speedy use. Its field has always been greater than its means; the demand too urgent to be refused or postponed. The country was growing; men were everywhere dying in their sins; new openings pleaded for the gospel. This poor man cried and there was none else to help him. There never has been a moment when one dollar of "reserves" could be laid aside; nor do we believe that was the will of its living or dying contributors. They meant their gifts to go at once into active use. And now what can it do, but turn to those that love Christ and are determined at every cost to see *his* interests secured? Others may shrink or refuse—probably will. But his near friends will come to the rescue with quick and larger self-denials. They will now break some alabaster box of ointment, *very precious*, long kept for such a time as this. We spread the facts before them. That is our part: what can we do more? Under some aspects this is an hour of great darkness. We cannot look out into this coming winter without feelings of distress, as we remember the bitter sufferings that *must* fall on many of our brethren and their faithful devoted companions at the front, unless relief come at once. Again we entreat those who may have the gifts of the dead in their hands waiting to be forwarded; again we entreat

those who have money of their own designed for this work, but retained till some future time; and again we entreat any one who has influence, or anything which can be made available at this dark hour, to give this Society the benefit of it now.

▲Leaf from Memory.

By REV. EDWARD MORRIS, of Sherman, Texas.

A letter from Superintendent Miner, relating to his visit to churches in "the lead region" of Wisconsin, has brought to my mind many facts of labor and conquest there when, twenty years ago, brothers Lewis, Warner, Reynard, Eaton and myself, occupied that ground. The Master said to the first three, "Come up hither," where I often have longing hopes to meet them. We were a happy united working band, including our wives. Rev. S. W. Eaton, of Lancaster, still stands by the guns he then served, and has lately built a new fort from which he still sweeps the field. I stood by my guns till they burst—my church and congregation stampeding to the gold mines of California, and leaving me without a command.

I am now occupying an outpost in Texas, some 500 miles in advance of our Kansas missions; but owing to the low condition of the Treasury I fear I shall have to fall back, which is a hard thing for an old campaigner to do.

But with the battle cry of Forward ringing through the chambers of my memory, I am forgetting the reminiscence I set out to write.—A few months after my installation over the church of Potosi, in order to repair, remodel, and re-seat "the church-house," as it would be called here in Texas, it was unoccupied for several weeks. It is of Waterloo, I am about to speak—one of the churches Mr. Miner visited,

where "an old school-house had been turned into a neat little chapel."

A gentleman, then the principal owner of land in the village and neighborhood, called on one of my deacons in Potosi, to ask him if I would go to Waterloo, seven miles distant, and preach on the Sabbaths during the repairing of our church. As this gentleman was known as an opponent of Christianity, and an agent for *The Boston Investigator*, an infidel paper, my deacon expressed his astonishment at the request. The gentleman told him he need not think that he had changed his views, for he had not: it was for the good of the village that he wanted the minister's services; for, he said, he knew very well that wherever the gospel was preached, and the people met to worship God, they were far more civilized, moral and prosperous, than where there were no religious services. And then he related this striking fact: reminding the deacon that, a few years earlier, they used to send the lead in lumber wagons to Milwaukee for sale, he said: "on behalf of the smelters, I used to go to Milwaukee for the gold coin in return, filling my saddle-bags. On one of these occasions, coming back with several thousand dollars, I got belated; night was coming on apace; I passed several log-cabins, of such doubtful appearance that I was afraid to stop at them, and I was afraid to go on. I was getting very nervous about it, when I saw a man outside a cabin door, straining his eyes to read by the darkening twilight. I rode quietly up, and peering over the man's shoulder, saw he was reading the Bible. I knew that I and my gold would be safe there, and there I staid for the night."—Yes; there he staid safely, under the protection of the Bible, and the Christianity that he was seeking to destroy.

In that "old school-house which has been converted into a neat chapel," I was able, through the Home Mission-

ary Society, to establish the regular preaching of the Word of Life. The gentleman alluded to gave up the circulation of the organ of infidelity, and I have since heard became an exemplary Christian.

The Iowa Band.

Stopping for a Sabbath with Rev. Harvey Adams of Fairfax, Iowa, who was one of the "Iowa Band," I have heard with no little interest some facts in their history which are worth repeating. Eleven in number, they graduated at Andover Seminary in 1843, and starting from the United States Hotel in Boston one September morning with their wives, made the journey together as far as Burlington, on the Iowa shore of the Mississippi river; and a royal good trip they seem to have had, even though they were going out to the position under the Home Missionary Society. The first Sabbath they spent at Buffalo, which was then the end of railroad travel westward. From Schenectady the road was nothing but a "snakehead track," consisting of an iron strap spiked on to a wooden timber for a rail. By means of a letter sent by Rev. David Sanford of Medway, they were entertained as heroes in different families in Buffalo, and in the evening, at a great missionary meeting at Mr. Hopkins's church, they were introduced to the audience one by one, and made short addresses. From Buffalo they took a pleasure jaunt to Niagara, and reaching Milwaukee by water the next Sabbath, they occupied several city pulpits, Pres. Chapin, now of Beloit, being one of the pastors. On leaving the hotel Monday morning their bill was already paid. At Chicago, where there was no Congregational church till some eight years later, they secured a passage to the Mississippi in two team wagons with their white covers,

which were returning after taking loads of wheat from Iowa. The third Sabbath they spent at Galesburgh, and had a second experience of finding their bills paid at the hotel. The journey occupied three weeks.

There were then about fifteen Congregational churches in Iowa. Now, thirty years after, there are 220. Five of the band are still laboring in the State, viz., Rev. Messrs. H. and E. Adams, Lane, Robbins, and W. Salter. Four are dead. Rev. E. B. Turner is now Superintendent of Home Missions in Missouri, and Rev. E. Alden returned to Massachusetts. The usual salary when they commenced here was \$400. That they have had an immense influence in making the State what it is, no one can doubt. Coming in a company as they did, the movement attracted large attention and assumed great strength, inaugurating a new era in the home missionary work, and, according to Dr. Badger, giving it such an impulse as it had never known before, not only in Iowa but elsewhere. These men were regarded by many as intruders, and were looked upon with distrust for some time by other denominations more largely on the ground. One man, active in religious circles, is remembered to have remarked that *his* children should go to a Romanist Sabbath school, rather than to one where the New England theology was taught. But they lived down all unjust charges, and Congregationalism has now come to be the leading denomination in the State. It was generally regarded in New England as a grand specimen of self-sacrifice for these young men, some of the best in the seminary, thus to go to the frontier; but that they have had a greater influence on their generation than if they had stayed in New England, and that they have been permitted to enjoy quite as much even of the sweets of this life, there can now be no shadow of doubt.—*C. A. R., in The Congregationalist.*

APPOINTMENTS IN OCTOBER, 1873.

Not in commission last year.

Rev. Henry Griffiths, Clearwater, Pleasant Valley, Lawton Valley and French Town, Neb.
 Rev. James H. Rockwell, Syracuse, Palmyra and out-station, Neb.
 Rev. Ludwick Kribs, Park, Minn.
 Rev. George Rodgers, Hawley, Minn.
 Rev. William E. Safford, Ashland, Wis.
 Rev. O. D. Fisher, East Johnstown, Mich.
 Rev. Louis Hale, Onehama and Brown, Mich.
 Rev. Emerson F. Smith, Whitewater, Yuba, Elk Lake, Kaldash and Old Mission, Mich.
 Rev. F. H. Smith, Whitefeather, Pincoming and Standish, Mich.
 Rev. Benjamin F. Worrell, Prairie City, Ill.
 Rev. Alanson Bixby, Gouldtown, Penn.
 Rev. Dwight Dunham, Lincklaen and Union Valley, N. Y.
 Rev. Samuel C. Fessenden, Seneca Falls, N. Y.
 Rev. Sybrandt Nelson, Depeyster, N. Y.
 Rev. Dwight M. Seward, D. D., Schroon Lake, N. Y.

Re-commissioned.

Rev. Lauren Arnsby, Council Grove, Kan.
 Rev. Jonathan Copeland, Augusta, Douglass and out-stations, Kan.
 Rev. Henry Davies, Powys, Kan.
 Rev. Albert F. Hale, Eureka and out-stations, Kan.
 Rev. Luther Newcomb, Pomona and Valley Brook, Kan.
 Rev. Henry Rees, Dry Creek and Emporia, Kan.
 Rev. John B. Schlichter, Peace and Garfield, Kan.
 Rev. Lucien W. Chaney, Mankato, Minn.
 Rev. J. L. Ponda, Hancock and Morris, Minn.
 Rev. Samuel Ollerenshaw, Princeton and Felch's School-house, Minn.
 Rev. William W. Snell, Rushford and Pilot Mound, Minn.

Rev. Davis R. Barker, Amity, Iowa.
 Rev. George S. Blascoe, Tipton, Iowa.
 Rev. Alvin B. Jordan, Earlville and Almora, Iowa.
 Rev. Benjamin F. Maxwell, Lawler and Bethel, Iowa.
 Rev. Newton T. Blakeslee, Depere, Wis.
 Rev. John H. Cameron, New Richmond and out-station, Wis.
 Rev. John W. Donaldson, Hancock, Coloma and out-stations, Wis.
 Rev. James H. McCheaney, Quincy, Easton and Westfield, Wis.
 Rev. James M. Mitchell, Potosi, Waterloo and vicinity, Wis.
 Rev. David Wirt, West Rosendale and Metomen, Wis.
 Rev. J. Wing Allen, Leslie, Mich.
 Rev. Edmund Dyer, Alamo, Mich.
 Rev. Elisha W. Miller, Hersey and Reed City, Mich.
 Rev. Selah W. Noyes, Hopkins, Hilliard's, Watson and out-station, Mich.
 Rev. Robert Parsons, Flat Rock, Mich.
 Rev. Samuel Sessions, Carson City and out-station, Mich.
 Rev. James Verney, Le Roy, Mich.
 Rev. Adelbert E. Aliaben, Pleasant Hill, Mo.
 Rev. Jacob F. Guyton, Joplin City, Mo.
 Rev. Eergus L. Kenyon, St. Joseph, Mo.
 Rev. William A. Waterman, Cameron and Lathrop, Mo.
 Rev. Lewis P. Atwood, Union, Riley and vicinity, Ill.
 Rev. Henry G. Pendleton, Nebraska, Ill.
 Rev. Milton Rowley, Marsclilles, Ill.
 Rev. Irving L. Beman, Vineland, N. J.
 Rev. William B. Danforth, Ticonderoga, N. Y.
 Rev. Otis Holmes, New Village and Farmingville, N. Y.
 Rev. Charles L. Mitchell, Little Valley, N. Y.
 Rev. E. Perkins, Copenhagen, N. Y.
 Rev. Edward N. Raymond, Harford, N. Y.

RECEIPTS IN OCTOBER, 1873.

MAINE—

Dennysville, Peter E. Vose,	\$20 00
Portland, A Friend in the Williston Ch., by J. H. True,	3 50
Skowhegan, Cong. Ch. and Soc., bal. of coll.,	\$4 00
Ladies of the Cong. Ch., (freight), by Rev. W. Wood- bury,	6 50
	<hr/> 10 50

NEW HAMPSHIRE—

Acworth, N. R. Nichols,	2 00
Henniker, Ladies' Miss. Soc., by Mrs. H. Childs, (freight),	1 00
Keene, Ladies of the First Cong. Ch., by Mrs. A. B. Leverett, (freight),	20 00
Second Cong. Ch., and Soc., by G. Kingsbury, Treas.,	62 50

Lyme, Ladies' Benev. Soc., by Mrs. D. C. Churchill, (freight),	6 00
New Ipswich, Children's Fair, \$30; Lea- vitt Lincoln, \$1, by W. D. Locke,	31 00
Plainfield, Mrs. H. Stevens, to const. herself a L. M.,	50 65
Portsmouth, Charles E. Myers,	100 00

VERMONT—

Benson, Cong. Ch., by W. S. Bascom,	23 70
Miss J. Kent,	2 00
Brattleboro, Mrs. H. M. Linsley, \$30; C. F. Thompson, \$20, in full, to const. him a L. D.,	50 00
Chester, J. N. Moore,	15 00
Georgia, Ladies' Miss. Soc., by Mrs. M. J. Jackson, (freight),	3 00
Newbury, Mrs. Freeman Keyes, \$30, to const. herself a L. M., and \$30 from Mrs. Henry Keyes, to const. herself a L. M., by E. F. Keyes,	60 00

North Fairfield, Mrs. E. Webster, 3 00
 Peacham, Mrs. E. C. Chamberlin, to
 const. Miss Lucretia Pearson a L. M., 40 00
 West Townshend, A Friend, 5 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by C. Demond,
 Treas., 3,300 00
 Athol, Athol Home Miss. Soc., by
 Miss C. M. Fay, (freight), 4 00
 Blanford, Legacy of Electa Shepard,
 by W. E. Boise, Adm., 708 00
 Cummington, A Friend, 1 00
 East Falmouth, Cong. Ch., Rev. David
 Perry and wife, 10 00
 Fitchburg, Rollstone Cong. Ch. and
 Soc., by D. Bontelle, Treas., 167 00
 Florence, "Cash in answer to Appeal,"
 Hampshire Miss. Soc., E. Williams,
 Treas., \$394 87
 Northampton, First Cong.
 Ch., 228 04
 Haverhill, Mrs. Jesse Smith and family,
 (freight), 4 00
 Holliston, Mrs. L. W. Dana, \$20; Rev.
 G. M. Adams, \$20, in full, to const.
 Mrs. L. W. Dana a L. M., 40 00
 Ipswich, A Friend, 20 00
 Lanesboro, Legacy of Clarissa Briggs,
 by J. L. Briggs, Ex., 582 03
 Lawrence, Lawrence St. Cong. Ch., by
 Dea. J. L. Partridge, to const. S. W.
 Knight and J. H. Eaton L. Da., 250 00
 Lenox, G. T. W., 2 00
 Mattapoisett, Legacy of Nathan Cros-
 by, by N. Hammond, 100 00
 Medfield, Ladies of the Second Cong.
 Ch. and Soc., by M. C. Davis, Sec.,
 (freight), 5 00
 Monson, Legacy of Mrs. C. B. White,
 by W. Converse, Adm., 200 00
 Newbury, A Friend, 20 00
 Newburyport, Carrie F. Spring,
 5 03
 Newton Center, W. H. Wardwell, 200 00
 Northboro, Nathaniel Fisher, to const.
 Jonas S. Bigelow a L. M., 80 00
 Oxford, First Cong. Ch. and Soc., by
 E. S. Pease, Treas., 36 24
 Sheffield, First Cong. Ch., by J. N.
 Dickson, 60 00
 South Hadley, Teachers and Pupils of
 Mt. Holyoke Fem. Sem., by Miss E.
 Blanchard, 158 00
 Springfield, "Unabridged," 1,000 00
 A Friend, 1,000 00
 Stockbridge, Cong. Ch. and Soc., by
 G. P. Bradley, to const. E. E. Brad-
 ley a L. M., 53 00
 Sunderland, Dorcas Soc., by Miss Mar-
 tha A. Montague, Sec., (freight), 5 00
 Townsend Center, Rev. G. H. Moras, 5 00
 West Brookfield, Ladies' H. M. Sewing
 Circle, by Mrs. Lewis Gleason,
 (freight), 3 00
 Wilmington, Ladies' Benev. Assoc., by
 Mrs. B. A. Robie, (freight), 2 00
 Worcester, Charles S. Morgan, \$100; C.
 C. Woodbury, \$7; F. Whipple, \$25, 132 00

RHODE ISLAND—

Providence, Union Cong. Ch., by W.
 W. Rickard, Treas., 500 00
 Individuals in Central Cong. Ch., by
 M. E. Torrey, 88 00
 A. B. R., 10 00

CONNECTICUT—

Conn. Home Miss. Soc., by J. L. Chap-
 man, Treas., 818 87
 Received by F. T. Jarman:
 Madison, Ladies' Cent Soc.,
 by Miss Sarah E. Grave,
 Treas., to const. Mrs. Wil-
 lys Munger and Miss Ann
 S. Hand L. Ms., \$68 55

New Haven, North Ch., A
 Friend, 30 00
 "Right Hand," 20 00
 West Haven, Cong. Ch. and
 Soc., 82 00

900 55
 Bethlehem, Cong. Ch., mon. con., by
 Rev. G. W. Banks, 5 00
 A Friend, 10 00
 Connecticut, A Friend, 20 00
 Deep River, Cong. Ch., by Rev. W. H.
 Knouse, 90 00
 Durham, First Cong. Ch., by Rev. H.
 E. Hart, 84 50
 East Windsor, First Cong. Ch. and
 Soc., by J. F. Fitts, in full to const.
 D. W. Bartlett and F. J. Allen L.
 Ms., 40 00
 Enfield, First Cong. Ch., by J. W.
 Johnson, Treas., 50 00
 Greenwich, A Friend, 30 00
 Hampton, Ladies of the Cong. Ch., by
 Mary S. Tillotson, (freight), 3 50
 Hanover, Ladies' Benev. Soc., by H. A.
 La Pierre, Sec., (freight), 2 50
 Hebron, First Cong. Ch., by G. S.
 Dodge, 80 35
 Lebanon, "Goshen Society," by J. M.
 Peckham, to const. Dea. J. McCall
 and E. Geer L. Ms., 82 45
 Litchfield, A Friend, 50 00
 Middlefield, Rev. A. Winter,
 Middletown, Ladies' Home Miss. Soc.
 of First Cong. Ch., by Miss C. M.
 Bacon, (freight), 6 00
 Mystic Bridge, Cong. Ch. and Soc., by
 H. C. Holmes, to const. Nathan
 Noyes a L. M., 30 00
 New Milford, "Special," 10 00
 Norwalk, First Cong. Ch., by Miss E.
 C. Raymond, Treas., 100 00
 Norwich, Legacy of Mrs. Elizabeth M.
 Kinne, by G. W. Kinne, Adm., 500 00
 Plainfield, A Few Ladies, by Mrs. D.
 Avery, (freight), \$2; Rev. B. F.
 Northrop, \$50, 52 00
 Rockville, Rev. Giles Pease, 5 00
 Southport, Cong. Ch., of wh. \$50 from
 Miss D. Perry, in part to const. her a
 L. D.; \$30 from Mrs. Abbie Martin-
 son, to const. Arrabelle Taylor a L.
 M., by E. C. Sherwood, Treas., 322 00
 Rev. Z. B. Burr, to const. E. Hetty
 Burr a L. M., 30 00
 Stamford, First Cong. Ch., James
 Betts, to const. W. J. Betts a L. M., 30 00
 Unionville, First Cong. Ch., by J. P.
 Chamberlin, 36 94
 West Killingly, John D. Bigelow, to
 const. Miss Clarissa A. Adams a L. M., 30 00
 Woodstock, First Cong. Ch. and Soc.,
 by W. D. Carroll, Treas., to const.
 Mrs. W. B. Lester a L. M., 30 00

NEW YORK—

Received by Rev. J. C. Hol-
 brook, D.D.:
 Madison, Cong. Ch., \$8 00
 Newark Valley, Cong. Ch.,
 to const. Rev. J. Chize a
 L. M., 31 00
 Rochester, Plymouth Cong.
 Ch., 160 85
 Sandy Creek, Cong. Ch., 4 65
 141 50
 Brooklyn, Sabbath School of the New
 England Cong. Ch., by E. C. Wads-
 worth, to const. Mrs. John H.
 Lockwood a L. M., 30 00
 J. Davenport, \$100; Rev. C. L. Mit-
 chell, \$39; Rev. E. N. Sawtelle,
 \$20; Mrs. M. N. Root, \$3, 162 00
 Buffalo, Mrs. W. Bancroft, 25 00
 East Bloomfield, Ladies' Home Miss.
 Soc. of the Cong. Ch., by Mrs. J. W.
 Taylor, Treas., 50 00

Ellington, Cong. Ch., by Rev. A. D. Olds,	16 60	Georgetown, Cong. Ch., by Rev. J. Denton,	2 50
Flushing, Cong. Ch., by S. F. Geodding,	50 10	Hubbardston, First Cong. Ch., by Rev. W. Woodmansee,	25 00
Harford, First Cong. Ch., by Rev. E. N. Raymond,	5 00	Leland, Cong. Ch., bal. of coll., by Rev. G. Thompson,	5 00
Keeseeville, Mrs. C. Andrews,	1 60	Middleville, First Cong. Ch., by Rev. D. B. Campbell,	7 00
Maine, Cong. Ch., by W. L. Hayward,	13 50	Northport, First Cong. Ch., by Rev. E. E. Kirkland,	23 00
Moravia, Cong. Ch. and Soc., bal. of coll., by L. Stoyell,	18 00	Rochester, First Cong. Ch., by Rev. S. D. Breed,	10 00
Morrisania, First Cong. Ch., by T. T. W. Miner,	9 28	Vernon, First Cong. Ch., \$15; Elm Grove, Cong. Ch., \$5, by Rev. C. Barstow,	30 00
Munnsville, Cong. Ch., by Rev. C. A. Ruddock,	18 00	Victor, Dea. Henry Post,	4 50
New York City, Mrs. Dewing,	40 00	WISCONSIN—	
Perry Center, Rev. J. P. Root, to const. Miss Eliza Charly Root a L. M.,	30 00	Received by Rev. F. B. Doe:	
Mrs. Philena Sheldon, to const. Miss Nellie M. Phillips a L. M.,	30 00	Brandon, Cong. Ch.,	\$25 75
Rome, Welsh Cong. Ch., by Rev. D. E. Prichard,	8 50	Menomonie, Cong. Ch.,	30 00
Triangle, Cong. Ch.,	25 00	Sheboygan, Cong. Ch.,	43 27
West Carthage, Cong. Ch., by Rev. O. Place,	16 00	Watertown, Cong. Ch., to const. D. Hall and Dr. T. G. Williams L. Ms.,	78 57
West Farms, Prof. A. Wood and Family,	25 00		177 59
Westport, Mrs. A. M. Spencer, by J. Kent,	2 00	Received by Rev. H. A. Miner:	
NEW JERSEY—		Brooklyn, Cong. Ch.,	\$7 00
Mont Clair, A Friend,	20 00	Clinton, Cong. Ch., by B. B. Olds, Treas.,	26 80
Vineland, Mrs. E. D. Goodrich, \$10; Mrs. E. C. Tyler, \$5; M. E. Tyler, 50c.; F. M. Tyler, 50c.,	16 00	Columbus, Cong. Ch., by H. Loomis, Treas.,	11 28
DISTRICT OF COLUMBIA—		Milwaukee, Hanover St. Cong. Ch., to const. Rev. J. C. Taylor a L. M.,	30 00
Washington, Rev. E. Whittlesey,	10 00	Raymond, Cong. Ch.,	15 65
MISSISSIPPI—		Ridgeway, Welsh Cong. Ch.,	13 50
Columbus, Salem Indt. Cong. Ch., by Rev. S. J. Peemster,	18 75	Windsor, Cong. Ch., add'l.,	50
OHIO—			104 33
Bellevue, S. W. Boise,	5 00	Appleton, A. E. J.,	40 00
Hampton, On Account of Legacy of Joel Dorman, by L. G. Maynard, Ex.,	55 00	G. F. E.,	10 00
Madison, Central Cong. Ch., by I. S. Childs,	71 41	Big Spring, Cong. Ch., \$8.05; Westfield, Cong. Ch., \$2.80, by Rev. D. A. Campbell,	10 85
Nelson, Dea. H. Pike, \$5; Mrs. C. Pike, \$1,	6 00	Darlington, Cong. Ch., by Rev. D. M. Breckenridge,	8 60
Yellow Springs, "Æ,"	10 00	De Soto, Cong. Ch., \$1.18; Sterling, Cong. Ch., \$1.13; Viroqua, Cong. Ch., \$3.24; Wheatland, Cong. Ch., \$1.13, by Rev. S. W. Powell,	6 63
ILLINOIS—		Elk Grove, Cong. Ch., by Rev. J. P. Chamberlain,	20 00
Aurora, First Cong. Ch., by Rev. N. A. Prentiss,	50 00	Geneseo, Cong. Ch., by Rev. G. Smith, to const. J. Dodge and Mrs. Mary A. Loomis L. Ms.,	60 25
Chicago, First Cong. Ch., John C. Wiswell,	100 00	Leeds, Cong. Ch., add'l., \$1.15; Windsor, Cong. Ch., in part, \$14, by Rev. S. B. Demarest,	15 15
Tabernacle Cong. Ch.,	100 00	Pine River, Cong. Ch., by Rev. H. K. Bushnell,	8 00
Wicker Park Cong. Ch., by Rev. W. E. Holyoke,	20 00	Plover, Cong. Ch., by Rev. C. Duren,	11 63
Geneseo, Cong. Ch., by E. P. Van Valkenberg,	158 10	Racine, Presb. Ch., by Rev. L. Clapp,	59 38
Godfrey, Church of Christ, by J. M. Pearson,	75 54	Wauwatosa, Cong. Ch., \$15.62, and \$23.45, by Rev. L. Clapp,	39 07
Jacksonville, Rev. M. K. Whittlesey,	24 00	IOWA—	
Marshall, Cong. Ch., by Rev. T. Graves,	18 27	Chapin, Cong. Ch., by Rev. W. P. Avery,	12 00
Ottawa, First Union Cong. Ch., by J. G. Nutting,	30 00	Davenport, German Cong. Ch., bal. of coll., by Rev. J. Reuth,	12 50
Princeton, Sabbath School of Cong. Ch., by A. L. Botwood,	2 00	Gilman, Cong. Ch., bal. of coll., by Rev. S. J. Buck,	8 00
MISSOURI—		Hampton, First Cong. Ch., by Rev. O. D. Crawford,	5 00
California, Cong. Ch., \$2; Montean, Cong. Ch., \$2; Syracuse, Cong. Ch., \$3, by Rev. F. G. Sherrill,	7 00	Kellogg, First Cong. Ch., by Rev. R. Hassell,	15 00
St. Catharine's, Cong. Ch. at Taylor's School-house, by Rev. J. Wallace,	5 00	Onawa, Rev. C. N. Lyman,	5 00
St. Joseph, Tabernacle Cong. Ch., by Rev. F. L. Kenyon,	10 00	MINNESOTA—	
St. Louis, Pilgrim Cong. Ch., by L. E. Snow,	93 49	Received by W. Cheney, Treas. Minn. H. M. Soc.:	
MICHIGAN—		Claremont, Cong. Ch.,	\$6 75
Corinth, Cong. Ch., \$4.25; Paris, Cong. Ch., \$3.75, by Rev. N. K. Everts,	18 00	Hamilton, Cong. Ch.,	11 61
Detroit, Second Cong. Ch., by Rev. S. M. Freeland,	95 48	Minneapolis, Plymouth Cong. Ch.,	18 00
		Woman's Cent Soc.,	125 64

Brownsville, Mrs. S. M. McHose,	5 00	Lyne, N. H., Ladies' Benev. Soc., by	
Mantoville, Cong. Ch. and Soc., by		Mrs. D. C. Churchill, a box,	59 00
Rev. N. W. Grover,	10 00	Medfield, Mass., Ladies of the Second	
Medford, Cong. Ch., by Rev. E.		Cong. Ch., by M. C. Davis, a barrel,	62 47
Brown,	12 00	Middletown, Ct., Ladies' Home Miss.	
Minneapolis, Vine St. Cong. Ch., by		Soc. of First Cong. Ch., by Miss Caro-	
Rev. H. Bumstead,	7 96	line M. Bacon, two barrels,	315 00
Owatonna, First Cong. Ch., by Rev. N.		Newbury, Mass., First Cong. Ch., by	
H. Bell,	10 00	Rev. O. W. Folsom, a box,	
Paynesville, First Cong. Ch., by Rev.		New Haven, Ct., Ladies' Home Miss. Soc.	
G. Johnson,	10 00	of First Ch., by Miss H. A. Tucker,	
Winona, Adna Tenney, by Rev. H. M.		Sec., two boxes,	400 35
Tenney, to const. Charles A. Tenney	30 00	Newport, R. I., Ladies' Miss. Soc. of	
a L. M.,		United Cong. Ch., by Miss Eliza R.	
		Hammett, seven boxes,	767 00
KANSAS—		Northampton, Mass., Dorcas Soc. of	
Capioma, Cong. Ch., \$5; Sabetha.		First Cong. Ch., by Miss Kate E. Tyler,	
Cong. Ch., \$5, by Rev. O. A.		a box,	
Thomas,	10 00	Plainfield, Ct., A few Ladies, by Mrs. D.	
NEBRASKA—		Avery, a barrel,	63 00
Beaver Crossing, Cong. Ch., \$5; Dor-		Ravenna, Ohio, Ladies' Benev. Soc., by	
chester, Cong. Ch., \$4, by Rev. A. J.		Miss Sarah C. Hart, a barrel,	141 75
Smith,	9 00	Skowhegan, Me., Ladies of Cong. Ch., by	
Cedar Bluffs, Cong. Ch., add'l., \$5;		Rev. W. Woodbury, two barrels,	114 00
Eldred, Cong. Ch., \$5; Fontenelle,		South Weymouth, Mass., Ladies' Mission	
Cong. Ch., add'l., \$1.62, by Rev. J.		Soc. of Second Cong. Ch., by Rev. Geo.	
B. Chase,	11 62	F. Stanton, a box,	87 00
Kearney Junction, Cong. Ch., by Rev.		Spencer, Mass., Ladies' Sew. Soc., by	
L. B. Fifield,	5 00	Mrs. J. W. Temple, a barrel,	165 00
L'Eau Qui Court, First Cong. Ch., by		Sunderland, Mass., Dorcas Soc., by Miss	
Rev. C. H. Emerson,	7 00	Martha A. Montague, Sec., a barrel,	70 75
		Upton, Mass., Ladies' Sew. Circle, by M.	
DAKOTA—		E. Bull, a barrel,	46 37
Yankton, Cong. Ch. and Soc., by J. R.		Wallington, Ct., Ladies' Benev. Soc.,	
Sanborn, Treas.,	30 00	by J. Beadle, Sec., a barrel,	146 54
CALIFORNIA—		West Brookfield, Mass., Ladies' Home	
Battle Creek, Cong. Ch., by Rev. R.		Miss. Sew. Circle, by Mrs. Lewis Gleason,	
Graves,	8 00	Sec., a barrel,	69 95
Dixon, Cong. Ch., by Rev. G. Morris,	7 00	Wilmington, Mass., Ladies' Benev.	
San Buenaventura, First Cong. Ch., by		Assoc., by Mrs. Benj. A. Roble, a bar-	
Rev. S. Bristol,	12 50	rel,	50 00
Soquel, Cong. Ch., by Rev. J. H.		Winchester, N. H., Ladies' Home Miss.	
Strong,	25 00	Soc., by Mrs. Wm. Atherton, a barrel,	55 23
South Vallejo, First Cong. Ch., by		Woodbury, Ct., North Cong. Ch., by J. S.	
Rev. G. F. G. Morgan,	5 30	Ward, a barrel,	
OREGON—			
Astoria, First Cong. Ch., by Rev. W. A.		<i>Receipts of the Massachusetts Home Missionary</i>	
Tenney,	10 00	<i>Society, in October, CHARLES DEMOND, Treas.</i>	
Forest Grove, First Cong. Ch., by Rev.			
E. Walker,	10 00	Abington, Lewis E. Noyes,	5 00
HOME MISSIONARY,	16 82	South, Ch. and Soc.,	25 80
	\$15,544 85	A Friend, to const. Diantha Whit-	
		marsh a L. M.,	30 00
		Amesbury and Salisbury, Union Ch. and	
		Soc.,	21 57
		Andover, Free Ch. and Soc.,	45 00
		South Ch. and Soc.,	618 00
		Mon. con.,	100 00
		Ashby, Ch. and Soc.,	68 16
		Sabbath School,	30 00
		Beverly, Dane St. Ch. and Soc.,	75 00
		Blackstone, Ch. and Soc.,	8 86
		Boston, E St. Ch. and Soc.,	32 00
		Elliot Ch. and Soc.,	296 60
		Old South Ch. and Soc.,	420 06
		Park St. Ch. and Soc.,	633 13
		Mon. con.,	31 95
		Union Ch. and Soc.,	95 95
		A Friend,	5 00
		A Friend,	15 00
		A Friend, to const. Miss F. G. Thayer	
		a L. M.,	35 00
		A Friend to Missions,	10 00
		A Friend to Missions,	30 00
		A Lady,	1 00
		Cyrus Brewer,	50 00
		L. M. L.,	5 00
		E. G. M.,	1 50
		Miss S. P. Jones,	25 00
		P.,	10 00
		Mrs. A. D. Webber,	50 00
		Bridgewater, North, Ch. and Soc.,	24 85
		Brookfield, Ch. and Soc.,	133 43
		Brooklyn, N. Y., Mrs. J. B. Baldwin, to	
		const. herself a L. M.,	30 00

Donations of Clothing, etc.

Athol, Mass., Home Miss. Soc., by Miss	
C. M. Fay, a box,	\$116 41
Brookline, Mass., Ladies of the Harvard	
Sew. Circle, by Mrs. H. S. Burdett,	739 83
three boxes,	
Georgia, Vt., Ladies' Miss. Sew. Soc., by	
Mrs. M. J. Jackson, a barrel,	
Greenwich, Ct., Ladies' Sew. Soc. of Sec-	
ond Cong. Ch., by Mrs. G. Webb, three	
barrels,	
Hanover, Ct., Ladies' Benev. Soc., H. A.	
La Pierre, Sec., a half-barrel,	49 41
Baverhill, Mass., Mrs. Jesse Smith and	
family, a barrel,	75 00
Hampstead, N. H., Ladies' Soc. of the	
Cong. Ch., by Harriet N. Ballard, a	
box,	55 00
Henniker, N. H., Ladies' Miss. Soc., by	
Mrs. Horace Childs, Sec., a box,	67 71
Hollister, Mass., Mrs. L. W. Dana, two	
boxes,	
Keene, N. H., Ladies of the First Cong.	
Ch., by L. S. Boies, two barrels,	150 00
Ladies' Benev. Soc. of Second Cong.	
Ch., by Mrs. N. R. Cook, Sec., a box,	163 00

Cambridge, Legacy of J. S. Horton,	100 00
Canton, E. A. Brooks,	10 00
Chelsea, Winnisimmet Ch. and Soc.,	118 80
Conway, A Friend,	5 00
Dover, Ch. and Soc.,	15 50
Easton, "M. D.,"	8 00
Everett, Ch. and Soc.,	30 00
Essex, South Conference, collection,	60 70
Falmouth, First Ch. and Soc.,	206 50
A Friend,	30 00
Fitchburg, Calvinistic Ch., mon. con.,	34 38
Framingham, Plymouth Ch. and Soc.,	200 00
South, Ch. and Soc.,	48 00
Gilbertville, Ch. and Soc.,	7 28
Grafton, E. N. Force,	5 00
Groton, Union Ch. and Soc.,	77 75
Hamilton, Ch. and Soc., to const. Dea. J. P. Lovering a L. M.,	50 00
Hampden Co. Conference, by Chas. Marsh, Treas.:	
Springfield, North Ch. and Soc.,	\$17 11
West, First Ch. and Soc.,	28 00
Park St. Ch. and Soc.,	18 80
Holyoke, First Ch. and Soc.,	18 00
Second Ch. and Soc.,	80 00
Longmeadow East, Ch. and Soc.,	40 00
Chester, First Ch. and Soc.,	10 00
Center Ch. and Soc.,	15 00
Chicopee, Third Ch. and Soc.,	5 00
Wilbraham, Ch. and Soc.,	31 50
Palmer, Second Ch. and Soc.,	7 89
Monson,	1 00
	272 30
Less appropriation:	300 00

Harvard, Ch. and Soc.,	72 30
Haverhill, Center Ch. and Soc., to const. J. F. Brickett, F. McKenny and Miss A. M. R. Dodge L. Ms. of A. H. M. S.,	52 70
Ipswich, Miss. Circle of First Ch., A Friend,	117 80
Lawrence, South Ch. and Soc.,	50 00
Lowell, Abel Whitney, to const. himself a L. M.,	5 00
Lunenburg, Ch. and Soc., in full, to const. Geo. E. Jones a L. M.,	45 00
Lynnfield South, Ch. and Soc.,	30 00
Marshfield, First Ch. and Soc.,	30 00
Mass., A Friend,	25 00
A Friend,	50 00
Middleboro, First Ch. and Soc.,	15 00
Milford, Sam'l Day, (80 years old),	1 00
Miller's Falls, Ch. and Soc.,	6 05
Natick, Ch. and Soc.,	236 21
New Bedford, First Ch. and Soc.,	20 00
New Braintree, Ch. and Soc., by S. M. Lane, Treas.,	40 00
Norton, Mrs. E. B. Wheaton,	100 00
Pepperell, Ch. and Soc.,	57 28
Plymouth, H. S. P.,	5 00
Pomfret, Ct., Mrs. P. V. Markham, in full, to const. her a L. M.,	5 00
Providence, R. I., Pilgrim Ch. and Soc.,	9 50
Quincy, B. C. H.,	100 00
Sandisfield, (New Boston), Ch. and Soc.,	14 00
Saxonville, Edwards Ch. and Soc.,	27 02
Spencer, Ch. and Soc., by S. M. Lane, Treas.,	164 30
Taunton, Trinitarian Ch. and Soc.,	215 88
Mrs James Utley,	10 00
Waltham, Trinitarian Ch. and Soc.,	60 00
Waverly, A Friend,	5 00
Westford, Ch. and Soc.,	29 50
Weymouth East, Ch. and Soc.,	50 00
South, Ch. and Soc., to const. Mrs. Sarah Tirrell and Mrs. Eliza T. Loud L. Ms. of A. H. M. S.; of wh. \$30 from Ladies' Mission Circle,	80 00
Whitinsville, Legacy of E. W. Fletcher, by C. P. Whitia, Ex.,	500 00
Worcester, Old South Ch. and Soc.,	100 00
W. H. Whipple,	15 00
Home Missionary,	5 00

\$5,560 19

<i>Receipts of the Connecticut Home Missionary Society, in October, JAMES L. CHAPMAN, Treas.</i>	
Branford, Cong. Ch., add'l., by H. Harrison, Treas.,	10 00
Bristol, Ladies' Miss. Assoc., add'l., by Miss L. Beckwith, to const. Mrs. Sabra Bartholomew a L. M.,	8 25
Canton Center, Cong. Ch., by G. Barber,	40 00
Cornwall, First Ch., by M. Beers, Treas., to const. Joseph Earnest Whitney a L. M.,	37 83
Danbury, Second Ch., by D. E. Rogers,	30 00
East Hartford, Cong. Ch., by E. A. Williams,	3 00
Greenwich, Second Ch., by L. P. Hubbard,	110 34
Hartford, Asylum Hill Ch., add'l., by J. L. Chapman, Treas.,	5 00
Center Ch., add'l., by A. R. Skinner,	185 00
Fourth Ch., by M. T. Russell,	24 21
Park Ch., by L. M. Hotchkiss,	379 64
Kent, Cong. Ch., by J. Hopson,	60 97
Litchfield, Cong. Ch., add'l., by H. R. Coit, Treas.,	5 00
Litchfield South, annual meeting, by H. R. Coit, Treas.,	31 00
Lyme, Cong. Ch., by E. F. Burr, D.D.,	28 00
Manchester, Second Ch., by Wm. Scott, to const. Lewis Bissel, Mrs. Cornelia A. Bissel, Charles McLeary and Mrs. Ann Eliza McLeary L. Ms.,	152 80
Middletown, First Ch., by H. E. Sawyer, Treas.,	20 26
Second Ch., by B. Douglass,	38 56
Milton, Cong. Ch., by H. R. Coit, Treas.,	16 00
Morris, Cong. Ch., by R. H. Gidman,	37 00
New Britain, Friends, by Mrs. M. M. Davis,	5 00
New Preston, Cong. Ch., by H. R. Coit, Treas.,	17 00
North Branford, Cong. Ch., by E. L. Clark,	50 00
North Coventry, Cong. Ch., by E. C. Chapman, Treas., to const. Dea. Marcus Little a L. M.,	68 00
South Meriden, Cong. Ch., by Rev. J. P. Demeritt,	15 00
Westogue, Mrs. M. A. Shurtliff, by Mrs. M. M. Davis,	20 00
West Hartford, Cong. Ch. and Soc., by W. H. Hall, Treas., of wh. \$100 from Charles Boswell, to const. Mrs. Harriet M. Arnold, Mrs. Alice L. Seavy and Alexander F. Emmons L. Ms.; \$30 from Edward Selden, to const. Mrs. Augusta H. Flagg a L. M.,	300 00
Winsted, First Ch., by C. B. Hallett,	64 91
	\$1,603 47

<i>Receipts of the Ohio Home Missionary Society, in October, F. C. Session, Treas.</i>	
From the Cong. Chs. of	
Aurora, by Rev. C. L. Hamlin,	\$25 00
Brunswick, by E. Jaletou,	10 30
Cleveland, First, by Dea. Sheldon, (Welsh), by Rev. John M. Evans,	71 27
Greenwich Station, by Rev. T. E. Monroe,	8 50
Ironton, (Welsh), by Thomas Jervia,	7 00
Lyme, by John Drury,	22 60
North Madison,	71 70
Rockport,	11 00
Ruggles, by J. G. Sturtevant,	10 15
Syracuse, by Rev. T. E. Monroe,	45 00
Unionville,	4 60
	10 00
	\$297 12

<i>Receipts, in coin, of California Agency, by J. W. CLARK, M. D., Financial Agent.</i>	
Antioch, Cong. Ch.,	\$11 79
Oakland, First Cong. Ch.,	237 50
Rev. J. Rowell,	50 00
	\$399 29

THE Home Missionary.

DECEMBER, 1873.

CONTENTS.

	PAGE		PAGE
CHURCHES AND MISSIONS.....	181	MINNESOTA.—From Rev. A. C. Lathrop.	
OREGON.—From Rev. E. Walker.—The		—A Reminiscence.....	191
Contrast.—The Indians.....	187	IOWA.—From Rev. H. Adams.—The Iowa	
CALIFORNIA.—From Rev. M. S. Croswell.		Band.....	191
—Building.—The College.....	188	From Rev. J. Hurlbut.—A Young Octo-	
From Rev. O. P. Jones.—His Vacation	188	genarian.....	192
NEVADA.—From Rev. F. R. Girard.—		WISCONSIN.—From Rev. H. A. Miner.—	
Change of Base.....	189	Home Missionary Wood.....	192
COLORADO.—From Rev. N. Thompson.—		AMERICAN CONGREGATIONAL UNION.....	193
Renting Pews.—Openings for Young		THE COLLEGE SOCIETY.....	194
Men.....	189	CONGREGATIONAL PUBLISHING SOCIETY..	195
DAKOTA.—From Rev. G. S. Codrington.—		AMERICAN EDUCATION SOCIETY.....	196
His Home.....	190	THE HOUR OF DARKNESS.....	197
NEBRASKA.—From Rev. J. B. Chase.—		A LEAF FROM MEMORY.....	198
Chance for Work.....	190	THE IOWA BAND.....	199
KANSAS.—From Rev. J. M. Ashley.—Ex-		MISSIONARY APPOINTMENTS.....	200
ploration.....	190	ACKNOWLEDGMENT OF RECEIPTS.....	200

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

"GO, PREACH THE GOSPEL."

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at *the earliest possible day*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired, *also*, to furnish the following particulars, *viz.* :

Population of the place.

Names of the church or churches, and preaching stations.

Number of communicants.

Average number of attendants on public worship.

Denomination and size of contiguous congregations.

Names and distances of the nearest Congregational churches.

Minister's full name and post-office address : Town, County, State.

Whether he resides on his field of labor.

Whether he has any other calling than that of the ministry.

Whether he is now, or is expected to become the pastor of the church.

His credentials.

The number of persons composing his family.

Total amount of salary proposed.

Amount pledged by the people, and how secured.

Whether the minister has, also, the use of a parsonage.

Whether aid is expected from any other source.

The least amount that will suffice from the A. H. M. S.

The amount received from the A. H. M. S. last year.

Whether a less amount will probably be needed next year.

Amount contributed to the A. H. M. S. last year.

Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledges for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its *Reports* and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers :

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions :

Boxes for Designated Families.

Let the association or individual proposing to prepare a box write to the Secretaries, at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is *not* desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding ; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight ; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing it intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded ; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of
 the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post Office Orders, if practicable, may be sent
 to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one
 hundred dollars (or a sum which, in addition to a previous payment, makes one
 hundred dollars), a Life Director.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . *Rom. x. 15.*

Vol. XLVI.

JANUARY, 1874.

No. 9.

A YEAR'S WORK IN CALIFORNIA.

By Rev. JAMES H. WARREN, Superintendent.

WHAT WAS HOPED FOR.

"AN advance all along the front!" These were the ringing words we heard a year ago as we looked on our wide fields of work. They were good words, kindling heart and hope. In response, some advance *was* made, with preparations for a general, decided movement. Early in the year, word came from the East: "No money, so no advance;" and this word, "halt!" is still the order of the day. The Oberlin levy of \$500,000 a year for Home Missionary work is not raised; the churches having given but little over half of it—\$267,791. "To strengthen the things that remain," and *not* "an advance all along the front," is our present necessity. To stand still, almost, at such a time as this! Perhaps we have need to stand; to look awhile with single eye, at things we have seen but darkly; to see in foreground—to see too in perspective, clear, sunny, sublime—what has seemed to move in fog; to come and go between haze and horizon; till seeing, we feel, and, feeling, do. We look behind, sometimes, and the retrospect fills us with satisfaction. To stay there is to stop living. It is better to feel that what we call much is only a little, a seed to the tree, a man's hand to the possible that will by-and-by overcast heaven and earth.

Waiting here, it may be a question worth our asking: Are we ready, just as we are, with our kind of faith, our sort of piety, our breadth and depth of Christian experience, our reach of power in prayer, to cross over the border into the land of the Philistines and attempt to put their armies to flight and possess the whole land?

It is strange that in view of the much there is to be done, and the need of its being done now, the means for doing come so slowly in, and we must wait the "order" of our going. The conviction that we ought to advance exists all along the line. It is a right conviction, strong enough too to make the delegates of 3,000 churches stand on their feet and 'pledge, with a "Praise God from whom all blessings flow," to give it form and unction. "Old Hundred" has thrilled us, but not yet to a 'double quick.' But it will come

to this, by-and-by, as the Lord liveth; and we will bide his time. And what a time that will be, when the 3,000 churches will raise the half-million, and then more and more, to build up the waste places, to turn the deserts into fruitful fields—the hosts advancing all along the line! The minor key will not be heard then. Even now the little that has been done this last year gives us heart and joy; we thank God and take courage.

WHAT HAS BEEN ACCOMPLISHED.

The Superintendent has traveled 20,414 miles in the prosecution of his work within the year. He has attended the meetings of two associations, eleven councils, sixteen meetings of the permanent and executive committee; has officiated at ten communion-seasons, three installations, three ordinations; has preached, made addresses, held conference meetings, etc., about 200 times; besides writing eleven reports, and about 800 letters.

The coming off of six churches from the Society has enabled it to enter several new fields, and without adding materially to the cost of the work in the State, seven new churches have been added to our list. We have eight churches newly organized; a number larger than has been reported in any previous year. The Society has assisted *thirty* missionaries; some laboring three months, some six, most of them the year through, and caring for thirty-two churches and six preaching stations. Four houses of worship have been built and dedicated, another is building, and two have been improved at considerable cost. Twenty-three churches and five stations are now on the Society's list; five manage to keep up their regular service without calling on the Society; fifteen are vacant; four only have been wholly unsupplied, the last year. Of the twenty self-supporting churches, fifteen have at one time or another had home missionary aid. Of the sixty-three churches, only six have never been in the home missionary sisterhood, though always in the home missionary fellowship. Of the sixty-six ministers in our State, forty-three (two thirds of the whole) are or have been in this apostolical service. Among them are many who have done their share effectively in establishing institutions of classical and sacred learning, and a religious press; in supporting every good cause of temperance, liberty, Sunday-laws and the like. This they have done always with more or less of self-denial, in season and out of season, under sycamore trees, in school-houses, in rough unfinished theaters, in cloth-lined churches, in railroad depots, and in our most beautiful sanctuaries.

The days of hardship in our California fields are not ended. The twelve months now closed have witnessed struggles of endurance, faith, and sharp privation. Some of our brethren have passed through fire, some through drought and hunger, some through sickness, some through trials by false brethren, and some through perils in the wilderness. These trials have been shared and relieved in part, not only by sympathy but by ready money and liberal supplies. "Missionary boxes" have brought the sunshine into dark corners of parsonages, and have called forth the prayer, "God bless those who poured it in!" "Blessings on those who fulfill the law of Christ, by bearing one another's burdens!"

CONTRIBUTIONS: WHAT THEY WERE—WHAT THEY SHOULD BE.

The *contributions* of our churches to Home Missions, for the year, were \$1,900—\$500 better than in the year before. Forty-two of our churches are

represented in this amount. We had hoped to be able to say that every self-supporting church had given something; but from *four* of them no gifts have been received. There are special reasons why we should, and why we hope we shall give more freely in the year to come. In the Society's last financial year, the receipts from New England were less by \$25,000 than in the year preceding. Connecticut alone reported a gain, and that of less than \$1,000. Massachusetts fell short \$19,377. The drain of population and other causes are beginning to tax heavily the ability of these States to support our National Societies. Wise men are looking to the Middle and older Western States not only for self-support but for revenue. Nine States west of New York report gains. Michigan leads with a splendid column of \$6,162. Illinois gains \$795; Wisconsin, \$759; California ranks fourth, with a gain of \$498.30. Eight States gave less than in the year before; ten gave more. In August last, the total receipts were only \$5,659; and those of September were only \$7,607.

The impulse of the "new departure," graduated to the scale of \$500,000 a year, brought in the next year the unprecedented sum of \$294,566. When a shrinkage of \$26,000 on this amount came upon the Society with its enlarged plans—to say nothing of the deficit of almost \$300,000 on the Oberlin recommendation,—need we wonder that "no advance" could be pushed into "the regions beyond?"

The "advance" must begin *in giving*. Ohio and Illinois will attempt this year to rank as auxiliaries—to give more than they receive. The Lord crown them with success! The question Eastern brethren ask of us is, "How much from California?" They ask it of all; the necessity is upon them. The old East is obliged to expend larger outlays on its home fields. In Connecticut the Society "looks for an increase in the number of churches asking aid, on account of the decay of rural parishes, the uncertain tenure by which the churches in factory villages hold their places, the increase of salaries, etc." The question, therefore, "How much from California?" has meaning in it. Before we answer that question, let us look around it.—Our membership is about 2,500, scarcely a man of whom can be called rich. Only twenty churches do we call self-supporting, and one or two of these may come back for aid at any time. Some of our oldest churches are heavily encumbered. Our Theological Seminary needs money by the thousands. Berkeley, with its State University, is calling upon us to plan and work on a scale worthy of its vast importance.

Can we have the heart, in the face of these facts, to even hint at an increase of our contributions—to a swelling of the \$1,900 possibly to \$4,000, for the American Home Missionary Society? Yes!—for what to us, to our churches, to our work as a denomination, is so overshadowing, so embracing, so fertile in love, so varied and quick in results, so full of success, as the Society which well bears the name "Mother of the Churches"? Two dollars from each resident member will more than place the full \$4,000 to our credit.—Bear in mind, also, that we have entered the twenty-fifth year, the first quarter-centennial, of the Home Missionary Society's work in California. May we not make it a *memorial year*?—memorable in this, that henceforth \$4,000 shall be the minimum of our annual gifts into the Home Missionary treasury; and the beginning of an interest that at an early day must grow into auxiliary breadth and power.

Do you ask, "How can it be done? How shall we almost double our

contributions? Have you any schedule, system, machinery, to be put on? any documents showing and figuring up the plan? any agents to rouse our churches to a grand frenzy? Anything *extra* for the occasion?" No:—Nothing except the kind, persistent kindling interest of *the pastor himself*.

To some this would be "something extra," to others, nothing new. The church that gives little or nothing to Home Missions tells the story as to its minister. The church that takes the cause on its heart, month by month, and holds it there till giving is a nature—you may be sure that it has a man in its pulpit and conference room, who is in living sympathy with the work. There is no plan, therefore, so rich and effective as the methods of *the pastor whose heart is in the cause*; who plans for it himself, and seeks the ways that are best.

In the forty-seven years of its history, the total receipts of the Society have been \$6,500,000. It has added to our churches 229,585 members. Since its operations were left to the support and control of Congregationalists—say nine years, or thereabouts—it has planted in California forty-eight churches, brought up twelve to self-support, and sees thirty of them owning comfortable houses of worship. In its work for the State and the nation—a work rapidly if not fearfully outgrowing its resources—what help is needed from you and me, from rich and poor, one and all—help to carry this gospel in the van of immigration, in the future centers of trade and population, amid the strife of tongues and sects, in the whirl of error and infidelity, in the waste places of mammon, in the gloom of sin and death!

CALLED TO HIS REWARD.

We have not often been called to speak of our dead. In this respect God has been very merciful to us. But now we miss from our force a brother beloved and faithful. After seven years of good and effective work in the ministry, Rev. G. R. ELLIS rests from his labors. It was in his heart to do more—whatever and wherever it was the Lord's will. Those who best knew him bear freest testimony to his piety as a Christian, and conscientious fidelity as a minister. He gave all he had to the Master. When the messenger came he followed with a willing heart.

Without a fear or pain he breathed a blessing, fell asleep, and was with the blessed who die in the Lord. We who remain here need to gird up anew, "for the night cometh." The blessed Master's work demands all we have; the "reasonable service" claims it to the last iota; heart, brain, strength, money, friends, ease, everything. Let us take sight by one of these, and another, and another, and see if we may not do better than we have, even at our best.

Let us gratefully acknowledge the goodness of the Master who, in this year and in all the years gone by, has given such tokens of His favor—his protecting care by the way, his strength in trial, his counsel in times of doubt, his answers to prayer. And for the year to come, which we would make memorable by the offering of silver and gold, we cannot repress the hope and prayer that it may be *the memorial year of revival*; that the grand result of faith, prayer, preaching—souls converted and saved—may rest and abide on the churches, an overshadowing glory, coming down from the throne of God!

THE SALARIES OF MINISTERS.

By Rev. WOLCOTT B. WILLIAMS, Superintendent.

[The following plain truths, by our excellent Superintendent for Southern Michigan, on a matter of vital interest to our ministerial, and especially our Home Missionary brethren, we gladly clip from *The Advance*, of September 11th, 1873. They will be read by many who are not ministers, but parishioners, officers of churches, parish treasurers, men or women whose personal influence might go far toward righting the great wrong here so clearly exposed—a wrong so common that we question whether many of those most responsible for it ever thought that it could be righted. If they read the article in *The Advance*, we hope they will carefully read it again; with every line asking themselves, can I do anything to secure for my pastor this simple justice—a proper salary, promptly paid?

But how many of our brethren, both young and old, will read the article only with a sigh, as they think of that time in the far, bright future, when *justice* shall rule the dealings of a parish with its minister. Meanwhile, how well is it for the cause, that the question of salary holds so small a place in the thoughts of the most, and the most effective, of those who enter and abide in the work of Home Missions. Their reward is to come hereafter.]

The Scriptures abound in common sense and have no false delicacy about urging the claims of God upon men—or the claims of his ministers. Hence they clearly teach that the laborer is worthy of his hire, especially if he labors for the spiritual good of others.

However important the Sunday services may be to the parish, they constitute but a small part of the minister's work. There must be pastoral visits and visits to schools. There are funerals and weddings, calls to be made upon the sick and the afflicted. There are Sunday school celebrations, picnics, socials and prayer meetings. There are college commencements, meetings of Associations, and Councils, anniversaries of Bible and temperance societies, and calls from parishioners—all these come in for a share of attention, in addition to the hard labor spent in reading and study, and the preparation of sermons. So that, altogether, the minister is one of the busiest men in the parish, often at work while his neighbors are asleep. The man thus employed has no time to till the soil, teach school, practice medicine, or work at a trade. If his labor in spiritual things does not yield him a support, of course he must starve.

He ought to have a salary large enough, with ordinary prudence and economy, to enable him to provide comfortably for his household; to make some additions to his library; to educate his children so that they can provide for themselves; and to lay up a little property for a time of sickness, or old age. No prudent man in any other calling thinks of doing less than this, and God's promises to provide for his children are just as available for the lay members of the church as for the ministers.

Whatever salary a minister has, ought to be paid promptly, and *quarterly in advance*. It is a familiar adage often quoted on this point, "It is a good paymaster that pays when his work is *done*." And we should have no objection if the payment was made at the end of every week. But when no payment is made until the close of the quarter, and then only a partial one, and much of the salary is not paid until some time after the close of the year, it is extremely oppressive. Few ministers have anything ahead when they com-

mence work, and they must have credit for all the current household expenses of the quarter, or else they must hire money to meet all these expenses, and this they cannot afford to do. The result is that a man finds himself in a few weeks owing small sums to a large number of his parishioners. All that he receives at the end of the quarter is used up in paying these debts, and again he is obliged to allow small bills to accumulate. So that he is all the while in debt, and cannot feel the independence and manhood that are essential to his highest usefulness.

If a minister does not pay his debts promptly, people sneeringly remark, "There is your minister preaching to us, and urging us to be honest, and he does not pay *his own* debts when they are due." And on the other hand, if a minister realizes how much his own influence for good depends upon his meeting all his obligations promptly and, with this in mind, urges his claim upon the Society, then it is sneeringly said, "The minister keeps a sharp look-out for his pay; he cares more for the fleece than for the flock." Thus he is pressed on both sides until it seems as though his very life would be crushed out. Sometimes, to extricate himself, a minister has paid two per cent. a month for money to pay his store bill, when the money was due him from the parish.

Farmers derive a large part of their living directly from the farm, and keep no account of it. There is not probably one in a thousand of them who is in comfortable circumstances that can tell, within several hundred dollars a year, how much it costs him to support his family. Sometimes a man responds promptly to a remark of this kind by saying, "*I know* just what it cost me to live last year, for I kept an account of everything I sold; and all I received for everything was \$500, and that was all we had to spend, and we have as large a household as the minister." Well, how much did you pay for house-rent? "Oh, I live in my own house, and pay no rent." What did your fire-wood cost? "I made no account of that." Well, how about your apples, corn, wheat, buckwheat, hay, oats, potatoes, peaches, pears, currants, squashes, beans, peas, cucumbers, milk, eggs, butter, chickens, beef, pork, mutton and veal? "Oh, I did not keep an account of anything that I raised on my farm and used in the family." Very well; but until men do keep an account of all these things, which not one man in a thousand will do, they will never know within hundreds of dollars yearly what it costs them to live. All these articles must be bought by the man who depends upon his salary for support. And now, because from the nature of the case farmers do not know what it costs *them* to live, they are poor judges of what constitutes a fair salary. If a minister has a garden and raises a part of his living from it, just so far he is a farmer, and all the time that he spends in his garden more than he actually needs for exercise, is so much time diverted from his legitimate work. If he is compelled to till a small farm or a large garden for support in part, the farmers of the parish usually find the Sabbath a dull day to them.

There are many parishes in which there is no village—or if there is a small one, it is stationary, and there is no prospect of future growth. The schools are very poor, and are in session but a small part of the year. A minister is invited to such a field. The salary is small and payments are not prompt. It is only by the most rigid economy that he can hope to save anything, and if he does do so, a few weeks' illness, or trip to visit relatives in a

district State, will sweep it all away. What is to become of the family if the father dies? If there were a thriving village with good schools and the minister knew that he would be wanted many years in the parish, he might at least educate his children, and by securing a home might be compensated in part by the increase in the value of his property. But none of these things are true, and there is *no possible way* in which he can improve his condition save by a degree of economy and toil that is absolutely painful and degrading, and perhaps sends his wife to a premature grave. It is not strange that churches so situated find it difficult to secure or retain a good minister. Nor does it imply a great amount of depravity in a minister to be unwilling to take such a field. No such church ought to think of securing a minister for less than a thousand dollars a year, *paid promptly every quarter in advance*. Or if, as they make no account of what they raise on their farms and consume in their own families, they will furnish the minister a parsonage without charge, and all the farm produce and fuel he needs for consumption in his own family, and then give him five or six hundred dollars in money he will have a support about equal to the average living of his parishioners, and no parish has a right to expect or demand of a minister any greater self-denial than they themselves are willing to practice.

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. W. A. Tenney, Astoria,
Clatsop Co.*

Brighter Prospects.

Since my last letter in *The Home Missionary*, has appeared the dawn of a brighter day for Astoria. The location of the terminus of the North Pacific Railway at Tecoma, which we feared might prove fatal to our commerce, has given it a new life. The constantly rising bar in the Columbia, four miles above us, settles the fact that the shipping for Oregon must stop here or at Tecoma. Self-respect and pecuniary interests prompt the Oregonians to retain a port at the mouth of the Columbia, and the produce of this State is to be shipped from Astoria. So there has been more life and thrift in town during the last two months than at any time before in its history. Three extensive wharves are building—one by the farmers of the upper Willamette, for storing

wheat for shipping. So many families have come in that every house in town is occupied, even the old rookeries deemed uninhabitable. The idle crowds have found work, and everybody seems driven with business, as never before in Astoria. Improvements are going on everywhere on the streets, the buildings and the harbor.

The salmon fishery along the lower Columbia has been far more extensive and profitable than ever before. A single establishment will turn off some \$125,000 worth, and more than \$500,000 will be realized from the sale of salmon this year, taken within forty miles of Astoria. The wheat crop of the State was never so abundant as this year, and the prices are very high. Our harbor was never so lively with foreign ships, and such unusual exports at high rates cannot fail to relieve the financial embarrassments of the last year.

As a church we have reason to thank God and take courage. Our Ladies' Society have just placed in the church

new seats, neat and comfortable; have carpeted the aisles, and put the house in the most attractive order, and our congregations have increased. We are harmonious and hopeful. Some burdened hearts are anxiously praying and looking for a blessed revival. Have patience with us a little longer, for I believe the day is not far distant when we shall be able to repay your treasury fully.

CALIFORNIA.

From Rev. A. L. Rankin, Tulare, Tulare Co.

Holding On.

The past few weeks we have seen a very rapid growth in the town, and workmen enough to erect dwellings as fast as they are wanted, cannot be had. A tax has been voted by a large majority, to build a fine public school-house, which is expected to be ready for use in January, 1874. Our hold upon the people has been steadily increasing. Some of the business men who have heretofore stood aloof, begin to feel the importance of our Sabbath services, attend the meetings, and urge others to come. The outlook is much more hopeful than at any time since I came, and I feel more than ever the importance of continuing to occupy the field, though financially our experience has been discouraging, with a family of six to care for. I do not complain, though it has been hard to see my children need bread, which I could procure only by borrowing. The post is important, as a connecting link between our northern and southern churches, being half way between San Francisco and Los Angeles—over 250 miles from either—and is the center of trade for a county as large as the State of Connecticut, and sure to be densely populated. With full faith in the promise, "As thy days, so shall thy strength be," I keep at the work to which the Lord called me.

From Rev. A. F. Hitchcock, Rio Vista, Solano Co.

More Fruit.

Through the blessing of God, the quarter has not been entirely fruitless. Seven were received into membership at our last communion, and more are praying for a fuller experience, who will, I trust, unite with us soon. I have been able to oversee two Sabbath schools and preach three sermons every Sabbath. Our people have been oppressed by poverty, but their prospects are brightening. A good crop next year would relieve them from debt, when I trust they will be able to support a pastor without aid.

DAKOTA.

From Rev. J. A. Palmer, Sioux Falls, Minnehaha Co.

Hindrances.

Our obstacles are many. One of the chief is the need of a sanctuary. We have no place for regular service. Sometimes our meetings have been held in one room and sometimes in another. The hall which we expected to secure is not built, but we are promised that it shall be soon completed. You can understand the influence on a congregation, of being driven from place to place, not knowing sometimes when they separate where they can meet the next time. Speculation and its excitements have so pre-occupied the people's minds as to shut out all religious interest.

There are about three times as many houses in the town as there were five months ago. The gathering of materials and building have kept people from religious service on the Sabbath. Then a minority of the people seem opposed to all progress, are afraid of expense, and discourage others by their timidity.

NEBRASKA.

From Rev. A. Dresser, Lincoln, Butler County.

Too Much Water.

A church has been organized here—the first colony from the Butler county church—of fourteen members. Four others expect to unite soon. To the Butler county church six have been added and four are waiting. Of those added, five are from the State of Maine, and passed rather a severe ordeal of initiation. They had received the impression that we had no rain in Nebraska, and arranged accordingly: *i. e.*, they obtained a small sod-house (the best they could do) for the three families, in all eight persons, and left their boxes of goods out of doors. To their great discomfort, they were night after night thoroughly drenched and their goods badly injured, some of them entirely spoiled, by water, by mildew and by mice. It gave them a rich opportunity to test and to testify to, the adaptedness of the gospel to meet the little perplexities as well as the great calamities of life, and to show that “*all things work together for good to them that love God.*”

Too Much Whiskey.

A store, opened here for dry-goods and groceries came, little by little, to depend on intoxicating drinks for its main income, till it became a great nuisance. By due process of law the keeper has been compelled to make what he regards as a heavy contribution to the common school fund. This has aroused the wrath of “the whiskey ring” against the church and especially against the pastor. But your commission requires me “*so to enlighten the understanding and quicken the conscience, that error and sin in every form, and in their peculiar forms as they exist around me, may be exposed, rebuked, and by the blessing of God abandoned.*” And from the great Shepherd I hear: “*I send you forth as sheep in the midst of wolves.*” “I

came not to send peace but a sword.” The Lord help me to please him who has called me to be a soldier!

KANSAS.

From Rev. I. Jacobus, Junction City, Davis Co.

Through Deep Waters.

We have been passing through deep waters, having laid in the grave the remains of our first born—our only son—of a little more than six years. He was taken about the first of July with typhoid fever, which brought him to the very gates of death; but from this he was raised up, so that we looked upon him as beyond danger. But without any known cause came a relapse, and on the morning of Oct. 2nd, he died in my arms. Oh, how it hurt! But the language of our hearts was that of Job: “The Lord gave and the Lord hath taken away! Blessed be the name of the Lord.”

Our home is lonely and our hearts are bleeding, yet there is an element of rejoicing in the thought that he is taken in all the purity of an unstained childhood, “taken from the evil to come”; taken to a school of the highest culture, to a home which sickness, suffering and death will never invade. His days of convalescence were heavenly days with us, because we think they revealed clearly the fact of his being a *regenerate* child. During his last sickness, though suffering intensely at times, not a murmur escaped his lips; but there was a beautiful patience and a sweet submission that could only come from the God of all patience and grace.

We buried him from our little church, where he always loved to go. Kind hands had draped the desk, organ and table with white, and this was covered with evergreens and flowers, in great profusion. All through our trials the sympathy and kindness of the people have been deeply affecting to us.

Notwithstanding our deep affliction

we felt that in such a death there is a bright side, on which it is our privilege and duty to look. We could not feel it right to act as if we thought the grave was to hide away our treasure when the treasure was in heaven; so the funeral services consisted largely of the singing of beautiful pieces, and, at our request, they were closed by the congregation singing the hymn that our dear boy oftenest called for at family prayers: "Jesus, lover of my soul."

We feel that God has chastened us sorely, but only in love. "It is well with us; it is well with the child." Our prayer is that God may sanctify the affliction to our higher efficiency. In my ministry I have attended the funeral of many children and thought I entered into sympathy with the parents, but now I understand the sorrow of others as I never could before.

KANSAS.

From Rev. A. W. Safford, Cawker City, Mitchell Co.

Two Years at the Front.

I here close my second year of service in this field. In the retrospect there is much occasion for thanksgiving in view of what the Lord has done. I came to this valley of the Solomon, two years ago, in order that I might "preach the gospel in the regions beyond." I found a vast, almost unbounded field awaiting me. My work was to be that of "preparing the way of the Lord." Foundations were to be laid, and the gospel of a living Christ inwrought into the very beginnings and upbuilding of society in fast-forming hamlets, towns and counties.

For six months I was virtually alone. Here in Cawker City I tried to lay the one true and only foundation, "which is Jesus Christ," on which the church of eight members was formed. Then the work was extended to Osborne county, where brother Foster came to complete the organization of the church and carry forward the cause.

In Smith county I have been permitted to assist in organizing a church at the county seat; and have labored at various times in Jewell county. I have preached and slept in dug-outs, and log-cabins, as well as in the open air. In addition there has been the building of the church here. Through all the trials of this experience the good Lord has kept and prospered us, and now with a membership of eighteen, and with encouraging prospects, we are about to dedicate, free of debt, a house of worship that cost \$2,500. It is much the farthest west of any church edifice in the State. Surely, "hitherto hath the Lord helped us."

MINNESOTA.

From Rev. N. H. Bell, Owatonna, Steele County.

Yet Another to the A. B. C. F. M.

To-morrow closes my second year of labor with this people, and my third with your Society. The work here has made great demands not only on my physical energies, but also on my hope and faith.

I am glad to say that the debt of the church has been pretty well provided for, and wish I could give a more cheering report of its spiritual status, and of the active interest for the conversion of souls.

I have accepted an invitation to enter on missionary work in Turkey, and shall therefore be identified no longer with your special department of labor. In bidding you farewell, I cannot forget your kindness and that of your Superintendents. I will ever hold you all in grateful remembrance, praying that the blessing of heaven may follow the work of your Society even more abundantly in the future than in the past.

IOWA.

From Rev. C. N. Lyman, Onawa, Monona Co.

A Good Example.

[Are there not ministers of other aided

churches who, on reading this, will be moved to stir up those churches to go and do likewise?]

In view of the pecuniary straits of the Society that has nurtured us for several years past, our church, congregation, and Sabbath school, after an appeal from the pastor, yesterday raised as their annual contribution for Home Missions, an amount which cancels your dues to your missionary for the quarter just closed.

This is much better than the church has ever done before, and gives me hope that next year we shall come very near to self-support, in spite of "hard times," which we feel sensibly. One brother, in moderate circumstances, promises, in addition to his yesterday's contribution, to give Home Missions one dollar a week, for the next two months. By the end of the year, I expect the congregation will have given at least two dollars for each church-member. Our Sabbath school is deserving of especial credit for the part they have taken in the matter. An attendance of ninety-two yesterday gave ten dollars—three times the amount of the usual weekly collection. This is the third year that they have given ten dollars to Home Missions. May God bless you all, and help the churches to meet the full claims of the Home Missionary cause!

WISCONSIN.

From Rev. W. M. Richards, Princeton, Green Lake Co.

The Germans.

The Germans here are benefited by our church, though the intellectual and moral acclimation among them goes on slowly. Meanwhile we get some material good from them. They teach us economy and industry—in extremes, indeed, but we need not copy the bad. They get more enjoyment out of a little money than we do

from ten times as much. To-day occurs their monthly fair. They do not bring their forty-thousand-dollar animals; they have no fancy stock; but they bring such as they have. They do not patronize the hotel, but eat their lunch by the side of the street. There is no horse-race, no betting, nor cheating. If invited by a friend, some go to one of the eleven saloons, drink lager, and go home foggy. They enjoy their recreations hugely, as little children do. Brother Trask is much needed here. But even in smoking they get all they can for their money, practicing moderation—not in the quantity of smoke, but by using the mildest sort of weed. A half-pint pipe of real Connecticut copperhead tobacco, smoked by the twelve hours, meals excepted, would of course kill them off as fast as they arrive. They are too wary for that sort of suicide.

MICHIGAN.

From Rev. C. N. Coulter, Atwood, Antrim Co.

Helpers—or Hinderers?

The last summer added a new feature to our Society. Many tourists from Chicago, Detroit, Saginaw, Grand Rapids, etc., came to recreate around our beautiful lakes, to fish in our trout streams, to hunt in our forests, and to breathe the pure air of this north region. All seemed to be pleased and said they would come again next summer. A nice hotel fitted up for such guests, in Torch Lake, one of our out-stations; was crowded. I understand some talk of erecting summer residences among our inland lakes, and bringing their families to enjoy the health-giving Grand Traverse climate during the sickly season. This will bring among us people very different from our homesteaders. They will bring wealth and fashion; but will they bring religious and moral culture?

So far, too many seem to be lovers of pleasure more than lovers of God.

That the Lord would put it into the hearts of some of his followers who have grace and means of usefulness, to come and aid in establishing gospel institutions in this region, so well fitted to be the abodes of a happy and prosperous people!

VIRGINIA.

*From Rev. L. T. Burbank, Herndon,
Fairfax Co.*

Who Will Help?

You will rejoice with us that our new church is so far advanced that we can occupy it. It is sided and shingled, and although the outside is not complete, and the inside work is not begun, it is a shelter from the weather. Having been driven hither and thither for the last two years, since our place of worship was burnt, we do not mind the sight of rough boards and hard

benches. Our first meeting in it was on the first Sunday of September, when we had a large congregation; and every Sunday since it has been much larger than before.

Our little band has done more than it was able in pushing the building thus far, and how it will be finished we cannot tell. The "Union" gives a grant for \$500—available when the house is done and paid for; but there seems to be no one to advance the money. We can only trust that the Lord will provide.

The house must be very uncomfortable in cold weather, unless it can be plastered, and many of our audience will be scattered again. Will not some friend assist us by loan till the Union pays, taking security on the house or otherwise? We need help very much. We are like the Israelites in the desert, escaped from Egypt but not arrived in the promised land. Must our trial be as long as theirs was?

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

OLDEN TIME.—In the history of the First Congregational Church in Yarmouth, Mass., given in an excellent discourse by the pastor, Rev. John W. Dodge, he thus describes their first meeting-house: "It was a rudely constructed building, measuring thirty by forty feet, and about thirteen and a half feet posts, with a thatched roof, unplastered and unglazed; the windows being supplied with oiled paper."

Although the town was settled in 1639, and a church was probably or-

ganized, and a meeting-house built that year, yet "the building seems to have remained in an unfinished state" until 1688. Then the work was intrusted to the selectmen of the town to finish the meeting-house 'with inside and without side.' It was ceiled inside with boards, thus hiding the timbers from view. The windows were glazed and an underpinning built. Four years after, a request was presented by the young men, to build a 'seat over the men's door,' and in 1691 a gallery was erected over 'the great window.'"

In 1716, seventy-seven years after the organization of the church, a "new meeting-house" was built. This second house "was lathed and plastered and furnished with outside doors in

1781. It was glazed in 1740, and further repaired in 1749 and 1751. At this last date the turret or belfry was built upon the center of the roof, which was the first attempt at external ornament."

In 1768 "the back side and west side were covered with clapboards and provided with new windows, the north side being finished as far as possible like the south." "In 1804 the meeting-house on the north side was painted, and on the south side in 1806."

Thus it was nearly 200 years before they had a "painted" meeting-house! This experience was not peculiar to Yarmouth. Essentially the same hardships and privations were then the common lot.

It is not desirable to bring back the olden time; we would not imitate the slow processes of the fathers; but we would seriously inquire whether we have not already reached the opposite extreme. From the "oiled paper" for windows we have gone to stained glass; and instead of being satisfied with a shelter or even a comfortable house of worship, sometimes a poor church rivals its neighbors in matters of taste and ornamentation. We do not object to elegance or discourage culture; in them we rejoice where they are properly attained; but they should not be sought from the hand of charity, nor should the benevolent work of church-building be stayed by unholy rivalries.

LET EVERY CHURCH HELP.—Many churches to which grants have been voted are already completed or are just about to be, and if they cannot have their money at the promised time, they will be very greatly embarrassed, and in some cases, in danger of losing their newly built house altogether, after their many sacrifices. Will not *every pastor* who reads this, if his church has this year made a collection, not yet forwarded, see that it is sent at once; and if it has not made

one, will he not arrange for one at the earliest convenient day, and, himself, earnestly plead before his people the cause of the needy churches? Will not *every individual* who reads it do *something* to help those brethren and sisters who, amidst difficulties and struggles, extend entreating hands and beg us, in Christ's name, not to withhold from them in their extremity what it is in the power of our hand to give?



Congregational Publishing Society.

Rev. ASA BULLARD, Sec.
MOSES H. SARGENT, Treas., Corner
Beacon and Somerset Streets, Boston.

OUR FIELD.—One-third of it lies between the Atlantic and the Mississippi; one-third between the Mississippi and the Rocky mountains; and the final third between those mountains and the Pacific ocean. It is a vast field for moral and Christian work, with so few ministerial laborers. When one has gone up the Mississippi and Missouri 4,500 miles to Fort Benton in Montana, he is still about 200 miles south of our northern border. If one cut the field in halves, by a north and south line, he will find that the American Board held their last meeting at Minneapolis in "the East," by some 300 miles. One's most direct route across our field by cars would be almost 4,000 miles.

This vast field is open to the Congregational Publishing Society, to evangelize by a printed gospel, because there are not men enough to preach that gospel.

OUR WORK.—This Society is putting forward the Sabbath school as the preacher for the time being; and its publications, gratuitously furnished, are a concentrating and consolidating force to gather and energize the school. This is its great benevolent work. It puts a spoken gospel through the teachers, and a printed gospel among the scholars and the families, where otherwise there

would be no systematic offer of Christ. Take as an illustration, a case recently reported in *The Home Missionary*:

"One Sabbath, taking with me singing-books, papers, Testaments, question-papers, and fifty volumes of a library sent us by the Cong. Pub. Soc., I went to them guided by the brother who had first visited them. I found there the customs of ancient days restored—the worship in groves and high places, the long journeyings of the whole people with provisions for the way. There were fifty-seven people assembled, and as the usual place of meeting was not large enough, they had chosen a rise of ground in the woods near by. Some of them came from a distance, with their slow ox-teams, and in order to be there at two o'clock had to start in the morning and bring their dinner to eat in the woods. There, with the trees for a shelter from the hot sun, some of the audience sitting on boards stretched from stump to stump, some curled up in their vehicles, some sitting on the wagon floors, with their feet hanging out behind, some lying stretched on the ground, and some leaning against the trees; the only team of horses eating and stamping, the oxen rattling their yokes near by, and the dogs chasing squirrels all around us, the gospel was preached for the first time in that neighborhood. It was thrilling to me to think that was the first service ever held to the honor and praise of God, since he created those woods and hills and prairies for his glory. Do you wonder that I love the pioneer work?"

"After the service we organized a Sabbath school of thirty-five members, and it would have done Eastern givers good to have seen the interested looks as they eagerly crowded around the books and papers which I presented them from the Publishing Society. We have had the past summer three mission schools and the partial care of two others, making with our own six schools in this county which we organized and fostered. Great credit is due to the Society which has made this possible, by promptly supplying us with material. I have preached in two out-stations, riding between services fifteen miles to one, and twenty-five miles to the other." "During the quarter we reckon up three congregations and six Sabbath schools cared for, two sad lives altered and two souls hopefully saved, with a constant influence going out over sixty-three townships, each six miles square."

What a work for one minister in sixty-three townships! Who would not multiply his power four, six, ten-fold, giving to him the material in books

and papers, to organize Sabbath schools? These will preach Christ every Sabbath, where he can preach only once a month or quarter. Then the churches that grow up on these foundations! One frontier Christian, after a work there of forty years, says he has come to feel that the Sunday school is the germ of the church, and that "whenever a Sunday school is planted in an infant settlement, there is laid the foundation of a church." Such is the field and such the work of the Congregational Publishing Society.

The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, D. D., Sec., 63 Bible House, New York.
SAMUEL HOLMES, Treas., 255 Pearl St., New York.

WASHBURN COLLEGE, KAN. — It is expected that the new college building will be ready for the students at the beginning of the next spring. The event will cause great rejoicing. Pres. McVicar has pushed the work with great energy. All the friends of the college, in Kansas and at the East, will congratulate him when his task is done. He belongs to a class of men that are doing great service for small pay. Though hundreds of miles away, their work has a living connection with our Eastern interests. There is not a Congregational church in New England that is not favorably affected by it. The increasing number of Western students in our seminaries, and of Western ministers in our pulpits is beginning to attract attention. What is better, it is gaining good will for the work these devoted men are pushing. Is it too much to say that the importance of their service for the churches has been generally overlooked? But there is some prospect of a better day. The next generation of Eastern Christians, it is hoped, will be fully instructed teaching this enterprise. It will certainly be so, if the pastors take

the matter in hand. The work must begin in the pulpit. Let Pres. McVicar and his brother presidents and professors live and work in the hope that their labor is to have a broader appreciation. Certainly, it "is not in vain in the Lord."

OLIVET COLLEGE, MICH. — A few years since, this college got permission to raise \$50,000 upon the Society's field. Two years ago, a small fraction of that sum was raised. But eighteen months ago, the trustees wisely resolved to put off asking for the rest, till they had made a great and successful effort on their own field. They set the mark for Michigan at \$100,000, — several of their own number leading the way in generous giving. Before the last meeting of the Mich. Cong. Association, in June, they had secured about three-fifths. At that meeting, the college had a hearty reception, and four hours were taken to consider its wants and promote its interests. There was lacking \$41,000. This sum was apportioned among the nine local conferences of the State, according to their several ability. Then the work was vigorously renewed. As is well known, our Presbyterian brethren are cordially co-working. It is expected that the whole sum will be raised before the

next commencement. It will be something of which our Mich. brethren may be proud. We venture to make two suggestions to our Congregational friends there:

1. That they take systematic and vigorous measures to perpetuate this revival in the interests of Christian education.

2. That they put this Society upon the list of organizations to which their churches give yearly. They may be sure that a vigorous pressing of our claims every year, while it brings one dollar to this Society, will bring five to their college. Olivet will not wish to make special efforts yearly. But let the field be annually tilled for this Society, *and it will always be ready for Olivet's sickle.*

A NEW COLLEGE EVERY THREE YEARS.—The oldest college we have helped was chartered in 1828. Counting Doane College, Neb., now ready to be put on the list, fifteen in all (Cong. and Pres.), have been helped. This averages one college to every three years. Since Jan. 1, '65, four have come into being. We must expect, therefore, that the normal wants of the denomination will call for a new college every three years. Surely the churches can easily meet the demand.

MISCELLANY.

New Year's Offering.

We are glad to tell the many friends whose hearts answered our appeals for help, that the treasury has been slowly but really gaining upon the deficit until, at this date (Dec. 8th), drafts have been sent covering all "reported labor" up to Nov. 1st.

It is still a full month in arrears. But this showing is so much better than that of a month ago, that we

thank God and take courage. It is possible to draw a long breath again. The "dark hour" is surely giving place to breaking day. Streaks of dawn are in the upper air. Songs of sweetest praise and thanksgiving—voices of fathers, and mothers and children—are heard in missionary homes where so lately winter seemed shutting down in gloom and fear.

Much—too much, indeed—of this timely help came from hands now cold

in death, transmitted by surviving friends. But still an encouraging proportion of it was the gift of humble, earnest, praying men and women—a sacred, holy gift, that it was possible to make only after much self-denial, gladly borne, we know, for Christ's name's sake. It is sweet to be the medium of bearing to them the often touching gratitude of the missionaries. Nor can we refrain from reading over with them once more, just here, those words of a love, so unfathomable, whose depths deepen every time we look down into them: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But now shall we be content—shall pastors and churches be content with what has been done toward bringing up these arrears? The *work* goes on unintermittingly. It *must* go on. More of these "reports of labor performed" will come in to-day, to-morrow, next day, this week, next week—every day, every week. There is no pause, no moment of pause, in these maturing obligations. They rest not. But we do want to get abreast of them; to overtake the hour. A noble gain on the deficit has been made, as brethren will see, the past month. We want to extinguish the whole of it. Our work—*your* work—is embarrassed and crippled till that be done. New fields open most invitingly. New destitutions plead for help; new regions, freshly settled, are urgent in their call. But what can be done while this burden yet rests on the treasury? The Executive Committee is forced to hesitate and falter, where it should be sending forth a hundred men.

Is it then too much to ask that—with so much to cheer them on, with this last month's encouraging progress to inspire fresh effort,—the friends of the Society and its work shall make the swift-coming New Year a thrice happy one? No one need be told just how that can be done. We seem to be al-

most within reach of full day. Are there not many friends of Christ who will now help to *bring the day*? We want no dark hours to this glorious work. We mean to do what we can to live and to walk in the light, and help our brethren to do so. But this work we all have in hand must go on. Our country, given to us in charge, is filling up every day. It must be planted with Christian churches and Christian, happy homes, from sea to sea. For our Redeemer's sake it must be done. This number of *The Home Missionary* will come to our readers amidst the very days that are so widely and tenderly full of his birth into our darkened world. Let each one ask: What may I give for him and to him who so gave himself for me?

Words of Cheer.

Along with precious gifts, in sums great and small, from the friends of Home Missions, these pinching times have brought us many touching letters full of faith in the largest success of the work, sympathy with the workers, and pledges of prayer for God's blessing upon the Society, its patrons, officers and missionaries. Day after day of the 'panic' weeks added few dollars to the treasury; but we could not despair so long as the mails brought with the mites of widows, of poor brethren in the ministry and the churches, and of the waiting missionaries themselves, assurance that the cause was remembered without ceasing in their prayers.

And there were times when expressions of personal sympathy gave needed strength and cheer to those bearing the burden of administering this sacred trust in so trying times—as witness these words, with a personal gift of seventy-five dollars from a clergyman in the West, who knows our work in all its phases:

"I deeply regret that I cannot send ten times as much, but I want you to

know that I have some other interest in your grand (but just now discouraging) work, than that which finds sufficient expression in *words* of any sort. I feel for you three Secretaries in your most distressing embarrassment as I feel for no other men in the world just now — unless it be the missionaries themselves, and I do not know that they should form an exception. I need not remind you of the promises, but I do and will pray that the Lord's people may speedily fill your treasury."

And here is a note of another sort, which we cannot withhold from our friends. It came in the depth of the "hour of darkness," from a business man whose faithful stewardship has brought many thousands into this and other missionary treasuries. Close upon a large gift followed another — of \$1,000. Our expression of surprise and gratitude brought this frank explanation:

"About two years ago I bought some lots here, one of which, regarded as very choice, I held for sale all that time. For the first year real estate was active and money easy — since that, dull and hard. But let the times be good or bad, I had no offer for the lot, though repeatedly advertising it. A few months since, feeling that I had no tact for finding a buyer, I made special consecration of it to the Lord. I had no offer for it until, last week just in the hardest time, a man came in and offered me \$8,800 — my price being \$4,000. I said, "Come in to-morrow, and I will tell you." But before night another party came and offered me the full price — half cash and half on time. I sold it, and sent half to your Society and half to the American Board. I concluded that the Lord best knew when he wanted the money in his work, and sent a buyer when that time came."

Our Father loves and rewards implicit faith in his promises. Has he not many other children, whom the

exercise of a trust equally childlike might enable to distribute their thousands in Christian charity, so sharing with this brother the present joy and future recompense of the generous and cheerful giver?

Our New Haven Helpers.

Another annual report — the twenty-second — of "The Ladies' Home Missionary Society of the First Church, New Haven, Conn.," is received. What a record of loving work, faith and prayer it is! — worthy of its place in the series that embalms the memory of so many pious lives, so many cheerful sacrifices for the Master, so many tokens of his gracious acceptance of service rendered to his brethren for his sake. No one can read the report without admiring the persistent zeal and energy shown by these godly women.

As the fruit of this year's labors, they have sent boxes, etc., to fifteen Home Missionary families, and six sets of communion-plate to as many churches, the cash value of which, at their modest estimate, is \$4,817.50; besides which they have on hand for the work of the new year, \$514.60, in cash and goods. And this in a year of so much financial trouble, which not only hindered their ordinary collections, but sorely tried them by the loss of hundreds of dollars deposited for safety with bankers who proved unsound. Thanks to the generous souls who, best knowing the Society, came "unsolicited" to its relief in that hour of its need!

Nor is this band of workers so large as many suppose. On nine stormy days of meeting it seems the average attendance was only eight and a half; and for the rest of the season it was only thirty-seven. Obviously there were busy hands at home, and that not only on the days of meeting. One lady of eighty-six years "prepared the covers for eighteen quilts"; and "an infirm colored sister," wrought with her feeble hands affecting evidences of her love for the cause. Are there not Christian women waiting for a sphere in which to do some great thing

for the Master, who meanwhile can emulate the humbler service of these their busy sisters?—churches, with inefficient associations (or none) for practical beneficence, that shall be moved to imitate this Society's example?

The report makes grateful mention of the divine goodness in sparing the life of every active member, through the year. Two beloved names, however, of those who by reason of age had long ceased from work, though not from giving and praying, are starred upon the roll—Mrs. Lewis Hotchkiss and Mrs. Charles Thompson.—The last year's board of officers were re-elected at the annual meeting: Mrs. SUSAN L. FRENCH, who has proved herself the worthy successor of the lamented Mrs. LATHROP, as First Directress; Mrs. GEORGE H. TOWNSEND, Second Directress; Miss HARRIET A. TUCKER, Secretary; Miss ELIZABETH C. BRADLEY, Treasurer.

In another number we shall make room for one or two of the letters of acknowledgement, of which Miss Tucker says: "Surely such testimony to the good accomplished through our agency is sufficient reward for any effort made, even had it cost us ten-fold more labor and cross-bearing."

Miss North's Legacy.

Almost simultaneously with the receipt of the annual report of our helpers in the Home Missionary Society of the First Church of New Haven, came the avails of the legacy of Miss ELIZA NORTH, for many years the zealous and efficient Secretary of that Society. Her legacy, with interest, amounted to \$7,261.88—a truly munificent sum with which to crown her many years' devotion to the cause. Hardly in this Society's history has there been another time when that amount would have been so welcome. It went at once on its way to gladden a hundred homes and many hundreds of hearts.

There is a pleasure scarcely tinged with sadness, in this linking of her

posthumous gift with those on which her living hands wrought so lovingly, and with those by which her worthy sisters are keeping alive her memory and Mrs. LATHROP's, and winning for themselves the affection and prayers of our grateful Home Missionary brethren.

The Home Missionary.

Though our volume commences in May, many renew their subscriptions with the first of January. We therefore once more beg the aid of our friends just now, to secure for our monthly the wisest distribution. We now print 19,500 copies, and earnestly wish to place each one "where it will do the most good" for the cause. While we mean to make very liberal terms with our friends who desire and read the magazine, we cannot afford to waste, and will not knowingly waste a single copy. But the frequency of removals and deaths makes it very difficult to keep our mail-books closely posted. An approximation is possible only with the help of friends. To these we appeal; specially to such of them as are pastors or post-masters. These latter would be surprised to see some of the notices of discontinuance, etc., that reach us—from their subordinates, it is fair to presume—often with the subscribers' names omitted from the blanks; oftener giving the names but no post-office stamp, or other indication where the notice or returned copy of the magazine comes from. In one second's time the office stamp could be set; but minutes are wasted in tartly writing, "The is the —th time we have notified you," etc. *Such* a notice every day in the year would make us none the wiser. We cannot look over 19,500 names to find John Brown, with no clue as to which of the 267 John Browns is intended. Will our friends kindly aid us in this matter?

APPOINTMENTS IN NOVEMBER, 1873.

Not in commission last year.

Rev. Isaac W. Atherton, Stations in Southern Cal.
 Rev. Andrew C. Duncan, Susanville, Cal.
 Rev. Almond B. Pratt, Camp Creek, Neb.
 Rev. Christian F. Veitz, Olive Branch, Center-
 ville and Claytonia Creek, Neb.
 Rev. Charles T. Melvin, Emporia, Kan.
 Rev. Edwin S. Williams, Brainerd, Minn.
 Rev. Rowland S. Cross, Bloomer, Wis.
 Rev. Charles Willey, Blake's Prairie and Bloom-
 ington, Wis.
 Rev. R. W. Fletcher, Napoleon, Mich.
 Rev. A. W. Motez, North Fork and Dublin, Mo.
 Rev. Charles A. Towle, South Chicago, Ill.

Re-commissioned.

Rev. Frank R. Girard, San Bernardino, Cal.
 Rev. William C. Stewart, Hydesville and
 Rhonerville, Cal.
 Rev. Asa Farwell, Ashland, Ithaca, Fairview and
 Rock Creek, Neb.
 Rev. Lebbens B. Fifield, Kearney Junction, Neb.
 Rev. Josiah E. Lowes, Cedar Creek, Giles Creek
 and Oakdale, Neb.
 Rev. Robert Furness, White City and vicinity,
 Kan.
 Rev. Joseph C. Plumb, Fort-Scott, Kan.
 Rev. Albert W. Safford, Solomon Forks, Solo-
 mon Rapids and Jewell County, Kan.
 Rev. Samuel G. Wright, Burlington, Kan.
 Rev. C. A. Hampton, Minneapolis, Minn.
 Rev. Oscar M. Smith, Monticello, Buffalo and
 Big Lake, Minn.
 Rev. James D. Todd, Granite Falls, Chetamba
 and vicinity, Minn.
 Rev. Benjamin M. Amsden, York and Edge-
 comb, Iowa.

Rev. Alpheus Graves, Eldora and out-station
 Iowa.
 Rev. Beriah King, Farmersburg and Elkader,
 Iowa.
 Rev. William H. Marble, Grundy Center, Wells-
 ville and Vienna, Iowa.
 Rev. Jacob Reath, Davenport, Iowa.
 Rev. William J. Smith, Prairie City and Mound
 Prairie, Iowa.
 Rev. H. D. Wiard, Sheldon, Stuart's and Berry's,
 Iowa.
 Rev. Nicholas Mayne, Jamestown, Mount Zion,
 Fairplay and Dickeyville, Wis.
 Rev. Adam Pinkerton, Pleasant Hill and Bird's
 Creek, Wis.
 Rev. Henry Pullan, Spring Green and Lone
 Rock, Wis.
 Rev. Peter Valentine, Seneca, Mt. Sterling and
 Gay's Mills, Wis.
 Rev. Lyman W. Winslow, Peshtigo, Wis.
 Rev. Ludwig Wolfse, Markesan and Green
 Lake, Wis.
 Rev. Samuel D. Breed, Rochester, Mich.
 Rev. John B. Dawson, Ovid, Mich.
 Rev. Elias E. Kirkland, Northport, Mich.
 Rev. Norman L. Otis, Ithaca, Alma, Lafayette
 Station and Judge Nelson school-house, Mich.
 Rev. Porter B. Parrey, Three Oaks and out-sta-
 tions, Mich.
 Rev. Alanson St. Clair, Robinson and Fremont
 Center, Mich.
 Rev. William E. Catlin, Saunemin and Sullivan
 Township, Ill.
 Rev. Alpha L. P. Loomis, Mattoon, Ill.
 Rev. Samuel Peunfield, Nora, Ill.
 Rev. Gilbert Rindell, Lisle, Ill.
 Rev. Albert Bowers, Huntington, W. Va.
 Rev. George Lewis, Jersey City, N. J.

RECEIPTS IN NOVEMBER, 1873.

MAINE—

Bangor, A Friend,	\$25 00
A Friend,	5 00
Deering, Stephen Sargent, by J. Max- well,	10 00
East Machias, Cong. Ch., by Susan T. Bates, to const. Miss Sarah B. Har- ris a L. M.,	30 00
Freeport, Mrs. L. C. Webster, Gardiner, Cong. Ch. and Soc., by Rev. A. L. Park,	10 00
Hallowell, Cong. Ch., by S. Page,	20 00
	70 00

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas. N. H. M. Soc.:	
Claremont, Cong. Ch. and Soc., to const. Rev. L. Rod- gers a L. M.,	\$46 50
E. L. Goddard, to const. him a L. M.,	30 00

Concord, South Cong. Ch.,	27 01
A Friend,	60 00
Hancock, Cong. Ch. and Soc.,	10 00
Mount Vernon, Cong. Ch.,	26 00
Peterborough, Mrs. Robert Whitney,	3 00
	203 11
Bristol, Cong. Ch., by Miss H. E. Green, to const. J. F. Case a L. M.,	30 00
Concord, Ladies of South Cong. Ch., by Rev. S. L. Blake, (freight),	8 25
Exeter, Second Cong. Ch., by Rev. G. E. Street,	96 00
Gilesum, A Thanksgiving Offering, from a few individuals, by Miss H. M. Fish,	23 60
Hollis, Cong. Ch., special coll., by Rev. J. Laird, to const. Mrs. C. M. Fairley a L. M.,	50 00
Hopkinton, Mrs. Stephen Kelley, (freight),	5 00
Lebanon, W. S. Carter, \$5; Orrin Bugbee, \$5.	10 00

Lyme, Cong. Ch. and Soc., by D. C. Churchill, to const. Rev. E. P. Butler a L. M.,			
New Hampshire, A Friend,		41 18	
Pelham, Miss Sarah Church, by A. Berry,		1 10	
Rindge, Ladies' Sew. Soc., by Mrs. E. H. Perry, Treas., (freight),		5 00	
Salisbury, J. B. C.,		4 00	
South Merrimack, A Friend,		1 00	
Troy, Cong. Ch. and Soc., by G. Kingsbury, Treas.,		8 00	
Winchester, Ladies' H.M. Soc., by Mrs. W. Atherton, (freight),		28 88	
		5 10	
VERMONT—			
Addison Co., A Home Missionary		8 00	
Brookfield, First Cong. Ch., by Rev. G. B. Tolman,		5 50	
Colchester, Cyrus Farrand,		2 00	
Franklin, Cong. Ch., by C. Felton,		10 00	
Georgia, Lorraine M. Gilbert,		1 00	
Ripton, Miss A. W. Kent,		2 00	
St. Albans, Ladies of First Cong. Ch., by Mrs. A. J. Samson, (freight),		6 00	
Springfield, Cong. Ch., by Rev. L. H. Cobb, to const. H. P. Harlow & L. M.,		50 00	
Swanton, Hervey and Harriet M. Stone,		5 00	
Vermont, "A Servant,"		5 00	
Williamstown, E. A. E.,		1 00	
Woodstock, Ladies of Cong. Ch. and Soc., by Mrs. E. S. Sabin, (freight),		6 00	
MASSACHUSETTS—			
Mass. Home Miss. Soc., by C. Demond, Treas.,		8,000 00	
Allston, A. L. D.,		2 50	
Amherst, Prof. E. S. Snell,		10 00	
Second Cong. Ch., by S. Jewett,		25 00	
Andover, Chapel Ch. and Cong. Theo. Sem., by W. F. Draper, Treas., to const. Prof. E. C. Smyth, Prof. C. M. Mead L. Da.; Dea. F. L. Church, Dea. W. F. Draper, Miss Susannah E. Jackson, Mrs. H. N. Fay L. Ma.,		872 75	
Blanford, Ladies' Benev. Soc. of First Cong. Ch., by Mrs. S. M. Sperry, Sec., (freight),		8 00	
Boston, A Friend, through <i>The Congregationalist</i> ,		10 00	
Henry McFarland and Wife, Fitchburg, "Fitchburg City,"		10 00	
Florence, A Friend of Missions, Framingham, Women's H. M. Soc. of Plymouth Ch., by Ellen Hyde,		200 04	
Frye Village, Sab. Sch., by G. N. Barnard,		80 00	
Groton, A Friend,		11 70	
Holden, Mr. and Mrs. Preston Cummings,		30 90	
Ipswich, Linebrook Cong. Ch. and Soc., by Rev. B. Howe,		10 00	
Lawrence, Anderson Brothers, \$5; Laura O. Kimball, \$2,		20 65	
Lowell, E. B. Adams,		7 08	
Ludlow, Ladies' Sew. Soc., by Mrs. C. L. Cushnan, (freight),		20 00	
Massachusetts, A Friend,		5 50	
Millbury, Mrs. Asa Hayden,		1 00	
Newburyport, A Friend,		5 00	
Northampton, First Cong. Ch., "X," "W.,"		20 00	
North Andover, Trin. Cong. Ch. and Soc., by Rev. R. C. Flagg,		50 00	
Northboro, Sab. Sch. of Evang. Cong. Ch. and Soc., by G. P. Heath,		100 09	
North Brookfield, First Cong. Ch., by J. E. Porter, Treas., to const. Mrs. S. H. Johnson and Mrs. G. P. Doane L. Ma.,		25 00	
Oxford, Ladies of the Cong. Ch. and Soc., by Ellen A. Paine, (freight),		60 00	
Mrs. Abigail Mareh,		5 00	
Phillipston, Ladies' Sew. Circle, by Mrs. H. B. Goulding, (freight),		2 00	
Salem, South Cong. Ch., in part, by J. H. Towne,		8 50	
		300 00	
Legacy of Mrs. O. A. Taylor, by G. R. Low, Ex.,		1,265 61	
South Boston, H. W. Sweet,		2 00	
South Hadley, Mt. Holyoke Fem. Sem., by Miss E. Blanchard,		20 00	
Springfield, A Friend,		130 00	
Unabridged,		750 00	
George Merriam, to const. Mrs. George Merriam, E. F. Merriam, Abby L. Merriam, John R. Howard and Mrs. John R. Howard		500 00	
L. Da.,			
West Brookfield, First Cong. Ch., by Rev. R. B. Bull, to const. Mrs. R. B. a L. M.,		45 50	
Westfield, Mrs. Mary E. Richardson, to const. her a L. M.,		30 00	
West Medway, Ladies of Second Cong. Ch., by Mrs. Mary E. Ide, (freight),		5 00	
Wilmington, Miss Lizzie C. Eames, by Rev. B. A. Robie,		4 00	
Worcester, Old South Ch. and Soc., mon. con., by A. Holden,		30 00	
A. H. Wilder,		25 00	
Yarmouth, First Cong. Ch., by Rev. J. M. Dodge,		30 00	
RHODE ISLAND—			
Newport, Miss E. S. Dumont,		5 00	
Pawtucket, A Friend, by Rev. Dr. Blodgett,		5 00	
Slatersville, W. H. Seagrave,		25 00	
CONNECTICUT—			
Received by F. T. Jarman:			
Madison, Henry Lee,		\$10 00	
Mt. Carmel, Friends,		10 00	
New Haven, North Ch.,		272 00	
		392 00	
Bloomfield, Ladies' Benev. Soc. of Cong. Ch., by Mrs. E. H. J. Cleaveland, (freight),		5 00	
Bozrah, Cong. Ch., by H. A. Ottman,		10 22	
Clinton, Cong. Ch., by Rev. W. E. Brooks, to const. Mrs. C. T. Ward, Miss M. Stevens, Miss E. C. Hull and Miss N. Stanton L. Ma.,		120 00	
Coltinsville, Cong. Ch., by G. E. Shepherd, Treas., to const. A. Williams and Mrs. C. R. Stevens L. Ma.,		77 00	
Cromwell, Cong. Ch., by J. S. Stevens, of wh. \$30 from J. Stevens, to const. W. H. Stevens a L. M.,		73 12	
East Hartford, Cong. Ch., special coll., by E. Williams,		105 30	
East Lyme, Mrs. U. M. Webb, \$5; N. Webb, \$2; G. H. Webb, \$1, by G. H. Webb,		8 00	
Enfield, Sab. Sch. North Cong. Ch., by F. A. King, Supt.,		24 00	
Fairfield, Ladies, (freight),		5 00	
Fitchville, Mrs. Fanny Raymond, by Rev. H. A. Ottman, to const. him a L. D.,		100 00	
Franklin, A Widow's Mite, by Rev. W. B. Hyde,		1 00	
Glastenbury, J. B. and W. S. Williams,		300 00	
Goshen, Ladies' Sew. Soc., by Mrs. W. E. Gaylord, (freight),		16 04	
Greenwich, A Friend, to const. Miss Mina C. Merrill a L. M., \$30; A Friend, \$2,		23 00	
Groton, Rev. A. L. Whitman,		5 00	
Hanover, Cong. Ch. and Soc., by Rev. L. H. Barber, to const. J. E. Vickeridge a L. M.,		21 90	
Hartford, Asylum Hill Ch., add'l., by Rev. C. H. Bullard,		3 00	
J. N. Bardin, \$10; Mrs. John Olmstead, \$5,		15 00	
Mansfield, Cong. Ch. and Soc., in part, by G. F. King,		11 10	
Meriden, Center Cong. Ch., by Dea. N. B. Ward,		50 00	
Middletown, Lucia C. Birdsey, \$12; Mrs. A. M. Colgrove, \$5,		17 00	
Ladies' H. M. Soc. of First Cong. Ch., by Miss C. M. Bacon,		20 00	
Milford, A Friend,		2 00	

New Haven, Legacy of Miss Eliza North, by H. D. White, Ex.	7,261 38
Rev. W. Patton, D.D., \$50; Miss Susan Osborn, to const. her a L. M., \$20; Robert Crane, M.D., \$30; Smith, \$10; Rev. Joel Mann, \$5; "Myron," \$1.	116 00
New London, "A drop in the Home Missionary bucket,"	5 09
First Cong. Ch., "L."	30 00
New Milford, Miss Gratia M. Merwin, to const. Miss Mary C. Boardman a L. M.,	30 00
North Cornwall, Benev. Assoc., by E. D. Pratt,	48 41
North Haven, Cong. Ch., by Rev. W. T. Reynolds, to const. Dea. W. El-Hot, H. P. Shares, and H. P. Smith L. Ms.; ann. coll., \$69.53; mon. con., \$32,	101 53
Norwalk, F. J. C.; E. W. R.; C. O. A.; W. L.; J. C., to const. F. J. Curtis a L. M.,	30 00
Norwich, Mrs. M. A. Williams, by L. A. Hyde, \$50; C. J. King, \$5,	55 00
Portland, Martha White, Sab. Sch. of First Cong. Ch., by Rev. W. B. Lee,	10 00
Putnam, Second Cong. Ch. and Soc., by C. N. Fenn,	23 60
Simsbury, Friends, by Mrs. H. M. Tomlinson, (freight),	84 00
Stonington, First Cong. Ch., by Miss M. Stanton, to const. Miss M. M. Noyes a L. M.,	3 00
Terryville, Cong. Ch., by J. H. Stoughton, Treas.,	23 00
Thomaston, A Friend,	146 65
Thompson, Ladies of Cong. Ch. and Soc., by Miss E. D. Larned, (freight),	10 00
Torrington, Cong. Ch., by Rev. M. J. Callan,	3 00
West Chester, Cong. Ch., by S. Brown, to const. O. S. Bigelow a L. M.,	12 00
Westfield, Cong. Ch. and Soc., by Rev. J. Elderkin, to const. Dea. B. C. Wilcox a L. M.,	34 50
	30 00

NEW YORK—

Received by Rev. J. C. Holbrook, D.D.:	
Angola, Cong. Ch.,	\$3 03
Binghamton, Cong. Ch., to const. J. D. Wells, W. Wentz, Mrs. Betsey A. Lee, Mrs. Maria R. Sedgwick and Mrs. Mary Bloomer L. Ms.	155 98
Danby, Cong. Ch., extra coll.,	8 50
Groton, Cong. Ch., coll. in part,	30 00
Lockport, Cong. Ch.,	100 00
Pulaaki, Cong. Ch.,	12 61
Smyrna, Cong. Ch.,	85 00
Syracuse, Rev. J. C. Holbrook, D.D.,	18 65
	418 71
Brentwood, Elisha F. Richardson, to const. Mrs. E. F. Richardson a L. M.,	30 00
Brooklyn, Clinton Av. Cong. Ch., by A. F. Libby, Treas., in part of wh. from A Friend, through Dr. Budington, \$100; G. C. Treadwell, \$100; Dr. and Mrs. W. I. Budington, \$50; Mrs. Eli Merrill, \$25; W. C. Dunton, \$50; and S. F. Tracy, \$25,	584 09
South Cong. Ch., by J. Crowell, of wh. \$60 from C. H. Parsons, to const. Frank H. and Edward S. Parsons L. Ms.,	164 28
Burrville, Cong. Ch., by Rev. A. B. Dilley,	10 09
Canandaigua, First Cong. Ch., by E. G. Tyler,	179 97
Fairport, Young Ladies' Bible Class, by Mrs. J. E. Howard,	8 35
Kiantone, Cong. Ch. and Soc., by Rev. E. C. Hall,	9 00

Lisle, Mrs. Philo Green, by W. L. Peck,	5 00
Leyden Hill, Sab. Sch., by C. C. Merriam, Supt.,	2 00
Madison, Dime Soc. of Cong. Ch., Mrs. J. Putnam, Pres., by Rev. G. Hardy, (freight),	10 00
Malone, Cong. Ch., Alanson Purdy,	5 00
New York City, Harlem Cong. Ch., mon. con., by W. W. Ferrier, Tr.,	35 11
C. L. Mead, \$50; Horace A. Foote, of Broadway Tab. Ch., to const. Horace Cheney Foote a L. M., \$30,	80 00
North Salem, Leavitt Hallock,	5 00
Pekin, Mrs. Abigail Peck,	15 00
South Canton, Cong. Ch., by Rev. D. K. Pangborn,	5 00
Utica, Welsh Cong. Ch., Rev. R. R. Jones pastor, by Rev. Dr. Holbrook,	14 00
Whitney's Point, Ladies' Miss. Sec., by Mrs. C. A. Seymour,	6 00
Yonkers, Presb. Ch., W. W. Rand, by W. C. Foote,	15 00

NEW JERSEY—

Irvington, Miss Rhoda Underwood,	5 00
Jersey City, First Cong. Ch., by W. Jay Hunt, Treas.,	212 19

PENNSYLVANIA—

Indiana, Friends, by B. B. Tiffany,	11 00
Philadelphia, Mrs. D. Rockwood,	5 00

DELAWARE—

Lewes, Rev. C. F. Boynton,	5 00
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MARYLAND—

Baltimore, A Friend,	5 00
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OHIO—

Clarksfield, Mrs. B. Jones, by S. P. Jones,	10 00
Perrysburg, A Friend,	2 00
Poland, Mary E. Clark,	1 00
Southington, S. H. Griffin,	5 00
Warren, Miss Ellen A. Darling, in full, to const. her a L. M.,	12 00

INDIANA—

Indianapolis, Mayflower Cong. Ch., by Rev. N. A. Hyde,	10 55
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ILLINOIS—

Batavia, Cong. Ch., by Prof. M. Coffin, Treas., to const. Salem Town a L. D. of wh. from Sab. Sch., \$3.29,	158 44
Beecher, Cong. Ch., by Rev. J. S. Smith,	2 50
Bowensburgh, Cong. Ch., by Rev. T. G. Owens,	30 00
Bunker Hill, Cong. Ch., by Rev. G. W. Balnum,	107 15
Bushnell, A Friend,	14 33
Chesterfield, Cong. Ch., add'l., by E. Loomis,	12 00
Chicago, First Cong. Ch., by Rev. E. P. Goodwin, D. D.,	15 00
Plymouth Cong. Ch., by C. T. Fenn, Prof. T. W. Hopkins, \$30; Miss Far- rand, of <i>The Advance</i> , \$15,	62 39
Dixon, C. A. Davis,	35 00
Downer's Grove, Cong. Ch., by Rev. J. Grant,	5 00
Dundee, Cong. Ch., by Rev. A. R. Thain,	20 00
Elmwood, Cong. Ch., by W. E. Phelps,	19 33
Evanston, Cong. Ch., by A. W. Wood, Treas.,	17 60
Galesburgh, First Cong. Ch., by S. B. Harrington, Treas.,	129 45
First Ch. of Christ, by A. N. Bancroft,	100 15
Griggsville, Cong. Ch., by C. W. Kneeland,	103 15
Hinsdale, Cong. Ch., by Rev. J. W. Hartshorn,	25 00
Lee Center, Cong. Ch., to const. Rev. J. Brewer a L. M.,	20 00
Lyonsville, Cong. Ch., by Rev. J. A. Armstrong,	30 00
	65 50

Mendota, First Cong. Ch.,	\$37.50 ;	
Meriden, Cong. Ch.,	\$2.50, by Rev.	
E. H. Baker,		40 00
Newark, Horace Day,		5 00
Roseville, Cong. Ch., by J. A. Gordon,		100 00
Rushville, Lewis R. Caldwell,		5 00

MISSOURI—

Barton and Lamar, Cong. Chs., by		
Rev. H. G. Murch,		80 00
Flery Fork, Cong. Ch., by Rev. H. H.		
Dodd,		4 50
St. Louis, First Trin. Cong. Ch., by F.		
Whitney, Treas.,		90 48

MICHIGAN—

Received by Rev. W. B. Williams :		
Battle Creek, Presb. and		
Cong. Chs.,	\$12 00	
Charlotte, Cong. Ch., to		
const. Rev. A. F. Bruske a		
L. M.,	190 00	
Edwardsburg, Cong. Ch.,	13 98	
Jackson, John Morris,	5 00	
Napoleon, Cong. Ch.,	14 06	

Allegan, A Friend,		165 04
Detroit, Second Cong. Ch., by Rev. S.		1 00
M. Freeland, in full, to const. D. M.		
Ferry, E. S. Ketcham and Mrs. F. B.		
Ferry L. Ms. (with prev. ack. \$150.23),		58 70
Dexter, "A Widow's Thank Offering,"		10 00
Frankfort, First Cong. Ch., by Rev. A.		
H. Fletcher,		30 50
Lawrence, First Cong. Ch., by Rev. E.		
W. Shaw,		20 00
Saline, Eli Benton, \$20; W. Platt, \$2,		23 00

WISCONSIN—

Received by Rev. F. B. Doe :		
New Lisbon, Presb. Ch., to		
const. Rev. A. O. Wright a		
L. M.,	\$41 75	
Ripon, Cong. Ch., bal.,	80 90	
Sheboygan Falls, Cong. Ch.,	15 00	

Received by Rev. H. A. Miner :		137 65
Plattville, Cong. Ch., by S.		
Tracy, Treas.,	\$76 50	
Whitewater, Cong. Ch., add'l.,	14 75	
Wyoming, Friends,	5 70	

Koshkonong, Cong. Ch., \$26 00		
Whitewater, Cong.		
Ch., by Rev. T. G.		
Colton,	121 00	

[Erroneously ack. in Sept.]

Elroy and Mauston, Cong. Chs., by Rev.		
B. S. Baxter,		5 52
Guy's Mills, Cong. Ch., \$7.70; Mt.		
Sterling, Cong. Ch., \$8.50; Seneca		
Cong. Ch., \$7, by Rev. P. Valentine,		18 20
Kildare, Cong. Ch., \$3.25; Welsh Pra-		
irie, Cong. Ch., \$2.61, by Rev. W.		
W. Jones,	5 86	
Menomonee Falls, Rev. T. Loomis,	5 00	
Shullsburg, Cong. Ch., by Rev. G. W.		
Nelson,	15 00	
Stockbridge, First Cong. Ch., by Rev.		
J. Keep,	26 00	
Watertown, Mrs. E. M. Mack,	30 00	

IOWA—

Caas, Cong. Ch., by Rev. W. H. Bar-		
rows,		25 25
Central City, Cong. Ch., bal. of coll.,		
by S. Blodgett,		10 50
Cherokee, First Cong. Ch., by Rev. W.		
F. Rose,		11 00
Clinton, First Cong. Ch., by S. Hoe-		
ford, to const. Rev. J. L. Ewell and		
Dea. R. Jones L. Ma.,		68 60
Danville, Dea. E. Porter, \$3; Mrs. Gib-		
son, \$1.50; Pastor, \$1.50, by Rev. E.		
F. Smith,		5 00
Davenport, Cong. Ch., J. Goldsburly,		
Treas., by Rev. J. G. Merrill,		100 00

Denmark, Cong. Ch., by Isaac Field,		100 00
Durant, Rev. E. P. Whiting,		5 00
Eden Township, German Cong. Ch., by		
Rev. J. F. Graf,		11 50
Fairfield, Cong. Ch., add'l., by D. W.		
Clark,		4 25
A. S. Wells,		5 00
Fort Atkinson, E. W. Hooker,		5 00
Gilman, Cong. Ch., mon. con., by F. F.		
Iugersoll,		3 35
Glenwood, Cong. Ch., by E. C. Bosby-		
shell,		35 50
Grandview and Harrison, Sub. Sch. of		
Ger. Cong. Ch., by Rev. F. W. Ju-		
diesch,		9 60
Grinnell, Mrs. Mary B. Day,		10 00
Hampton, First Cong. Ch., by Rev. T.		
Bayne,		50 00
Iowa City, A Friend,		75 00
Jamestown, Cong. Ch., bal. of coll., by		
Rev. W. F. Harvey,		1 00
McGregor, Ladies' Benev. Soc., by Rev.		
E. Adams,		6 00
Monticello, Cong. Ch. and Soc., by Rev.		
W. Leavitt,		25 00
Newton, Cong. Ch., by D. Finch, Tr.		15 75
Onawa, First Cong. Ch., by Rev. C. N.		
Lyman,		45 00
Talleyrand, Cong. Ch., by Rev. P. B.		
West,		6 55
Wentworth, Cong. Ch., by Rev. W. F.		
Harvey,		9 00

MINNESOTA—

Received by W. Cheney, Treas. :		
Minneapolis, Plym. Cong. Ch., \$14 34		
Woman's Cent Soc. of Min.,	11 05	

		35 39
Belle Prairie and Little Falls, Cong.		
Chs., by Rev. W. A. Cutler,		15 90
Brownsdale, First Cong. Ch., by Rev.		
I. F. Tobey,		10 00
Glenwood, Cong. Ch., by Rev. A. C.		
Lathrop,		5 00
Guilford, Cong. Ch., \$11.40; Rose		
Creek, Cong. Ch., \$6, by Rev. A.		
Morse,		17 40
Monticello, Cong. Ch., by Rev. O. M.		
Smith,		5 00
Rushford, Cong. Ch., by Rev. W. W.		
Snell,		11 00
Stockton, Mrs. Mary Mowbray,		1 00

KANSAS—

Received by H. W. Chester, Treas. :		
Barker's, Cong. Ch.,		2 25
Diamond Springs, Cong. Ch., \$5.09;		
Hill Spring, Cong. Ch., \$10.10, by		
Rev. E. A. Mirick,		15 19
Wyandotte, First Cong. Ch., coll. in		
part, by Rev. J. G. Dougherty,		30 00

NEBRASKA—

Crete, Mrs. M. Veitz, in full to const.		
J. H. Weilage a L. M.,		5 00
Fairfield, First Cong. Ch., \$10; Web-		
ster, Cong. Ch., \$5, by Rev. T. Pugh,		15 00
Linwood, Butler Co. Cong. Ch., by		
Rev. A. Dresser,		25 00
Norfolk, First Cong. Ch., by Rev. J.		
W. Kidder,		15 00
Steele City, Cong. Ch., by Rev. S. C.		
Dean,		12 00

OREGON—

Astoria, First Cong. Ch., add'l., by		
Rev. W. A. Tenucy,		3 00
Unknown, A. S. M.,		10 00

HOME MISSIONARY,

\$37,557 97

Donations of Clothing, etc.

Andover, Mass., Ladies, by Miss S. E.		
Jackson, two barrels,		\$150 00
Blanford, Mass., Ladies' Benev. Soc. of		

First Cong. Ch., by Mrs. Susan M. Sperry, Sec., a barrel,	81 15	Royalston, Mass., Mrs. E. B. Ripley, a box,	125 00
Bloomfield, Ct., Ladies' Benev. Soc. of Cong. Ch., by Mrs. E. H. J. Cleaveland, Sec., a box,	90 80	St. Albans, Vt., Ladies of First Cong. Ch., by Mrs. A. J. Samson, a barrel and half-barrel,	150 00
Canton, Ill., Ladies of Cong. Ch., by Julia M. Wright, Sec., a box and parcel,	143 50	St. Louis, Mo., Ladies' Benev. Soc. of Pilgrim Ch., by Mrs. C. L. Goodell, a barrel,	80 10
Chapinville, Ct., by Mrs. F. Miles, three parcels,		Salem, Mass., Ladies' Benev. Soc. of Crombie St. Ch., by Annie B. Brown, Sec., two barrels,	220 00
Concord, N. H., South Cong. Ch., by Rev. S. L. Blake, two barrels,	258 62	Saratoga Springs, N. Y., Ladies of Cong. Ch., a box and barrel,	
Cromwell, Ct., by Roxana V. Porter, a box,		Simsbury, Ct., Ladies of Cong. Ch., by Mrs. H. M. Tomlinson, a barrel,	67 56
Danvers, Mass., Ladies' Soc., by C. W. Lawrence, a box,		Springfield, Mass., Mrs. H. M. Cooley, a box,	
East Hampton, Mass., Ladies of Payson Ch. Benev. Soc., by Miss Elizabeth B. Hinckley, Sec., a box,	260 00	Stamford, Ct., Ladies of Cong. Ch., by W. C. Wilcox, two barrels and cash,	290 00
Ellington, Ct., Ladies' Sew. Circle of the Cong. Ch., by Rev. S. Bourne, a barrel,	100 00	Tallmadge, Ohio, Ladies of Cong. Ch., by Rev. L. Shaw, a box,	114 00
Fairfield, Ct., Ladies, a barrel,	123 00	Thompson, Ct., Ladies of Cong. Ch. and Soc., by Miss Ellen D. Larned, a bbl.,	79 19
Fairport, N. Y., Young Ladies' Bible Class of Cong. Ch., by Mrs. J. E. Howard, a barrel,	65 75	Warren, Ct., Ladies' Sew. Soc., by Miss S. J. Comstock, a barrel,	103 59
Fitchburg, Mass., Ladies of Calv. Cong. Ch., by Mrs. Franklin Brown, a barrel,	128 48	Westfield, Mass., Ladies of Second Cong. Ch., by Miss M. L. Hopkins, Sec., a barrel, bale and cash,	143 50
Flushing, N. Y., Friends, by Rev. E. W. Gilman, a barrel,		West Hartford, Ct., Ladies of South Dist. Sew. Soc., by Mrs. Charles Boswell, Sec., a barrel,	135 50
Framingham, Mass., Ladies of Plymouth Ch., a box,	314 43	West Medway, Mass., Ladies of Second Cong. Ch., by Mrs. Mary E. Ide, a bbl.,	49 89
Goshen, Ct., Ladies' Sew. Soc., by Mrs. W. E. Gaylord, Sec., a box,	66 41	Whitinsville, Mass., Ladies, by Rev. J. R. Thurston, a box,	130 00
Greenfield, Mass., Ladies' Soc. of Second Cong. Ch., by Mrs. H. M. Fuller, Treas., a barrel and a half-barrel,	150 00	Arthur F. Whitin, for <i>The Tribune's</i> "Alliance Extra,"	50 00
Guilford, Ct., Ladies of First Cong. Ch., by Miss Harriet Hall, a box,	100 84	Wolcottville, Ct., Ladies' Sew. Soc. of Cong. Ch., by Mrs. A. E. Perrin, a box,	184 45
Hampton, Ct., Ladies of Cong. Ch., by Mary S. Tillotson, a barrel,	95 00	Woodstock, Vt., Ladies of Cong. Ch. and Soc., by Mrs. E. S. Sabin, a barrel,	
Hopkinton, N. H., Mrs. Stephen Kelley, a barrel and box,	79 43		
Hopkinton, Mass., Ladies' Sew. Circle of Cong. Ch., by Miss M. E. Putnam, Sec., three barrels,	255 89		
Longmeadow, Mass., Ladies' Benev. Soc., by Mrs. John Hooker, Sec., a box and barrel,	150 00	<i>Receipts of the Massachusetts Home Missionary Society, in November, CHARLES DEMOND, Treas.</i>	
Ludlow, Mass., Ladies' Sew. Soc., by Mrs. C. L. Cushman, a barrel,	50 00	Abington, First Ch. and Soc.,	\$55 00
Madison, N. Y., The Time Soc. of Cong. Ch., by Mrs. John Putnam, a box,	100 00	Andover, West Parish Sab. School,	85 35
Middlefield, Ct., Ladies' Benev. Soc., by M. E. Denison, a barrel,	75 00	Peter Smith,	500 00
Middletown, Ct., Ladies of South Ch., by Mrs. J. P. Taylor, a box,	115 54	Ashby, Ch. and Soc.,	66 16
Mont Clair, N. J., Ladies' Aid Soc. of Cong. Ch., by N. H. Johnson, two barrels,		Sabbath School,	30 00
New Britain, Ct., Ladies' Benev. Soc. of So. Cong. Ch., by Jennie E. Case, Sec., a barrel,	151 00	Attleboro, First Ch. and Soc.,	12 12
New Haven, Ct., Ladies' Soc. of Third Cong. Ch., by Mrs. H. Beebe, a box,	251 27	Berkley, First Ch. and Soc.,	62 00
Ladies of North Ch., by Miss J. E. Ufford, a barrel,		Beverly, Dane St. Ch. and Soc.,	5 00
Newington, Ct., Ladies of Cong. Ch. and Soc., by Agnes W. Belden, a bundle,	66 00	Washington St. Ch. and Soc., with prev. con'ts., to const. Mrs. Martha D. Herrick, Miss Augusta Foster and Miss Anna S. Torry L. Ms.,	85 87
New London, Ct., Dorcas Sew. Soc. of Second Cong. Ch., by Miss Harriet M. Dart, Sec., a box,		Boston, Highland Ch. and Soc., add'l.,	5 00
Norwalk, Ct., Ladies of First Cong. Ch., by E. W. Brown, Sec., a box,	325 00	Old South Ch. and Soc., add'l.,	465 00
Owego, N. Y., Ladies of Cong. Ch. and Soc., by Elizabeth C. Marsh, a barrel and half-barrel,	80 00	Park St. Ch. and Soc., add'l.,	120 00
Oxford, Mass., Ladies of Cong. Ch. and Soc., by Ellen A. Paine, a box,		Phillips Ch. and Soc., to const. Miss H. R. F. Shepard, S. A. Stackpole, C. J. Lincoln, G. F. Winch, G. W. Bird, Charles Ogden and G. L. Rice L. Ms.,	1,237 00
Pawtucket, R. I., Mrs. Dr. Blodgett, a barrel,	75 00	Shawmut Ch. B. F. Whittemore,	100 00
Phillipston, Mass., Ladies' Benev. Circle, by Mrs. H. B. Goulding, Sec., a barrel,	36 25	Union Ch. and Soc.,	40 65
Portsmouth, N. H., Ladies' Missa. Soc., by Miss Olive M. Kerwan, Sec., a box,	160 62	Vine St. Ch. and Soc.,	123 60
Preston, Ct., Ladies of Cong. Ch., by A. P. Sears, a box and cash,	120 00	A Friend,	30 00
Providence, R. I., Ladies' Sew. Soc. of Central Ch., by Miss R. A. Haskell, a box,	800 00	Another Friend,	23 00
Rochester, N. Y., Ladies, by Mrs. D. K. Bartlett, two barrels,		And Another,	5 00
		Two Friends,	6 00
		Mrs. B. Perkins,	30 00
		W. W. Wingate,	10 00
		G. S. Chase, to const. Allen M. Chase a L. M.,	50 00
		Mary H. Wheeler,	10 00
		Brimfield, Ch. and Soc., to const. Willie S. Weld a L. M.,	40 00
		Willie S. Weld,	50 00
		Bennie S. Weld,	50 00
		Brookline, Harvard Ch. and Soc., by H. B. Eagle,	615 96
		Cambridge, Shepard Ch., Mr. and Mrs. B.,	5 00
		A Friend,	3 00
		Legacy of J. H. Horton,	100 00
		Campello, Ch. and Soc.,	80 05
		Canton, Elijah A. Morse,	100 00

Carlisle, Ch. and Soc.,	15 00
Charlestown, Winthrop Ch. and Soc.,	251 17
Chelsea, A. M. D.,	10 00
Miss Powers,	1 00
Cohasset, Beechwood Ch. and Soc.,	10 69
Second Ch. and Soc.,	65 00
Danvers, First Ch. and Soc.,	111 00
Sabbath School,	25 00
Dedham, Allen Ch., special cont.,	60 00
Dracut, Pawtucket Ch. and Soc., add'l.,	5 00
Sabbath School,	8 00
Dudley, A. Lady,	5 90
Dunstable, E. R. F., to const. Elliott O. Taylor & L. M. of A. H. M. S., A Friend,	30 00
Enfield, Estate of J. B. Woods, by W. B. Kimball, Ex.,	25 00
Essex, Ch. and Soc.,	35 00
South Conference, add'l.,	94
Erzrum, Turkey, Rev. M. P. Parmlee and Wife,	5 00
Fitchburg, Calvinistic Ch. and Soc.,	537 45
Framlingham, Plymouth Ch. and Soc., special,	100 00
Hadley, Russell Benevolent Soc., by Mary A. Adams,	30 00
Hampden Co. Conference, by Charles Marsh, Tr.:	
Westfield, Second Ch.,	\$142 02
Chicopee, Second Ch.,	102 02
Springfield, Olivet Ch.,	59 11
Klwonville, Ch. and Soc.,	37 00
Longmeadow East,	25 00
	855 15
Less paid Ch. in Holland,	100 00
	265 15
Hanover, First Ch. and Soc.,	5 06
Haverhill, North Ch. and Soc.,	321 71
Holbrook, Winthrop Ch. and Soc.,	54 29
Yearly bequest of E. N. H.,	200 00
E. E. H.,	100 00
Hyde Park, First Ch. and Soc., by Z. Allen,	36 64
D. B. Fitts,	10 00
Ipawich, Ch. and Soc.,	61 00
Lawrence, South Ch. and Soc., with prev. cont., to const. Rev. O. Carter and Miss F. M. Smith L. Ms. of A. H. M. S.,	15 00
Leominster, Evangelical Ch. and Soc.,	173 44
J. S. and E. A. Thurston,	2 00
Lynn, North Ch. and Soc.,	35 77
Richard Tufts,	2 00
Malden, Cong. Ch. and Sab. School,	50 00
Marshfield, A Friend,	5 09
Medway, Village Ch. and Soc., to const. Mrs. S. B. Metcalf, Mrs. M. C. Newell, Miss E. Fisher, Miss M. Hawes and Frank Clark L. Ms.,	170 12
Medway West, Ch. and Soc., by E. White, Treas.,	97 25
Newbury, A Friend in First Parish,	30 00
Newburyport, Whitefield Ch. and Soc., by W. Thurston,	25 08
Newton, Eliot Ch. and Soc., special, Mon. con.,	298 86
Mr. and Mrs. F. A. Benson,	66 00
Center, First Ch. and Soc., special, A Friend,	20 00
Newton West, Ch. and Soc.,	318 66
N. H., A Friend,	10 00
Northampton, A Friend,	209 95
Miss A. Goulding,	5 00
Northboro, Evan. Ch. and Soc.,	5 00
Northbridge, Ch. and Soc.,	15 00
Norton, Trin. Ch. and Soc.,	65 48
Wheaton Female Seminary,	20 00
Oakham, Ch. and Soc.,	13 00
Collection at Conference,	12 00
Peabody, Ch. and Soc., to const. Miss Augusta Proctor & L. M.,	27 70
Randolph, A Friend,	14 00
Atherton Wales,	385 65
Reading, A Friend,	30 00
Revere, Ch. and Soc.,	100 00
Rowley, Ch. and Soc., special gifts,	5 00
Salem, Tabernacle Ch. and Soc.,	8 81
Shrewsbury, Ch. and Soc.,	25 50
	424 25
	64 90

Somerville, Broadway Ch. and Soc., by J. P. Williams, Tr.,	75 00
South Hampton, N. H., Amos Merrill,	2 00
South Hadley, First Ch. and Soc., by Jos. Dickinson, Tr.,	75 00
Southville, Ch. and Soc.,	39 00
Taunton, Winslow Ch. and Soc.,	75 00
Templeton, L. R. and E. C. D. Shattuck,	11 00
Wellesley, A. P. D.,	5 00
Westford, Rev. H. H. Hamilton,	2 00
Westhampton, Ch. and Soc., special cont.,	50 00
West Roxbury, Ch. and Soc.,	15 00
Weymouth East, Ch. and Soc.,	5 00
Weymouth So., Union Ch. and Soc., Second Ch. and Soc., to const. Mrs. Mary W. Denber & L. M.,	18 00
By Mrs. Joseph Torrey,	30 00
Wilmington, Thomas D. Bond,	5 00
Winchendon, First Ch. and Soc.,	19 00
A Thank-Offering to Jesus,	31 00
Home Missionary,	10 00
	2 00
	\$9,776 12

Receipts of the Connecticut Home Missionary Society, in November, JAMES L. CHAPMAN, Treas.

From the Cong. Cha., of Ashford, by Rev. Andrew Montgomery,	\$3 00
Bridgeport, Second, by H. Higby,	225 00
Broad Brook, by Rev. L. T. Spaulding,	39 54
Canterbury, First, by Rev. John B. Freeman,	30 00
Ekunk, by Rev. Joseph Ayer,	40 00
Falls Village, by C. B. Maltbie, Tr.,	15 64
Greenfield Hill, by H. B. Smith,	42 35
Gulford, First, by F. T. Jarman,	155 00
Hartford, Asylum Hill, Denation of Roland Mather, Esq.,	1,900 00
Hartland, by Rev. L. Warner,	14 50
Interest on Legacy of Solomon Langdon,	240 00
Kensington, by H. M. Cowles, Tr., to const. Leander A. Bunce & L. M.,	50 00
Meriden, First, by B. H. Catlin, Tr.,	95 02
Middletown, First, by H. E. Sawyer, Tr.,	44 35
Millington, A. C. Beach,	10 00
North Stamford, by W. W. Davenport,	12 50
Portland, First, by F. Payne,	43 65
Prospect, by Rev. Chas. Pyke,	10 00
Riverton, by Arba Alford, Tr., to const. Hiram C. Brown & L. M.,	39 00
Salem, by Rev. Jas. Ordway,	8 61
Southington, A Friend,	250 00
Stonington,	2 00
West Hartland, by Rev. R. L. Tabor,	21 00
Wolcottville, by E. J. Steele, Tr.,	55 50
	\$2,443 61

Receipts of the Ohio Home Missionary Society, in November, F. C. Sessions, Treas.

From the Cong. Cha. of Cincinnati, Mr. and Mrs. Mason Groveson,	\$25 00
Clarkford, by M. Pulver,	11 00
Cleveland, Euclid Av., by F. L. Tuttle, Tr.,	100 00
Columbus, J. J. Davis,	3 00
Four Corners, by C. B. Cook,	8 30
Gambier, B. Carlisle,	5 00
Child's Mission Band,	10 00
Greenfield, by Rev. Geo. B. Nutting,	35 10
Gustavus, by Rev. L. J. Donaldson,	10 50
Hudson, by M. Messer, Tr.,	50 00
Lenox, by Lewis Heyde,	8 00
Lodi, add'l.,	1 00
Manfield, by Tracy and Avery,	25 00
Montgomery, by P. S. Miller,	7 00
Oberlin, Second, by E. P. Johnson, Tr.,	63 20
Painesville, by J. Everett, Tr.,	40 84
Richfield, by Rev. J. A. McIntire,	26 45
Rollersville,	7 65
Saybrook, First, by E. H. Tinkham,	21 15
Tallmadge, by D. E. Wright, Tr., of wh. \$30 from Elijah Lyman, to const. George Lyman, Fayette, Iowa, & L. M.,	192 25
	\$549 24

THE Home Missionary.

JANUARY, 1874.

CONTENTS.

	PAGE		PAGE
A YEAR'S WORK IN CALIFORNIA.....	205	IOWA.—From Rev. C. N. Lyman.—A Good	
THE SALARIES OF MINISTERS.....	209	Example.....	215
OREGON.—From Rev. W. A. Tenney.—		WISCONSIN.—From Rev. W. M. Richards.	
Brighter Prospects.....	211	—The Germans.....	215
CALIFORNIA.—From Rev. A. L. Rankin.—		MICHIGAN.—From Rev. C. N. Coulter.—	
Holding On.....	212	Helpers—or Hinderers?.....	216
From Rev. A. F. Hitchcock.—More		VIRGINIA.—From Rev. L. T. Burbank.—	
Fruit.....	212	Who Will Help?.....	216
DAKOTA.—From Rev. J. A. Palmer.—Hin-		AMERICAN CONGREGATIONAL UNION..	216
drances ..	212	CONGREGATIONAL PUBLISHING SOCIETY...	217
NEBRASKA.—From Rev. A. Dresser.—Too		THE COLLEGE SOCIETY.....	218
Much Water.—Too Much Whiskey....	213	NEW YEAR'S OFFERING.....	219
KANSAS.—From Rev. I. Jacobus.—Through		WORDS OF CHEER	220
Deep Waters.....	213	OUR NEW HAVEN HELPERS	221
From Rev. A. W. Safford.—Two Years		MISS NORTH'S LEGACY.....	222
at the Front..	214	THE HOME MISSIONARY	222
MINNESOTA.—From Rev. N. H. Bell.—Yet		MISSIONARY APPOINTMENTS	223
Another to the A. B. C. F. M	214	ACKNOWLEDGMENT OF RECEIPTS.....	223

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

"GO PREACH THE GOSPEL."

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at the *earliest possible day*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS, AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired, *also*, to furnish the following particulars, viz.:

Population of the place.

Names of the church or churches, and preaching stations.

Number of communicants.

Average number of attendants on public worship.

Denomination and size of contiguous congregations.

Names and distances of the nearest Congregational churches.

Minister's full name and post-office address: Town, County, State.

Whether he resides on his field of labor.

Whether he has any other calling than that of the ministry.

Whether he is now, or is expected to become the pastor of the church.

His credentials.

The number of persons composing his family.

Total amount of salary proposed.

Amount pledged by the people, and how secured.

Whether the minister has, also, the use of a parsonage.

Whether aid is expected from any other source.

The least amount that will suffice from the A. H. M. S.

The amount received from the A. H. M. S. last year.

Whether a less amount will probably be needed next year.

Amount contributed to the A. H. M. S. last year.

Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledges for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions:

Boxes for Designated Families.

Let the association or individual proposing to prepare a box write to the Secretaries, at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is *not* desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding; giving, not a list of the articles, but their *estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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 REV. ALEX. H. CLAPP, D.D.,
 REV. HENRY M. STORRS, D.D., } *Secretaries for Correspondence.*

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Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mat. xvi. 13.*

How shall they preach except they be sent? . . . *Rom. x. 15.*

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GOD'S PURPOSE TO CHRISTIANIZE OUR COUNTRY.

By Rev. JOSEPH E. ROR, D.D., Superintendent.

PROPHECY fulfilled is its best interpretation; providence unfolded, the best indication of the divine purpose. What are some of the revelations of providence as to the Christianization of our country?

It is commonly accepted that the discovery and the settlement of America were kept back until the germs of a new national life had been developed, as the highest product of Christian civilization yet attained. That new life starting upon our continent was trained for a time in seclusion, that its peculiar qualities might give character to the nation. Here was a mark of design. Another was the sowing of those seeds across the land. The ideas of religious liberty; of the town organization; of free soil, as embodied in the ordinance of 1787; of free schools, and the support of them by the consecration to that end of the sixteenth section of every township, have gone over the country, from the Atlantic to the Pacific. The overthrow of the Rebellion was the triumph of the Puritan system over that of the Cavalier; so that even the South acknowledges that "The Puritans of New England have impressed their character upon America."

The providential process of dispossessing the papal power upon this continent is another mark of the divine purpose. He who claims a title to this whole land has been making it good by clearing off clouds that had gathered upon it. Once the whole of the Canadian country was French and Roman Catholic. But as early as 1759 it was transferred to England, and so brought under a Protestant influence. Maryland, founded as a Catholic colony, long ago took her place as a Protestant State. The purchase of Florida transferred that Territory from Spanish and Catholic to American and Protestant control. The purchase of Louisiana brought over that province, with its Territory that has since made a series of States up along the west bank of the Mississippi river, from Romish to Protestant influence. Mexico, with her ignorance, superstition and misrule, which Romanism had gandered, once held empire from the Gulf to the Pacific, and far up that shining shore. In the course of providence, Texas, as large as four New Englands, was first detached and brought into the Protestant nation. Then California, with an area of three

New England, was separated from the Romish dominion and brought under the American Union and its Protestant institutions. Along with that State came also the Territories of New Mexico and Arizona. Thus the conquest has been going on until, in North America, only a remnant of Mexico and the miserable Central States now remain under the exclusive control of Rome. Observe the wisdom of God, as seen in the gradual way in which these regions have been incorporated into our national domain only so fast as they could be assimilated, and the Protestant forces kept in the ascendant. The discovery of gold in California was kept back until that country had come under our flag, and then that mighty attraction was used to transfer society in bulk, in order the more rapidly to displace the Romish influence. Two hundred years ago Jesuits from Montreal came up the lakes to plant colonies and missions in all of this Interior, and so to pre-empt it for Rome. One of them spent a winter upon the very site where now Chicago stands. It was a grand scheme. But in the evolving of providence, what has it come to? It has simply given us a historical nomenclature. Joliet, La Salle, Hennepin, Marquette, left us their harmless names, and little more.

We find another mark of God's purpose to Christianize America in a series of supernatural interpositions. In the history of our country we discern four eras of revival, and, matching with these, four eras of migration. The first era of revival was the "Great Awakening," from 1740 to 1750, under Edwards, Whitefield and the Tennents, when 50,000 souls were led to Christ. This period matched with that of the migration that set up into the northern portions of New England. The second era was that from 1797 to 1805, when, according to Dr. Bennet Tyler, under Griffin, Nettleton, and others, there were general revivals in 150 towns in New England. Fitting to this was the era of migration that followed the Revolutionary war. Such was this drift of settlement that by the year 1800 there had already grown up *nineteen* Congregational churches in New York, and this number by 1815 had been increased to *seventy-nine*. The third era of revival was that of 1830-35, when, at the meeting of the General Association of Connecticut, in Old Saybrook, it was discovered that 100 of their pastors had been kept away by the prevalence of revivals at home; and when, in New York, under Mr. Finney and others, the work was deep and very extensive. Here then came on a third era of migration, which flooded western New York and the older States of the Interior. The writer once heard Mr. Seward, in one of his eloquent orations, describe the relation of the opening of the New York and Erie canal, in 1826, to the tide of population which rolled through it and over the lakes into these central regions. The fourth era of revival was that from 1850 to '60, which spread over the country with electric effect, and which is yet fresh in our grateful remembrance. Following this has been the flow of emigration, which has swept out over the plains, across the mountains, and down the Pacific slope. The point of the argument is that God has been so timing affairs that the eras of revival and of migration have come together, and this, in order that the new communities should be founded under Christianizing influences. Multitudes of those who went forth, during each of these eras, to form new settlements, had been recently converted. They took along with them the family altar and the germs of the church and the school. Many of them were newly married people, and so the first generation in the wilderness were born to an inheritance of the faith. Going forth from these seasons of spiritual exaltation, they loved revivals; they knew how to promote them,

and delighted to do so. The young ministers, raised up during those periods, shot out into the West under the same impulse. In many cases bands of Christian families, in a true missionary spirit, went forth on purpose to found Christian institutions, which have become radiating centers of religious influence. Home Mission actuaries in the Interior States have found it true to a wonderful degree that the nuclei of their church movements have been the Christian families that came out of the third revival era. In these and the States beyond, the fourth era has produced largely the same result; and this was also true of the first and second in the former generations. What if the migration to northern New England had occurred during the "half-way-covenant" period, before the first revival era; or that to the inchoate Empire State had been during the sway of Unitarianism; or this to the West without that mighty spiritual outpouring of 1830-35?

Another indication of the divine purpose to evangelize our land is found in the organic agencies that have been developed to that end. Out of that season of supernatural travail, at the opening of this century were born these national benevolent Societies, which have become mighty instruments for Christianization. Along with the American Bible, Tract, and Sunday School Societies came the Home Missionary organizations, whose representatives on the field were to personate all the others—the Home Missionary being in himself a Bible Society, a Tract Society, a Sunday School Society, an Education Society, and a Temperance Society. This was a movement which pervaded all the evangelical denominations. We bless God for all that has been done in this line by the other communions, and for the share which ours has been permitted to have in the good work. As early as 1774 the General Association of Connecticut set up a committee to look after the supply of the gospel in the new settlements. In 1797 this committee gave way to a State Society, and by the year 1800 each one of the New England States had formed its Home Missionary Society. Those of Connecticut and Massachusetts reached out beyond Byram river, and followed up the settlers in the Middle States and in the New Connecticut, or Western Reserve. And beyond this, wherever they found settlements drifted into the wilderness, they sent their heralds crying, "Prepare ye the way of the Lord." In 1812, Rev. Samuel J. Mills, under their commission, went forth to explore the great South-west, preaching and organizing by the way. On horseback, over the Alleghanies, across the young State of Ohio, and the Territories of Indiana and Illinois, he forced his way on down the Mississippi, preaching at Natchez and organizing a church there, and remaining to preach several weeks at New Orleans, where he found not a single Protestant church. On a second tour, in 1814, he worked through to St. Louis, which he found a town of 2,000 people, in a Territory of 30,000. There he preached the first Protestant sermon, organized a Bible Society, and prepared the way for the coming of Salmon Giddings from Andover, in 1816, to found the First Presbyterian church of that city, with fourteen others in that region, and to join in the movement to found Illinois College in co-operation with the "Yale Seminary Band." Between 1820 and '80 those old societies sent out fifteen men to found Presbyterian churches in that lower South-west. In 1826 the American Home Missionary Society was organized, taking up the work of the United Domestic Missionary Society of New York, and receiving the other State Societies as Auxiliaries. This Society has been following the tides of migration, preaching the gospel by an average of nearly 1,000 men, and setting up Christian institutions across the continent.

God's plan to Christianise our land is further indicated by the use he apparently intends to make of it for the salvation of the world. In the training of the Hebrew nation for the introduction of Christianity, his purpose seems not more plain than in the raising up of our nation for the propagation of the same. With this idea he inspired the Pilgrims themselves, and at once he put them upon ways of realizing it. First came the plan to give the gospel to the heathen of American forests and then to carry it to pagan lands. The work, initiated by the Pilgrim people under the inspiration of a revival period, has enlisted the zeal of the whole body of evangelical Christians in the country, until the aggregate of their operations has become truly grand. The results, in the process of Christianising the nations, have been such as to inspire courage to seek yet greater things—such as to confirm American Christians in a sense of the obligation and privilege of their commission to give the gospel to the world. This is a conviction which has also come up in the minds of good men in other Christian countries. At the World's Evangelical Alliance in New York, Rev. Richard Smyth, of Ireland, said:

"I believe America occupies a place with reference to the gospel of Christ, and with reference to evangelical work and progress, that is not occupied by any other nation, never was occupied, and probably never will be." This is not a sentiment to stimulate our national vanity, but rather to steady us under the greatness of the burden which Providence has laid upon us. If then it be God's fore-ordination that ours become the missionary nation, surely it must be a part of the plan that this grand agency shall itself be thoroughly Christianized. If, in the world-wide campaign of our King, this land is to be the base of supplies, it must be in the purpose of the all-wise Ruler to have it well furnished. This then is the relation of Home Missions to the will of God concerning our race, to extend the base of supplies, to replenish the resources of missionaries and of means. The East alone cannot meet the demand. The West, under home missionary culture, is coming to her help. Already we find that the colleges and seminaries of the Interior, founded by the churches that have co-operated with the American Home Missionary Society, have furnished 116 foreign missionaries, besides some scores of female workers; and the ratio of young men going from Western colleges into the ministry is increasing upon that of the East. The West has the young blood, and so it must be expected that its quota of men shall be all the while on the increase. As to the supply of funds for the foreign work, our \$50,000 a-year is only the first fruits. The alabaster box of the Women's Board of the Interior, when recently broken and poured at the Savior's feet, was found to be worth \$15,000. The first convert of one of the first Home Missionaries sent to Illinois, coming on from poverty to wealth, made such provision in his will that his estate is now paying over \$35,000 to the American Board.

If God's providence does thus reveal his purpose to Christianize America, it gives assurance of the final success of the scheme; it imposes the obligation and affords the joy of being workers together with God.

MISSIONARY INTELLIGENCE.

COLORADO.

*From Rev. E. B. Tuthill, Georgetown,
Clear Creek Co.*

Temperance Revival.

We are having a temperance revival here. A few weeks ago I preached a sermon upon liquor-selling. Getting from the records of the police courts the number of crimes from drunkenness, and from the saloon-keepers the amount of their daily sales, I gave some figures on the subject, that astonished people. Except the mills and mines, liquor is the largest business in the city. Our people, numbering now about 8,000, have been spending \$400 a day in drinking. It was seen that we could not prosper with such a burden, dragging down not only our churches, but our business interests.

The pastors united in inaugurating street-meetings, so as to get the hearing of those most needing it. We make them *religious* temperance meetings. Large congregations have given us a quiet and attentive hearing. Saloon-keepers, drinking men, all classes have gathered, and we hope with God's blessing, good will be done. We are carrying on similar meetings in adjoining places, where also the amount of intemperance is fearful. I am satisfied that we are warring against the chief enemy of Christ's kingdom—Satan's strongest hold—in our mining region. And if we can drive out this enemy, I believe the churches will rise out of the dust. There will be money and religious interest, if we can only get men away from this demon. If Christian fathers and mothers who have sons here, knew of the dangers that environ our young men, they would not cease to pray for the success of this cause.

DAKOTA.

*From Rev. G. S. Codrington, Medary,
Brookings Co.*

Communion Wine.

To-morrow at Dell Rapids we are to celebrate the Lord's Supper. On the table where I write, stands the bottle of wine which we are to use. I want to tell you how it is made. In the woods near our house wild grapes grow in abundance. My wife gathered some, when ripe, and hermetically sealed them in cans. We have just opened a can, and strained out the juice. It is of delicate color and fine flavor, the pure juice of nature's own 'fruit of the vine' without fermentation. We have prepared tame grapes (Concord) in the same way, and found the wine far superior to any which we could otherwise procure. The fruit should be sweetened a little when canned, or else sweeten the juice a little when used.

A White Day.

The great event in my Dakota experience was the meeting of our Association, last October, at Vermillion, at the cost of a three days' drive of 125 miles. It was pleasant to meet the brethren of our Dakota mission, and especially so to meet your Field Supt., and hear the cordial words of encouragement and advice of one whom I have known ever since I first formed my purpose for the ministry.

The winter storms found many new comers unprepared. We are able to make *our* new house quite comfortable; not that we boast much elegance, but we can keep warm. Having gone through one winter here, we know nearly what to expect. We sincerely desire your prayers, that the Lord may bring us through in safety, and with

success in our labor. He has dealt well with us thus far, and we feel that we can trust him for the future.

NEBRASKA.

From Rev. H. Bross, Crete, Saline Co.

Again in the Ranks.

I feel it to be at once a privilege and an added responsibility to be again under commission of the dear old Home Missionary Society. What would this rapidly developing West do without its timely aid? Surely the friends of evangelical religion in the East and in the Interior do not mean to slacken their hands now, when the call for help is so earnest and pressing. I came to this field after careful consideration, convinced that it is an important era in the history of this church. The location here of Doane College, the "one Congregational college for Nebraska," makes it imperative that there should be here an active, vigorous church, furnishing the right spiritual atmosphere for the religious culture of those who come up from different parts of the State for mental training.

The affairs of our young college are in a hopeful condition; the effort to raise funds both in the State and at the East having succeeded even beyond expectation. The urgent desire of the friends of the college is that the work may be owned of the Master in the bestowment of a spiritual blessing upon all its members. There is a constant increase of students, and we hope to see a work of grace among them this winter.

Our chief discouragement comes from the lack of a house of worship. The room in the college building in which we worship is comfortable, but too far from the center for most of the people. But the financial revulsion seems to forbid any immediate effort in the direction of building, and so I suppose we must work on and wait on.

The question of living in Nebraska

this winter seems a formidable one. With the bugs and dry weather, potatoes are nearly a failure, so that they sell now for a dollar a bushel, instead of twenty cents, as a year ago; corn is too scarce for fuel, and wood from seven to eight dollars a cord. But the people are generally plucky and hopeful, and surely the Lord's servants need not be too much troubled.

From a Missionary in Nebraska.

When I first saw this valley last spring I thought it the most desolate region I ever saw; but I look upon it now with different eyes. It seems to me a beautiful country, and I never knew a better people. There is a ceaseless tide of emigration to "the West." There seems to be no Sabbath to the emigrant. Only one company has ever staid over the Sabbath and attended church here. However, a few Sabbaths ago I accosted a man who had just encamped at the end of the bridge, and invited him to attend an evening prayer meeting. "Certainly," said he, "I will go with you. I always attend church when at home." Many members of our churches when they come West, seem to leave their religion behind them.

We have many Swedes and Danes with us. These seldom keep the Christian Sabbath. I wish some kind friend would send me some Swedish; and Danish books or tracts, for distribution among them.

A few words with regard to pecuniary matters. I cannot go in debt, and I find it hard to procure the necessities of life. Meat and butter we seldom see. The poorest coal is eight dollars a ton; the next twelve dollars, while anthracite sells for (I think) sixteen. After paying those prices, it has to be hauled seven miles. Wood must be drawn eight or ten miles. The climate is very severe, the keen winds shake the houses, and penetrate every crevice.

Clothes will wear out, and no patching and darning will keep them decent always. Potatoes are a dollar a bushel, and will be higher. We go without them for weeks together, and indulge in them as a luxury. I have had to borrow money to buy necessary food. Last week I received your draft and was very glad to get it. I know you do all you can, and I do not complain. Doubtless there are many Home Missionary families much worse off than we are. Relieve them first—especially the sick—and we will wait, and be thankful. Thanks to a kind heavenly Father, we have enjoyed in Nebraska, uninterrupted health. A year ago, in —, we were all sick with fever. I thought then that if we could only be well I would welcome privation. We are well, and have not absolutely suffered from hunger or cold. I will try to do as I have just been advising my people: “take no thought for the morrow.” I can see no way out, yet I do not doubt that “the Lord will provide.”

KANSAS.

*From Rev. A. M. Richardson, North
Lawrence, Douglas Co.*

Awakening.

Our congregations at the Grant church have been very steady in attendance, and manifested a growing interest during the summer and fall. Some four weeks since, I decided to hold a series of meetings. There were manifest tokens of the Spirit's presence from the very commencement. On the first evening three or four young people asked for prayers. Among the first to express hope in Christ, was a young man who had been regarded as one of the ‘hardest cases’ in the neighborhood. Another young man walked three miles one cold, blustering night, to ask what he must do to be saved. Having been awakened at the first meeting he attended, he pro-

feased to submit his heart to Jesus that same evening. I have never attended meetings where the presence of the Holy Spirit was more impressively manifested in the earnest attention, deep solemnity, and sometimes almost oppressive stillness that rested on the assembly. One Sabbath afternoon, in particular, it seemed to me I realized as never before, the feelings of Jacob at Bethel. I was so overpowered with the sense of God's presence in the congregation, that I could scarcely control my feelings so as to speak to the people. Many were in tears.

The only criticism I have heard in regard to the meetings, came from some young people, who attended more from curiosity than interest, and complained that “they were *so still* they did not enjoy them!”

The meetings were held on most of the evenings for three weeks, when circumstances beyond my control obliged me to hold them less frequently. The interest still continues, and several are anxiously inquiring. It is too soon to speak with confidence in regard to the number of conversions, but I think that from twelve or fifteen give evidence of genuine conversion, and others are indulging hope. Several backsliders, who have been living in the community for years, without being suspected of being church-members, have revealed the fact that they belonged to churches at the East, and have renewed their consecration to Christ.

*From Rev. T. W. Jones, North Topeka,
Shawnee Co.*

Need of Pastoral Care.

Yesterday, while visiting a young lady who has been among our gayest and most thoughtless, I asked her if she ever made a profession of religion. With a blush she said she had, and I found that she is a member of brother —'s church, in —; that she left

that town four years ago, and has been here since without church connection. She confessed her wrong, and I hope will renew her vows.

This case impressed me anew with the duty of ministers in this western country, as well as at the East, to know where their members go, when leaving home, and to communicate with the pastor or deacons there. Valuable members are lost annually to our churches, through the neglect of this duty by pastors in Eastern and Western States. Last Sabbath, seeing strangers in my congregation I greeted them after service, and learned that they had just arrived, and are members of Dr. Budington's church in Brooklyn—three beautiful families. They have purchased land about twelve miles out, and are preparing to locate. I was able to give the strangers some advice, and I think I can be of substantial service. As soon as they are settled I will visit them with a view to occasional religious services.

IOWA.

*From Rev. L. D. Boynton, Nashua,
Chickasaw Co.*

The Joy of Harvest.

The quarter just closed has been a delightful harvest season to our church. Meetings were held every day and evening for a month, and over forty persons showed a personal interest in religion. Seventeen of these (seven of whom are heads of families) have already united, and there are at least eight more soon to come in. One man nobly endowed by nature and reared amidst educated Christian influences, has been addicted for years to strong drink,—latterly spending his time and earnings in the saloons. A devoted Christian wife has followed him with prayers and entreaties. When we had least courage to hope that he would ever be rescued, he sent for his minister at midnight, and asked to be prayed

with. Then he prayed for himself, and promised God that he would never drink another drop of spirits, take another oath, nor mingle with his dissipated companions. After some days of penitential agony and fear, hope came, and now he believes that through the righteousness of Christ, he has been reconciled to God.

Another man, seventy-two years of age, whose whole life long has also been amid Christian influences which he has stoutly resisted, building upon the false idea that he was as good without Christ as most are with him—the most unlikely man to be reached by the truth, we thought; yet he was among the first. He came forward so broken and melted that he could not speak, and indicated, by pointing to a hymn, what his convictions were. He is now rejoicing in the hope that his life-long sin of self-righteousness has been forgiven. On his seventy-second birthday he sent a distance of 100 miles to get his children and grandchildren together, and there, with all his seed about him, in the presence of his nine children and twenty grandchildren, the old man asked them all to forgive his past Christless example, and kneeling offered the first prayer of his life in the presence of his household.

*From Rev. J. S. Barris, Salem, Henry
County.*

Putting Off the Harness.

I have not been able to preach in the neighboring school-houses as in former years; and though much interested in both Salem and Hillsboro, I am constrained through age and infirmity to relinquish this field and look for one where I may have but one congregation to care for. I have been trying to preach, over half a century, and am in my seventy-fourth year. Considering the work I have been permitted to do, I feel thankful to God that I

am able to preach at all; and had I the means of a comfortable support, would retire from pastoral service, and preach as opportunity offered in feeble or vacant churches. My wife and I have lived and labored together for fifty-three years, and have laid up scarcely anything to lean upon in our old age. Yet we are fully confident the great Head of the church will see that we finish our race with joy.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

THANKS FOR RESPONSES. — We desire on behalf of the churches needing aid to thank those who, in response to our appeals, have forwarded to us their contributions the past month. In some instances individuals have made themselves life members, by the payment of \$25 each; in others, churches have sent their regular contributions. Not less expressive of their love to Christ and his cause have been the small sums sent by some persons who, not possessed of abundant means, could nevertheless not withhold their mite. The work of the Union has accordingly been steadily carried forward, and grants have been paid, so far, to every church that has complied with the conditions on which each is made. But a long list remains of churches to which grants are voted, and their applications are maturing from week to week and drawing on our treasury, which will very soon be emptied unless the tide of contributions continues and even sets in more strongly. We beg every friend of this great and good work to do personally his utmost for us, and to do it promptly.

WHAT THE SUFFERERS SAY. — "Let not your patience weary of us" — writes a brother — "for we are in great

straits. The outside of our church is not finished nor painted. We have a rough board door, a rough board single floor, no finish on the inside, neither pews nor pulpit. About \$2,000 have been expended, and it is estimated that we need about \$600 more to complete it. We have already made great sacrifices, and now the work has ceased for want of means. Will it not cost too dear to suffer this attempt to stand incomplete—a disgrace to our name and a discouragement to all others?" This is but a fair specimen of the difficulties and hardships with which these new churches are contending. In circumstances like these they are strongly tempted—since the grant of the Union can only be paid when the house is finished and the last debt can be paid with it—to go out to the churches and make their private appeals, to the annoyance of pastors and churches, and to the injury of others as well as themselves. But how easy for some one who has ample means at command to put one such church at once out of its troubles by the gift, or even the loan of a few hundred dollars! Where is the large-hearted Christian man, or woman, who will send us what will give relief to one?

THE MANUAL of the Union for 1872-3, which is by this time in the hands of all ministers, will be found especially worthy of thorough examination, and should be carefully preserved for reference.

Congregational Publishing Society.

Rev. ASA BULLARD, Sec.

MOSES H. SARGENT, Treas., Corner
Beacon and Somerset Streets, Boston.

"I have distributed the libraries, and the following are the places which I have aided: One to the Union Sabbath school in Brainard, and one to the Congregational school there; the same at Detroit Lake; one to Audubon; two to brother H. at Fergus Falls, for mission schools in the neighborhood; one to Hawley; one to Park township; one to Bismarck; one to Lake Eunice, and one to Wadena. I have on hand one library and a part of the *Well Springs*. . . . As to the future I hardly know what to say. My work is reaching out to where there are no towns or settlements to amount to much. This place, Bismarck, Dakota, is 194 miles west of Red river. Jamestown, half way, is very small yet. It has a school, and I preach there once a month. I furnished them a library of second-hand books from Woburn, Mass. . . . This is the verge of civilization. In fact the civilization that is here, was brought by the railroad. We are about 200 miles beyond civilization regular."

So writes one of our workers in Dakota Territory. In a region where organized congregations and preaching are a great rarity, how noble the work that this man is doing in planting Sabbath schools! Thirteen libraries to plant and sustain as many schools, on the dim border-land of our extending settlements. They and the schools gathered about them and nursed by them are the only regular preachers of the gospel on each Sabbath day. They constitute the pulpit for the traveling preacher who, semi-often, comes with a text and sermon and ministerial benediction. These Sabbath school organizations, formed around our libraries, are the natural pioneers of the churches in those places. Indeed, they are the necessary pioneers. For we have not

ministers enough to supply these young towns. The school is the only instrument that we can use for a regular weekly proclamation of the gospel, and the library is indispensable to the gathering and vigorous continuance of the school.

Another of our hard-working and noble Home Missionaries writes us thus from Wisconsin:

"It used to be quite a difficult matter to keep up our Sabbath school here during the winter months. We did make out to struggle along, the two past winters, with no library. But it was a severe struggle, with slim attendance, and an indifferent interest in professing Christians. It was quite uphill work. But thanks be to God who giveth us the victory! With the attraction of the munificent gift of books from the Congregational Publishing Society, we have equally as good an attendance now, as we had during the summer months."

It is more and more evident that this agency, the Publishing Society, does not rank as its importance demands, in the frontier work for Christ. While all its work, at the headquarters and on the front, is absolutely without expense in the use of any charitable moneys, it is doing what no other machinery can accomplish. It takes the place of the ministry and the churches till such time as the Home Missionary Society can find men and put them into the field. Once a year every Congregational church should aid it.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 32 Congregational House, Boston.

It will be seen, by the above heading, that the Education Society has removed from No. 15 Cornhill—the room it has occupied almost from time immemorial—to join the other Congregational Societies in the new building.

Circumstances, that seemed imperative, prevented this removal at the time when the Congregational House was opened, but hereafter this Society will expect to make its official home there.

The subject of union between the American Education Society and The Society for the Promotion of Collegiate and Theological Education, which has been under consideration for a year past, and has been slowly shaping itself in the hands of committees, has assumed at length a more definite form. A special meeting of the Education Society was held on the 16th of December, in which the Society took action in favor of going forward and asking the legislature of Massachusetts for power to enter into this union. If the College Society, so called, shall take similar action, as is expected, the way will then be open for progress. It is not supposed, if the union shall take effect, that it can be consummated earlier than next spring. Both these Societies have received their charters from the Massachusetts legislature, so that the work of forming the union will be easier and simpler than it might otherwise be. It is, of course, impossible to tell as yet what the final result of this negotiation will be. But the indications are that the two Societies will become one.

In the event of this union, which was recommended by the Congregational Conference, at Oberlin, and has been widely suggested and sought for by churches and individuals, for years, some things ought to be thoroughly understood. This connection will not be formed with any idea of lessening the work which these two Societies have sought to promote. It may simplify the work and diminish the expense of carrying it forward. But the hope is, that the work itself will be enlarged and energized. Among the Congregational churches of this country, there ought to be, and perhaps is not any need of argument, to prove

the vast importance of sustaining Christian colleges and of training up an Educated Ministry. All the traditions of the fathers, and all the results of our own observation assure us, that this enterprise comprehends some of the most vital forms of our denomination. And it is hoped and expected, if this union shall be formed, that the "Education Cause" will no longer be left in the back-ground, but will come to the front, and have an honorable place assigned to it in the benevolent work of the churches. In the efforts now made to unite Societies that have heretofore acted independently, the thought has been, to make a few strong Societies, which may all have a most legitimate claim, to be placed on the lists of the churches. The Congregational churches, East and West, ought to hold themselves in readiness to take up this simplified work, and give it a generous, steady, uniform support. Let us have an "Education Cause" that shall be worthy of our past history, and shall be equal to our present needs.

It may seem, to some, premature to enter upon this train of remark, while as yet the union is only prospective. But it is important that the churches should know what is going forward, and as this is a matter about which there has been no little inquiry, we have aimed to give the public information.

The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, D. D., Sec., 63 Bible House, New York.
SAMUEL HOLMES, Treas., 255 Pearl St., New York.

DOANE COLLEGE, Neb. — An addition to our college circle.

At a special meeting of the Society, held in New Haven, Conn., Dec. 16, 1873, Doane College was put upon the list. This institution formally and

legally came into being, July 11, 1872, at noon, when its articles of incorporation were filed in the records of the probate court of Saline county, Neb. It has the moral support and earnest sympathy of the Congregational churches of the State; and they have shown their faith by their works. Its control is in the hands of a self-perpetuating Board of Trustees. Its design, like that of all its predecessors that have come under our care, is to furnish a Christian education of the broadest and highest type. Its beginning was an academy that went into operation in 1871. Its preparatory department was formed in Sept., 1872. Its first Freshman class (of five) was examined and received, July 8, 1873. It admits both sexes.

Its permanent buildings will be placed upon a high plateau overlooking the thrifty village of Crete, which is on the Big Blue river and at the junction of "The Burlington and Missouri river" and "The Omaha and South-western" railroads. It has a debt of but \$1,200, which is soon to be wiped away. Then it will have its buildings, forty town lots, 520 acres of land adjoining Crete, and "about \$25,000" in interest bearing notes. This is an excellent showing for a college but a year and a half old.

The young college is under the care of Rev. D. B. Perry, Prof. of Greek and Latin, a graduate of the Theological Seminary at New Haven, and formerly a tutor in Yale College. The New Haven professors speak of him as exceedingly well qualified for his position. He is achieving success.

Thomas Downe, the founder, went from Charlestown, Mass., and (with William Carleton) was a member of the

Winthrop church in that city. Is there something in Charlestown air that favors the growth of Harvards?

Lapse of time will not weaken the force of the following words from *The Independent*, of March 13, 1873:

"But we ought not to start a college till somebody gives half a million to endow it." In plain language, this is stuff and gammon. If we wait till that time we shall wait till a generation is wasted and ruined, and people forget that such an institution is needed. The quickest way to get a strong college is immediately to found a struggling one. All the history of education is on one side. What were Harvard and Yale when the Eastern States were as young as Illinois and Indiana? When Joshua Leavitt studied at New Haven, the college had but three professors. Besides, it is not money which gives a college strength, half as much as its history and its men. We have a college in this city, overflowing with wealth, that educates fewer pupils and those few not one whit better than Knox or Ripon or Miami.

"That the multiplication of colleges has its evils we know full well; but the denominations which have organized and conducted them deserve infinite praise for their self-denial. The teachers in these institutions are among the purest and noblest benefactors of the age; men who have given up every chance for wealth, that they may found enlightened Christian States. We honor their learning, their manliness, their patriotism, their self-denial, and their religious fervor, to which even mere cold scholarship is too much indebted to cast a fling at their meager salaries and their obscure position."

MISCELLANY.

The Treasury.

With devout gratitude we acknowledge the generous gifts received in Nov. and Dec., 1873,—amounting to \$57,223.49, and leaving, when that year expired, hardly one “past due” unpaid. The ‘panic,’ the general depression of business during the autumn, and the growing debts on most of the benevolent societies had made this favorable showing very improbable. We greatly feared when entering into the cloud; but it proved that he who never says, “Go and preach,” without adding, “For lo! I am with you always,” was with us in the midst of it—and not with us only, but with his faithful missionaries as well, and with the churches behind them. He touched new springs of love; gifts began to flow and continued flowing till immediate danger was past, and instant want supplied. Perhaps never have the Christian women, that labor with us in the gospel through Dorcas Societies, sent such a steady and full-volumed stream of supplies as during this season, beginning with early autumn. Often have we said, “if *money* would but come as plentifully as ‘boxes,’ we should rejoice beyond our measure.” We could then have gone up and taken possession of the land. For, while “boxes” are invaluable in preventing or alleviating exposure and suffering, they do not enable us to put another man into the field, however waste and destitute. It is expressly said “they shall not constitute any part of the salary.” Only *money* does that. We have been deeply moved receiving these blessed gifts, inwrought with faith and prayer, from the hands of faithful women not a few, and transmitting them to those whom,

not having seen, they yet have loved for their work’s sake. And then, turning round, we have sometimes said “if now the brethren would only supply *money* as liberally, what might we not do?”

May we not remind all our friends that, though 1873 closed so nearly abreast with “reported labor,” “New Years” instantly began loading our table with reports for the quarter ending Dec. 31st—reports that already aggregate a demand for thousands of dollars, and are constantly increasing. Is any one impatient? The truth, —and we must face it—is, this thing never stops. One quarter paid up, another instantly begins. Christ’s kingdom is a living thing, and the Spirit is in the wheels. It goes on, night and day; and its expenses go on. It is the penalty of becoming “citizens” in that kingdom that we must share its taxes, and they are interminable. “Our share” can never be paid up and settled off. Thank God for that! for so is our membership in it made perennial.

The opening spring will bring heavier demands for *advance* movement, when tides of fresh immigration begin to pour again west and south. And *winter* is not yet gone. Its mildness thus far suggests bleak months in reserve. Moreover, the present is the harvest season—not for spiritual ingatherings only, but for those ingatherings which supply the means of carrying Christ’s kingdom steadily forward in its blessed conquests. The advancing summer dries up the water brooks. Will not the members of that kingdom, acting through this Society, see to it that *these* months shall bring it to the dr

time with banks full flowing with the river of God? We know they intend to plant that kingdom deep in the life of this nation. They will not, indeed, see the work done before they die. They will leave it unfinished—a precious legacy—to their children after them; and they, again, to theirs. For our nation has only begun the magnificent and tremendous growth and career of power opening before it. Again and again we make our solemn appeal, especially to brethren in the ministry, to ponder this whole subject afresh from month to month, and so take its live coals—a burning fire—from the altar and lay them upon the hearts of the people of God.

Special Offerings.

In *The Home Missionary*, for December, I noticed a donation acknowledged as “special,” and it occurred to me that there are not a few who may be prompted to acknowledge special mercies by special offerings to the Lord, and who may be moved by the good Spirit to cast some of them into the treasury of the American Home Missionary Society. Thus they may help to relieve those beloved missionaries and their families who greatly need the means of paying debts which they must contract if they are to live. We cannot expect that ravens will be sent to feed them. God does not work miracles when miracles are not absolutely needed, and despite the financial panic there is money enough left in the land to supply all absolute wants. Accept the enclosed \$—, as my response to your touching appeal: “We entreat any one who has influence, or anything which can be made available at this dark hour, to give this Society the benefit of it now.”

A family in my neighborhood is sharing largely in the blessings of the work of grace which is going on

among us, before all eyes, and in many hearts. Their means are limited, but if what I am writing meets their eyes, they may be inclined to make a family thank-offering to the Lord, and perhaps give me the pleasure of forwarding it by the first mail to your treasury. Peradventure their nearest neighbor, who has for years trusted in the widow's God, and proved his promise: “Leave thy fatherless children, I will preserve them alive,” and who is to-day rejoicing in the hopeful conversion of all her children, may ply the needle a little faster, and sit up a little later, that she may make a special offering to the widow's God, and commit it to your care. Another, who has often given me the privilege of forwarding “the widow's mite” to your office, when she hears “what great things Jesus hath done for her old neighbors and friends,” may forward a “special” donation straight to the Society. The superintendent of the Sabbath school, the teachers who are rejoicing in an abundant blessing upon their “work of faith and labor of love and patience of hope,” may present a united thank-offering to the Lord and cast it into your treasury, and he who sat over against the Jewish treasury and noticed the widow's mite and blessed it, may notice their humble, hearty offering, and bless it. Their example may provoke other Sabbath schools, larger and wealthier, to emulation, and in these and other ways of which I think, but will not name, relief may seasonably reach more than one who, next to sin, hate debt.

T. L. S.

Presbyterian and Congregational Home Missions.

Our readers will remember the article in *The Home Missionary*, for November, copied from *The Presbyterian Monthly Record*, giving interesting results of

certain comparisons between the operations of the Presbyterian Board of Home Missions and those of this Society. Those comparisons respected the amount of disbursements of the two bodies, the distribution of their missionaries, their average appropriations, their sources of income, their church-membership, etc. The inquiries which drew them out were made for the securing of light on the questions now before the officers of these two Home Missionary organizations nearest allied in doctrine, as to the feasibility and best methods of uniting aided churches of the two denominations, in places where the consolidation would not only save pecuniary outlay but make one church more efficient than the two now are. Of that matter we shall have more to say when the negotiations shall be further advanced. Meanwhile we call attention to these further facts and figures given in the issues of the *Record* for November, 1873, and January, 1874, showing the relative number and strength of Presbyterian and Congregational churches in the three States of Iowa, Illinois and Michigan.

It appears that in *Iowa*, according to the last reports, the Presbyterians have 350 churches, with 16,991 members; the Congregationalists, 313 churches, with 11,880 members. There are 69 places in the State that have both a Presbyterian and a Congregational church. In 19 of these places, both churches have a membership of 75 or more; 14 Presbyterian and 16 Congregational churches have each a membership of less than 25 persons; in seven of them the Presbyterian church has 75 or more members, and the Congregational less than 25; and it is said "there is no instance in which the converse is true." There are nine instances in which both churches have between 45 and 80, and thirteen in which both fall below 45 members.

In *Illinois*, there are 472 Presbyterian

churches, with 36,333 members; and 241 Congregational churches, with 19,593 members. Sixty-nine places have both a Presbyterian and a Congregational church—including Chicago with its 14 Presbyterian churches with 2,980 members, and 12 Congregational churches with 2,836 members. In 26 of these places both the Presbyterian and Congregational churches number 75 members or over; in three or four the Presbyterians have over 75 and the Congregationalists less than 45, and in the same number of places the Congregationalists exceed the Presbyterians in like manner. In fourteen places neither church exceeds 60 members, and in just one-half of these the Presbyterians outnumber the Congregationalists, and in the other half they do not.

In *Michigan* there are 162 Presbyterian churches, with 13,188 members; and 180 Congregational churches, with 12,370 members. Only 23 places have both a Presbyterian and Congregational church, and in eleven of these places both denominations have over 75 members, leaving only twelve places in which either church comes below 75; in eight of these, both churches have less than 60, in six, less than 40 each, and, as in Illinois, each denomination is in a majority in one-half the places. So it appears that there are 1,618 churches located in nearly 1,600 places in these three States, in about 85 of which places there is both a Presbyterian and a Congregational church having each less than 60 members.

The *Record* closes its array of statistics with these sound words:

"This number is much smaller than most people, who had not examined the subject, would have believed. Still, is it not quite too large? Especially since most of these churches are missionary churches, and are drawing, and must continue to draw, aid from their respective Home Missionary Boards for many years to come, unless the towns

in which they are located have an unusual growth.

"How much better it would be for these eighty-five towns, if the two churches would unite and form one strong church, and employ and well support one pastor instead of two? The two congregations united would furnish ample field for the best powers of one man, and would also probably afford him ample support without Home Missionary aid. The whole field would tax and invigorate any man's powers of mind and heart; half of it would often only dwarf the mind, starve the body and imbitter the heart. Then the Home Missionary organizations need more money and more men. Make the two missionary churches one self-sustaining, vigorous church, thus relieving both from Home Missionary aid, and one pastor would be released for the regions beyond. So measurably and most effectually would such an act help to furnish both more missionaries for the front and more funds for their support.

"We hope that next year the Synods in all these States and others situated like them, and the Congregational Conferences or Associations, will each appoint committees of wise and sober-minded men, who shall, if possible, bring together these little churches, and with prayer and conference see if they cannot secure a union of the two churches; and if, while waiting together before God, the great things on which they agree shall draw them into an organic union, in spite of the few less important things on which they differ, would not the whole church of God rejoice? But why wait till next year? If any feel themselves drawn to such a conference or such an union, there is no law, human or divine, to prevent it now. Let neither party hesitate to propose it; and let no man lift up his hand to oppose it."

To all which we most cordially respond, *Amen!*

Home Missionary Boxes.

In its issue of December 4th, *The Advance* printed (with qualifying editorial remarks) a communication, headed "Two Kinds of Boxes," and signed "J. S.," from one who claims to

have seen Home Missionary service. An article so obviously one-sided seemed likely to do little injury among those who know anything of the matter; specially among "those women" who—brought by their gifts into correspondence, and sometimes personal acquaintance, with our brethren—well know that as a class they are second to none in self-respect, truthfulness, and Christian integrity, and so are incapable of misrepresenting their circumstances, or of feigning a gratitude for 'useless' boxes. Such as were momentarily disturbed we think must have been pretty effectually calmed by the replies to "J. S.," from one of the Superintendents and several missionaries of this Society, in the Christmas and New Year's numbers of *The Advance*. Yet in response to letters of inquiry from a few of our helping societies, and many more protests from the missionaries, we take this occasion to say that we have not the faintest idea who "J. S." may be, nor where is that blissful "area of hundreds of miles square," in which the missionaries are so favored with refined and cultured parishioners and the very freshest intellectual provender, while so singularly unfortunate in the character of the boxes sent to them. None need be told that our missionary fields are very diverse, yet the Society aids *not many* in fashionable cities that carry more style than those of thrice their size at the East. And we assure our kind lady helpers that the time does not seem very near, when we shall not be able to point them to 'areas' of many *thousands* of 'square miles' in which patient, laborious, godly missionaries with their families will be thankful to receive more boxes just like those they have been receiving for years past. And none the less, even if they shall contain here and there a garment that has been worn, and a valuable book or periodical that has been read.

In testimony whereof we append a few lines from the letter—similar in spirit to many written by other brethren—received from one of the oldest, best educated, and deservedly most respected missionaries of this Society: “I am very glad to get the second-hand clothing—the ‘half-worn clothes’ of our Eastern friends. There is only this drawback, that often the ‘respectability’ of those garments is so far removed from that of the clothing of my congregation that they may think I am putting on style! And after those garments have done me good service for years, many in my congregation are happy to get them as their ‘best.’ What J. S. says may be true of Denver, but it is not true of these prairies. Our tables are not overburdened with ‘the best and latest periodicals unopened, because we have more than we can read’—though our time for reading is greatly limited. And if occasionally a garment comes that I do not need, or that is not appropriate, I have no difficulty in finding places where it is both welcome and appreciated; and the ‘dry-goods’ never come amiss.”

With hearty thanks for the unusual number and value of boxes with which the Society has been favored this year, when such aid was peculiarly needed, we express the hope that these favors may be liberally renewed the next season. In March we shall receive fresh reports from missionary families, and at the ladies’ convenience thereafter shall be glad to name candidates for their kind offices.

SOW TO REAP.

O friends do not always be sowing,
How precious soever the seed,
For though the supply be exhaustless,
Exhausting the unvaried deed.

’Twas never intended in nature,
And God never meant it should be;
For what is the use of your sowing,
If harvest you never shall see.

Much grain is all ready to garner,
It waits for the sickle to-day,
Now thrust in the bright blade, O reaper
You need not wait longer nor pray.

Much fruit is all ready to gather,
It falls from the full-laden tree;
Oh, leave it not longer to perish—
The summer soon ended will be.

Nor think that the seeds of the kingdom
Produce a crop only of leaves;
Excuse not yourself for your failure
To bind up the ripe, precious sheaves.

With—“We can do only the sowing,
To God the results we must leave”—
The promise of “seed time and harvest”
Accepted, will no one deceive.

Expect that the good seed you scatter
Will germinate quickly and grow,
In soil by the Spirit made ready,
If only in season you sow.

The rain and the sunshine of heaven,
With faith and the culture of prayer,
The stalk will develop ear-laden,
And then “the full corn in the ear.”

B.

Boston, Mass.

A Grateful Household.

[The following letter from the daughter of one of our Home Missionary brethren in Wisconsin, acknowledging the receipt of a box of good things from “our New Haven helpers” is printed in their latest annual report. As their secretary says truly, “it opens to our view the interior life of the family, and pictures to us the home scenes so vividly, as to be worthy of permanent record”:]

“Your box was so unexpectedly large and valuable as almost to over-

whelm us. Each day since its arrival has brought hourly reminders of your generous kindness, and every reminder a gush of gratitude, warm, quick, earnest, and many prayers have been offered that the measure of blessing may be returned to you heaped and running over. My dear, gentle little mother has been suffering from acute inflammation of the eyes; on this account, the care of the family wardrobe falls naturally to me, and I want to try to thank you for the great burden of care and anxiety from which you have relieved me. For seven years I have been dependent on my parents, and of late years have earned a salary sufficient to relieve them of the education of three sisters, so as to make them also self-supporting, or fitted for life's duties as wives and mothers. Two are married and take the care of a third, so that only one little sister and three younger brothers remain to tax the willing care, and love and means of their parents. My whole heart is bound up with my parents and home, with the work to which they have devoted their lives, and my own personal Home Missionary work. I would love to tell you some interesting things in connection with this. But I can only say that you have given me a new lease of life to go on in my work. Four weeks ago, after months of suffering, I was compelled to resign an arduous and responsible position, and come home, as I feared, to die. Worn out in mind and in body, and morbidly sensitive, I dreaded either adding funeral expenses to my father's poverty and burdens, or living a dependent, useless invalid. I will not dwell on those dreadful two weeks. Then your box came. I was greatly surprised. It seemed hard to believe that people could do so much for those they had never seen, all for love of the Lord Jesus. Oh, how I thanked him and took courage! Some one cared for my loved ones, and I saw how little necessary was my one poor life, and I grew glad to weed away in my little corner of the vineyard while life flickered on, not trying to do it all myself, not worrying as to who should weed after me. I have with deep interest your annual reports, and learned again from the blessed memory of your dear Mrs. Lathrop, that one by one the workers fall, but the work goes on forever. Taking courage from your timely relief of our necessities, and casting all care

on Christ, I was able to sleep again. My mind recovered a healthy tone, and the weak body grew strong enough to plunge eagerly into the delightful work of making over the garments you sent. But there was so little to do! Oh, how could you fit them all clear through? and everything so nice! Monday I leave the dear home atmosphere, and love, and rest behind me once more, and return to my work. Before the box came, the children could dream and think of nothing else. After hearing it was on its way, the old stage was waylaid every day at noon as it came rattling around the corner, and a trio of voices shouted earnestly: 'Anything for us Mr. Hall?' Two weeks of hope deferred; of disappointed little faces returning slowly to the group at the door, with 'Oh mamma! what shall we do? I'm 'fraid it's gone to some other place where they don't want it as much as we do!' At last came a wild stormy day, when the snow lay a foot deep, and still coming fast and furiously when the roads were obliterated, when if we left the kitchen fire at all we returned half frozen, shuddering, grateful for warmth, and shelter, and food. The old stage was very late, but at last we heard it, all work was dropped instantly. We started, then hesitated, 'Let's don't expect it, then may be 'twill come!' said one. 'All right! we don't expect it the least bit!' echoed all the children. But flushed cheeks, and quick breathing, and shining eyes, and the most rapt attention to approaching sounds betrayed the real emotion and suspense. But how can I describe the shouts, the joy, the thanksgiving, when the big brown face of our friend really appeared, capped with snow. It made me weak and faint with feeling, but mamma kept herself and me up. I wish I knew whom to thank in person. This writing to a society is a very cold way. You can never know how much good you have done, until we sit down by your side in heaven and tell you. I wish you could have seen us the next Sunday morning all arrayed for church, from hat to handkerchief, in your gifts; and I can speak for the older ones at least, that never were more humble, grateful hearts. We can pray much better for others now; but for ourselves I seem to have forgotten how to pray. Prayer is all praise now, and thanks, and rejoicing, and blessings for others."

APPOINTMENTS IN DECEMBER, 1873.

Not in commission last year.

Rev. John B. H. Hewitt, Saratoga, Cal.
 Rev. Joseph H. Merrill, South Vallejo, Cal.
 Rev. Walter M. Barrows, Salt Lake City, Utah.
 Rev. Quincy L. Dowd, Greeley, Cal.
 Rev. Enoch N. Bartlett, Olathe, Kan.
 Rev. Alfred T. Jackson, Neodesha and Altona, Kan.
 Rev. James D. Liggett, Hiawatha, Kan.
 Rev. Joseph B. Ladd, Mazeppa, Minn.
 Rev. James Barnett, Rome, Glasgow and Wooster, Iowa.
 Rev. Enoch Atkins, Mt. Morris and Genesee, Mich.
 Rev. Abram E. Baldwin, Memphis, Tenn.
 Rev. John T. Marsh, Black Creek, Belfast, Oramel and North Valley, N. Y.

Re-commissioned.

Rev. Sherlock Bristol, San Buenaventura and Saticoy, Cal.
 Rev. William J. Clark, Martinez and Pacheco, Cal.
 Rev. Andrew C. Duncan, Susanville and Johnsonville, Cal.
 Rev. George Morris, Dixon, Cal.
 Rev. Samuel R. Roeboro, Reno, Nevada.
 Rev. Amos Dresser, Linwood, David City, Summit, Savannah, Willow Creek and Iowa Ridge, Neb.
 Rev. John E. Elliott, Columbus, Neb.
 Rev. Lucien H. Jones, Lone Tree and Silver Creek, Neb.
 Rev. Benjamin G. Page, Dorchester, Pleasant Hill and out-stations, Neb.
 Rev. Thomas Fugh, Fairfield, Lone Tree, Welch, Spring Ranch and out-stations, Neb.

Rev. Samuel Dilley, Reno City and vicinity, Kan.
 Rev. Jared W. Fox, Ridgeway, Williamsport, Disney, Elliott, Maltrstown and Carbondale, Kan.
 Rev. Parley M. Griffin, Parsons, Kan.
 Rev. John Phillips, Centralia, Kan.
 Rev. Luther H. Platt, Verdigris Falls, Shell Rock, Elk River and Otter Creek, Kan.
 Rev. Horatio W. Shaw, Sabetha, Kan.
 Rev. Stephen F. Drew, Albert Lea, Freeborn, Hartland and Manchester, Minn.
 Rev. George Johnson, Paynesville, Minn.
 Rev. Alphens J. Pike, Sauk Center and Birchdale, Minn.
 Rev. Ariel A. Baker, Garden Prairie, Iowa.
 Rev. Otis D. Crawford, Hampton, Iowa.
 Rev. William S. Potwin, Fayette and Lima, Iowa.
 Rev. William Spell, Greenwood Center and out-stations, Iowa.
 Rev. John W. White, Boonsboro, Iowa.
 Rev. Frederick W. Fairfield, Baraboo, Wis.
 Rev. Robert Quaise, Leon, De Courceys, Cannon Valley, Hersheyville and Rockland, Wis.
 Rev. Curtis C. Baldwin, Glen Arbor, Solon, Almira, Glen Haven and Grandview, Mich.
 Rev. Daniel Berney, Bridgehampton, Miller's, Baker's, Forestville and Pine Hill, Mich.
 Rev. Adam S. Kedsie, Dowagiac, Mich.
 Rev. Hazael Lucas, Nunica and out-stations, Mich.
 Rev. Silas McKinney, South Boston, Mich.
 Rev. George Thompson, Leland, Mich.
 Rev. Jesse A. S. Worden, Coral, Mich.
 Rev. Asa E. Everest, Ludlow, Ill.
 Rev. Joseph W. Hartshorn, Hinsdale, Ill.
 Rev. Oscar J. Shannon, Chenoa, Ill.
 Rev. George B. Rowley, Norfolk and Raymondville, N. Y.
 Rev. Charles A. Ruddock, Munnsville, N. Y.

RECEIPTS IN DECEMBER, 1873.

MAINE—

Biddeford, Second Ch., by Rev. J. D. Emerson, (freight),	\$5 00
Dennysville, Peter E. Voss,	50 00
Gorham, First Ch., by J. C. Card,	33 28
Aux. to Woman's Board, by Mrs. C. F. Smith, (freight),	8 50
Thomaston, Mrs. Susan J. Robinson,	10 00

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas.	
N. H. M. Soc.:	
Concord, Mrs. Lydia French, to const. her a L. M., \$30;	
Mrs. Clara D. Berry, \$10;	
Mrs. S. C. French, \$5,	\$45 00
South Ch. and Soc.,	7 10
Keene, First Ch. and Soc.,	100 00
Pelham, James Tyler,	12 00
	164 10

Acworth, Rev. N. R. Nichols, \$20. (Ack. erroneously in December.)	
Claremont, Mrs. M. W. Bryant,	5 00
Hanover, Ladies' Benev. Soc., by Mrs. C. I. Blaisdell, Tr.,	13 00
Mason Village, Mrs. B. Cragin, \$10;	
Miss E. Barbour, \$5; Miss C. S. Tarbell, \$3,	18 00
Merrimack, Legacy of Robert McGaw, by E. P. Parker, Ex.,	3,000 00
Northwood Center, Ladies, by Mrs. Ellen P. Palmer, (freight),	2 00

Pelham, A Friend, by Rev. A. Berry, \$10; Mrs. E. W. Tyler, (freight), \$3,	13 60
Plymouth, Mrs. M. B. Keniston, to const. Thomas F. Glynn a L. M.,	30 00
Tamworth, Cong. Ch., by Rev. J. G. Willson,	15 60
Winchester, A few Friends,	10 00

VERMONT—

Barre, Cong. Ch., by Rev. L. Tenney, (freight),	10 00
Brattleboro, Sab. Sch. of the Center Ch., by C. B. Rice, Supt.,	30 00
Chester, Fem. Cent. Soc., by Miss L. A. Prouty, to const. Mrs. Mary T. Miller a L. M.,	30 00
Dummerston, L. C. Chase,	30 00
Middlebury, Miss J. G. Birchard, \$10;	
"Bertha," \$5,	15 00
Peacham, A Friend,	250 00
St. Johnsbury, A Friend,	6 00
Springfield, Cong. Ch., C. H., by Rev. L. H. Cobb, \$5; A Friend, \$10,	15 00
Swanton, Ladies of Cong. Ch., by Rev. E. J. Ranslow, (freight),	10 50
Thetford, Ladies of Cong. Ch., by Mrs. D. Turner,	11 50
Walls River, Cong. Ch., by W. S. Palmer, to const. R. G. Buck a L. M.,	47 00
West Charleston, W. T. and L. C. H.,	10 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by C. Demond, Treas.,	5,000 00
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Amherst, A Widow's Mite,	10 00	CONNECTICUT—	
College Ch., by Prof. W. C. Esty, Tr.,	179 00	Conn. Home Miss. Soc., by J. L. Chap-	
Prof. W. L. Montague, \$50; C. J., \$12,	62 00	man, Treas.,	1,608 58
Andover, A Friend, to const. F. W.		Received by F. T. Jarman:	
Spaulding a L. D.,	100 00	Guilford, First Ch., A	
Chapel Ch. and Soc., add'l, by W. F.		Friend,	\$50 00
Draper, Tr.,	29 50	Madison, Ladies' Miss. Soc.,	
Bernardston, Cong. Ch., special coll.,		to const. Mrs. C. M. Miner	
by Rev. L. M. Pierce,	46 25	a L. M.,	49 00
Boston, Legacy of Miss Caroline New-	4,092 34	New Haven, North Ch.,	
man, by H. W. Pickering, Ex.,		add'l,	19 00
Brookfield, Legacy of Miss M. McClen-	10 00	Miss Lucy Starr,	10 00
tham, by James M. Gibson, Ex.,			119 00
East Hampton, Ladies' Sew. Soc. of	32 00	Bridgewater, Cong. Ch., by Rev. J. B.	
First Ch., by Mrs. W. H. Wright,		Doolittle, (freight),	2 00
Fall River, M. C. E., "A Christmas	20 00	Bridgeport, First Ch., by E. P. Hincks,	76 69
Offering,"	252 42	"Park Street,"	5 00
Florence, Cong. Ch., by A. L. Williston,		Bristol, L. Beckwith,	2 00
On acct. of Legacy of J. P. Williston,		Central Village, Cong. Ch., by Rev. J.	
by A. L. Williston, Ex.,	463 79	Avery,	73 00
Gardner, John A. Dunn,	30 00	Colebrook, Cong. Ch., by J. M. Grant,	47 50
Groton, Mrs. M. M. Spaulding,	5 00	Collinsville, Ladies' Benev. Soc., by	
Hamden Benev. Assoc., by Charles		Mrs. L. M. Andrus, (freight),	5 08
Marsh, Tr.:		Connecticut, A Christmas Offering,	10 00
Agawam, Cong. Ch.,	\$32 00	Durham, A Friend,	15 00
Chicopee, Third Ch.,	46 70	Ellsworth, Nathan Dunbar,	7 50
East Long Meadow, Cong. Ch.,	5 00	Enfield, First Ch., C. T. Knight, by J.	
Feeding Hills, Cong. Ch.,	12 00	W. Johnson,	3 00
Monson, Cong. Ch.,	175 00	Essex, Cong. Ch., special coll., by Rev.	
Springfield, North Ch.,	27 44	J. H. Voree,	42 08
J. Merrill, \$5; Galen Ames, \$2,	12 00	Fair Haven, First Ch., by W. Heming-	
\$5; Mrs. Galen Ames, \$2,	16 00	way,	78 49
West Springfield, First Ch.,	6 43	Glastenbury, A Few Friends,	5 00
Park Ch.,		Greenwich, Mrs. Dea. Jonas Mead, by	
	332 87	L. P. Hubbell,	300 00
Less app. to Ch. in Southwick,	100 00	Guilford, Ladies' Sew. Soc. of First	
	232 87	Ch., by Sarah Brown, Sec.,	5 00
Holliston, Ladies' Benev. Soc., by		Hartford, H. A. Perkins,	1,000 08
Miss Eva Miller, (freight),	1 00	John C. Huribut,	5 00
Dea. G. Batchelder, \$10; A Friend,		Jewett City, Rev. T. L. Shipman, to	
\$5; Mrs. E. Perry, \$1; A. D. A.,	16 50	const. Mrs. Eliza F. Fox a L. M.,	30 00
Soc., by Rev. G. M. Adams,	1 50	Lebanon, First Ch., South Soc., by O.	
Lee, M. E. G.,		E. Pettis,	122 22
Longmeadow, Legacy of Louisa Cooley,		Madison, Ladies of Cong. Ch., by Mrs.	
by D. E. Burbank, Ex.,	1,000 00	W. C. Bushnell, (freight),	5 00
Monson, Mrs. Chapin's class of little		Middletown, Martha A. Williams,	2 00
girls,	1 00	New Britain, Ladies' Benev. Soc. of	
Montague, Ladies' Benev. Soc., by Rev.		Center Ch., by E. L. Strickland, Sec.,	
C. H. Daniels, (freight),	1 30	(freight),	1 00
Monterey, Mrs. Laura L. Bidwell,	2 00	New Haven, College St. Ch., by A.	
Newburyport, Dr. and Mrs. J. P. Cleave-		Townsend,	20 00
land, "In Memoriam,"	5 00	Rev. W. A. Atwater,	2 00
North Brookfield, First Ch., by J. E.		New London, "Matthew, vi. 3,"	280 90
Porter, Tr., to const. Henry W.		Mrs. C. C. Learned,	0 75
Ayres a L. M.,	33 00	New Milford, Ladies' Mite Soc., by M.	
North Windchendon, Sab. Sch. of Cong.		A. Beach, Tr.,	50 86
Ch., by O. Mason, Supt.,	25 00	North Cornwall, Dwight Rogers,	5 00
Oxford, Rev. T. E. Babb,	3 00	Northfield, Cong. Ch., by J. H. Hep-	
Paxton, A Friend,	5 00	kins, Tr.,	52 00
Plymouth, Ladies' Assoc. of Ch. of Pil-		North Greenwich, Friends, to const.	
grimage, by T. Gordon, Tr.,	53 00	Mrs. C. O. Banks a L. M., by Rev.	
Salem, South Ch., bal. of coll., by J. H.		W. P. Alcott,	30 00
Towne,	768 88	North Stonington, Cong. Ch. by D. R.	
Legacy of Mrs. P. M. Dike, by N. C.		Wheeler, of wh. \$30 from A. Miner,	
Robbins and R. C. Manning, Exs.,	101 00	to const. him a L. M., and \$30 from	
\$100; A Friend, \$1,		Mrs. M. Miner to const. her a L. M.,	181 58
Shemeld, Cong. Ch., by J. N. Dickson,		Norwalk, Mrs. L. J. Curtis,	10 00
in full, to const. Caroline H. Bradford,		Norwich, Broadway Ch., by S. B.	
Mary L. Spurr and G. D. Griffith L.		Bishop, add'l,	235 00
Ma,	5 07	Sab. Sch. of Broadway Ch., by A.	
South Hadley Falls, Cong. Ch., by John		E. Wyman, Tr.,	50 00
Gaylord, Tr.,	90 23	Putnam, Second Ch., by C. N. Fenn,	65 00
Springfield, Mrs. H. D. Strong, by S. E.		Second Ch., G. F. Willis, by Rev. G.	
Cooley,	20 00	H. Williams,	2 00
Stockbridge, Mrs. L. T. Beever,	5 00	South Coventry, First Ch., by Rev. J.	
Westboro, Ladies' Sew. Circle of the		P. Hawley,	74 00
Evan. Ch., by Miss Susan M. Hardy,		Stamford, First Presb. Ch., by W. R.	
Tr., (freight),	7 00	Ritch, Tr.,	80 00
Worcester, Center Ch., special coll.,		Stratford, Mrs. L. North, by H. Rich-	
\$143.64; A Friend, \$15, by E. H.		ards,	10 00
Sanford,	163 64	Thompson, L.,	2 00
Union Ch., by E. Whitney, Tr.,	181 84	Torrington, Ladies' Social Union, by	
Sab. Sch. of the Union Ch., by O. S.		Mrs. A. M. Berge, Sec., (freight),	1 00
Gordon,	50 67	Torrington, Ladies, by Mrs. J. C. Bar-	
		ber, (freight),	50
RHODE ISLAND—		Waterbury, A Friend,	60 00
Providence, A Friend,	10 00	Westford, Cong. Ch., by C. Whiton,	7 00
Tiverton, Cong. Ch., by Rev. A. J.		West Winsted, G. M. Carrington, \$2;	
Clarke,	20 00	W. \$3.50,	5 50

Woodbury, First Ch., L.,	100 00
North Ch., by J. F. Ward, (freight),	5 00
Mrs. C. P. Churchill,	5 00
Woodstock, First Ch., by W. D. Carroll, Tr., to const. Dea. J. T. Morse a L. M.,	30 00

NEW YORK—

Received by Rev. J. C. Holbrook, D.D.:	
Arcade, Cong. Ch.,	\$9 02
Jamesport, Cong. Ch.,	5 25
Massena, Second Ch.,	12 00
North Lawrence, A Friend,	5 00
West Greece, Cong. Ch.,	5 00

Brooklyn, Clinton Ave. Ch., A. S. Barnes, \$100; C. C. Woolworth and Wife, \$110; R. S. Roberts, \$100; E. N. Taft, \$25; A. N. Wagner, \$10, Puritan Ch., by T. F. Stoddard, Tr. John B. Hutchinson, \$100; H. E. Simmons, \$10,	26 27
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Catskill, Mrs. C. T. Prentice,	5 00
Chenango Co., S. M.,	5 00
Churchill, Rev. G. A. Rawson,	5 00
Comac, Cong. Ch., by G. Ireland,	4 20

Crown Point, Second Ch., to const. Dea. J. F. More a L. D., by A. P. Harwood,	600 00
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East Pharsalia, First Ch., by Rev. E. N. Ruddock,	15 57
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Franklin, First Ch., by C. A. Douglas, Tr.,	45 70
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Jamesport, M. W. Hallock, by J. N. H. Kiantone, Cong. Ch., by Rev. C. C. Hall,	10 00
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Lebanon, On acct of Legacy of Mrs. Sophia M. Hoppin, by E. C. Gilbert, Ex.,	6 50
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Livonia, On acct of Legacy of Mary Herrick, by W. Smith, Ex.,	184 83
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Mexico, Eddy,	30 00
New Haven, Cong. Ch., by Rev. L. Jessup,	8 50

New York City, Legacy of Mrs. Boquet Richards, by P. Richards, Ex. of Guy Richards,	87 00
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On acct of Legacy of E. Withington, by S. S. Jocelyn and J. B. Coleman, Trustees,	2,000 00
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Mrs. E. J. Woolesey, \$400; Henry T. Morgan, \$100; Mrs. Parker, \$50,	40 00
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Port Leyden, First Ch., by Rev. W. W. Warner,	550 00
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Potsdam Junction, "Our Family Contribution," by Mrs. B. G. Baldwin,	37 58
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Rensselaer Falls, Cong. Ch., by Rev. G. A. Rockwood, to const. Dr. A. Murdock a L. M.,	25 00
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Richville, Welsh Ch., by Rev. D. Jones, Union Falls, Mrs. Fanny B. Duncan, \$5; Miss M. B. Duncan, \$5; Frances E. Duncan, \$10,	30 00
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Watertown, Mrs. E. M. Mack, [Ack. erroneously in January.]	9 50
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West Brook, Cong. Ch., by T. S. Hoyt, Tr.,	20 00
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West Brook, Cong. Ch., by T. S. Hoyt, Tr.,	30 00
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NEW JERSEY—

Warren, Cong. Ch., by Rev. G. Bow-ers,	11 40
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PENNSYLVANIA—

Audendried, Welsh Ch., by Rev. D. A. Evans,	5 80
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Guy's Mills, Cong. Ch., \$13.93; Town-ville, Cong. Ch., \$5.62, by Rev. R. F. Markham,	10 00
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Cong. Ch., \$22.20; Mercer, Cong. Ch., \$25, by Rev. W. C. Sexton,	19 55
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West Spring Creek, First Ch., by Rev. S. Rowland,	47 20
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DELAWARE—	10 00
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Lewes, Rev. C. F. Boynton, add'l.,	5 00
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DISTRICT OF COLUMBIA—

Washington, First Ch., by H. T. White, Rev. E. Whittlesey,	101 00
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LOUISIANA—

New Orleans, First Ch., by C. H. Shute, Tr.,	31 70
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OHIO—

Bellevue, S. W. Boise,	5 00
Marletta, A Friend,	5 00
Wheelerburgh, Rev. Ira M. Preston,	5 00
Windham, Cong. Ch., by T. Wales, Tr.,	5 00

INDIANA—

Hart Township and Montgomery, Cong. Ch., by Rev. L. Wilson,	15 00
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Liber, Cong. Ch., \$6; Piegah, Cong. Ch., \$6, by Rev. M. W. Diggs,	12 00
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Plymouth, H. Hervey,	1 00
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ILLINOIS—

Algonquin, Cong. Ch.,	10 70
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Ashkum, Cong. Ch., bal. of coll., by Rev. G. Schlosser,	7 00
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Beardstown, First Ch., by Rev. M. S. Hall,	17 00
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Blandinsville, Cong. Ch., by Rev. A. Bushnell,	10 00
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Bloomfield, Cong. Ch., \$26; Richmond, Cong. Ch., \$16, by Rev. F. J. Douglass,	42 00
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Bunker Hill, Cong. Ch., by Rev. G. W. Balm,	17 85
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Chicago, Oak Park Cong. Ch., to const. G. W. Sharp and A. T. Hemingway L. Ms., of wh. \$100, from Rev. Messrs. G. Huntington, S. J. Humphrey and J. E. Roy, D.D., to const. Mrs. C. A. Huntington, Mrs. E. E. Humphrey and Mrs. E. H. Roy L. Ms.,	207 56
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Union Park Ch., by C. H. Stoughton, Tr.,	112 37
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Soc. of Inquiry, Theo. Sem.,	1 65
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Crystal Lake, Cong. Ch., by Rev. E. N. Andrews,	12 00
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Elgin, Cong. Ch., to const. C. Y. Kimball, G. W. Hinsdale and N. K. King L. Ms.; of wh. from the Sab. Sch. \$15,	101 80
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Elmore, Cong. Ch., \$6.55; Victoria, Cong. Ch., \$6; Branch Ch., \$6, by Rev. B. F. Haskins,	18 55
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Kankakee, Cong. Ch.,	15 01
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Kewanee, Cong. Ch., coll. in part, by Rev. J. Tompkins,	64 00
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Lamotte, Cong. Ch., by J. R. Jones, Tr.,	9 72
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Lyonsville, Cong. Ch., by Rev. J. C. Armstrong,	11 50
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Ottawa, First Cong. Ch., by J. G. Nattinger, Tr.,	50 05
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Payson, Dea. David Prince, to const. C. Robbins a L. M., by D. Robbins,	30 00
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Peoria, Main St. Ch., by Rev. A. A. Stevens, to const. J. T. Rogers a L. D., E. W. Bill, L. Sweetser, B. Foster, J. C. Hangel and J. N. Griffin L. Ms.,	300 00
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Princeton, Ladies of Cong. Ch.,	15 50
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Quincy, First Union Cong. Ch., by C. H. Bail, Tr.,	45 15
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Rantoul, First Ch., by Rev. G. B. Hubbard,	50 00
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Rockford, Second Ch., by T. D. Robertson, Tr.,	322 66
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Roseville, Rev. A. L. Pennoyer and wife,	5 00
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Wayne Center, Cong. Ch., \$30; Wayne Station, Cong. Ch., \$18, by Rev. H. Jacobs,	48 60
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Winnebago, Sab. Sch. of Cong. Ch., by Rev. H. M. Daniels,	40 00
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MISSOURI—

Bevier, Cong. Ch., by Rev. G. W. Williams,	9 00
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Gallatin, First Ch., by Rev. G. G. Perkins,	6 50
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Haunibal, Rev. E. B. Turner and wife, \$10; A Home Missionary, \$1,	11 00
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New Cambria, Cong. Ch., by Rev. E. Jones,	5 00
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St. Louis, Pilgrim Cong. Ch., by L. E. Snow, Tr.,	147 65
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[Prev. ack'd. \$617.45.]

MICHIGAN—

Received by Rev. L. Warren:

Glen Arbor, Cong. Ch.,	\$2 30
Hersey, Cong. Ch.,	18 00
Lowell, Cong. Ch.,	8 00

Ada, Cong. Ch., by Rev. E. Booth,	28 30
Almont, Cong. Ch., Hiram Sherman,	20 00
Buchanan, Mr. and Mrs. G. W. Devin,	10 00
Columbus, First Ch., by Rev. S. O. Bryant,	10 50
Hopkins, First Ch. by Rev. S. W. Noyes,	12 13
Ithaca, Cong. Ch., by Rev. N. L. Otis,	16 00
Kalamazoo, First Ch., by R. May, Tr.,	5 00
Keeler, First Ch., by Rev. C. E. Moon,	79 50
Le Roy, Cong. Ch., \$25; Bequest of W. Bevier, \$10, by Rev. J. Varney,	10 00
Romeo, A Friend,	35 00
Sanilac, Cong. Ch., by Rev. W. W. Robeson,	10 00
Sangatusck, First Ch., by Rev. J. F. Taylor, to const. F. B. Walling a L. M.,	25 00
Tipton, Cong. Ch., by Rev. D. W. Comstock,	35 00
Union City, Cong. Ch., coll. in part, by Rev. W. B. Williams,	38 00
Wheatland, First Ch., by G. S. Webb,	6 00
	31 70

WISCONSIN—

Received by Rev. H. A. Miner:

Lancaster, Cong. Ch., by Rev. S. W. Eaton,	\$25 00
Milton, Cong. Ch. and Sab. Sch.,	10 00
Monroe, Jessie and Jennie Carpenter,	98
Spring Prairie, Cong. Ch.,	12 40
Sun Prairie, Cong. Ch., by C. Mathews,	23 56
Whitewater, Cong. Ch., add'l,	8 00

Received by S. B. Hastings, Tr. Wis.

H. M. Soc.:	
Caledonia Center, Cong. Ch.,	\$17 30
Delevan, Cong. Ch.,	45 87

Bangor, A. V. Williams,	74 89
Beloit, Sab. Sch. Second Ch., by E. M. Caffrey, Tr.,	5 00
Cookeville and Evansville, Cong. Ch., by Rev. J. W. Harris,	15 55
Dartford, Cong. Ch., \$15; Rev. G. W. Wainwright, \$15; "She hath done what she could," etc.,	10 00
Elk Grove, Cong. Ch., by Rev. J. P. Chamberlain,	30 25
Friendship, First Cong. Ch., by Rev. P. R. Staples,	5 00
Green Bay, Rev. W. T. Richardson,	2 30
Hammond, Cong. Ch., by Rev. H. A. Gould,	25 00
Hancock and Coloma, Cong. Chs., by Rev. J. W. Donaldson,	28 00
Menomonee Falls, Theron Loomis,	6 35
Mondovi, First Cong. Ch., \$4.35; Woman's Board of Missions, \$3, by Rev. L. L. Radcliff,	5 00
New Chester, First Ch., by Rev. J. W. Perkins,	7 35

IOWA—

Anamoose, Cong. Ch., by Rev. E. Adams,	7 11
Belmond, Rev. J. D. Sands,	10 17
Berlin, Cong. Ch., \$3.90; Lost Nation, Cong. Ch., \$3.10,	1 00
Bradford, Cong. Ch., by Rev. J. M. Hudson,	3 25
Florenceville, Cong. Ch., by Rev. C. A. Marshall,	7 00
Fontenelle, A.,	7 00
Garnaville, B. Sackett,	10 17
Grinnell, Cong. Ch., coll. in part, by Rev. W. W. Woodworth,	1 00
Gulford, Mrs. D. E. Tuttle,	4 00
Lyons, Cong. Ch., by Dea. J. Q. Root,	75 72
	60 00
	71 00

McGregor, Cong. Ch., by C. E. Daniels,	23 17
Postville, Cong. Ch., by Rev. C. A. Marshall,	21 00
Quasqueton, Cong. Ch., by Rev. C. Dame,	20 00
St. Mary's, Cong. Ch., by D. S. Allis,	5 30
Strawberry Point, Cong. Ch., by Rev. B. M. Amaden,	31 00
Valley, Cong. Ch., by Rev. J. W. Pickett,	7 00

MINNESOTA—

Received by W. Cheney, Treas. Minn.

H. M. Soc.:	
Minneapolis, Plymouth Ch.,	\$22 27
Zumbrota, First Ch., in full, to const. E. A. Donnell and Mrs. M. L. Dickason L. Ms.,	50 00
Faribault, Plymouth Ch., by H. Wilson, Tr., to const. Mrs. Sarah B. Wilson and Mrs. Eliza H. Noyes L. Ms.,	72 27
Northfield, Cong. Ch., to const. M. W. Skinner a L. M., by G. M. Phillips, Tr.,	70 26
Saratoga, Cong. Ch., \$6.65; Rev. F. L. F., \$5, by Rev. F. L. Fuller,	36 86
Waseca, First Ch., by Rev. E. C. Starr,	11 65
Winona, First Ch., by Rev. H. M. Tenney,	5 00
	34 86

KANSAS—

Albany, First Ch., by Rev. H. W. Shaw,	10 00
Brookville, Cong. Ch., by Rev. H. M. Jones,	22 00
Center Park and Sycamore, Cong. Chs., by Rev. J. M. Cheesman,	10 00
Great Bend, First Ch., by Rev. H. A. Brundidge,	15 00
Highland, Martha S. Robinson,	5 00
Huntley, Daniel Chapman, by W. E. Whiting,	1 00
Junction City, First Ch., by Rev. I. Jacobus,	13 75
Lawrence, Pilgrim Ch., \$14; Grant Cong. Ch. \$5, by Rev. A. M. Richardson,	19 00
Milford, Cong. Ch., by Rev. W. P. Esler,	20 00
Olathe, Cong. Ch., by Rev. E. N. Bartlett,	26 75
Peace, Cong. Ch., by Rev. J. B. Schlichter,	2 45
Sedgwick City, Plymouth Ch., by Rev. J. M. Ashley,	5 00
Tonganoxie, First Ch., by Rev. H. E. Woodcock,	11 25

NEBRASKA—

Glencoe, Cong. Ch., \$6; Peblia, Cong. Ch., \$3.50, by Rev. A. Warwick,	9 50
Milford, Mrs. G. Livesley, by Rev. H. A. French,	1 00

DAKOTA—

Vermillion, Cong. Ch., by Rev. S. Sheldon,	3 00
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CALIFORNIA—

Cloverdale, First Ch., \$10; J. J. P., \$5, by Rev. J. J. Powell,	15 00
Los Angeles, First Ch., by Rev. J. T. Wills,	20 00
Santa Barbara, Cornelia Richards,	50 00

CANADA—

Sherbourn, Prov. Quebec, Thomas S. Morey,	5 00
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SANDWICH ISLANDS—

Kohala, Hawaii, Rev. W. W. Rand,	25 00
Unknown, John Norris,	5 00

HOME MISSIONARY,

\$26,007 00

Donations of Clothing, etc.

Auburn, Mass., Ladies' Soc., by Ellen R. Bancroft, a barrel,	\$30 23
Barre, Vt., Cong. Ch., by Rev. L. Tenney, a box,	58 00
Biddeford, Me., Second Ch., by Rev. J. D. Kerson, a barrel,	250 00
Bridgeport, Ct., Mrs. D. F. Atwater, a box,	54 00
Bridgewater, Ct., Rev. J. B. Doolittle, a barrel,	101 00
Collinsville, Ct., Ladies' Benev. Soc., by Mrs. S. M. Andrus, a box,	109 00
Concord, N. H., Ladies of First Cong. Soc., by Rev. Dr. N. Bouton, a box,	47 39
Conway, Mass., Ladies' Benev. Soc., by Maria H. Avery, a barrel and cash,	101 00
Enfield, Ct., Ladies' Soc., by Mrs. S. A. Eggleston, a barrel,	109 00
Fall River, Mass., Ladies' Soc. of Central Ch., by Morton Eddy, a barrel,	150 00
Ladies of Central Ch., by Mrs. R. K. Remington, a box, with \$10,	52 00
Farmington, Ct., Ladies' Sew. Soc., by Mrs. Sarah W. Cowles, a barrel,	95 04
Mrs. A. D. Vorco, a barrel,	
Fitchburg, Mass., Home Miss. Soc. of Calv. Ch., by Mrs. F. Brown, a barrel,	
Flushing, N. Y., Ladies' Soc. of the Cong. Ch., by Mrs. A. C. Reed, a box,	40 00
Gorham, Me., Ladies' Soc. Aux. to Woman's Board, by Mrs. Caroline F. Smith, a barrel,	98 00
Greenwich, Ct., From Friends, by Miss G. Webb, three barrels,	
Groton, Ct., Ladies of Cong. Ch., by Mrs. J. A. Woodhull, two barrels,	70 00
Hanover, N. H., Ladies' Benev. Soc., by Mrs. S. A. Brown, a box,	180 00
Holliston, Mass., Ladies' Benev. Soc., by Miss Eva Miller, a barrel,	52 50
Lawrence, Mass., Ladies' Sew. Soc. of Eliot Ch., by Rev. T. T. Munger, a box,	84 67
Longmeadow, Mass., Ladies' Sew. Soc., by Mrs. John Hooker, a bundle,	194 80
Madison, Ct., Ladies of the Cong. Ch. and Soc., by Mrs. W. C. Bushnell, a barrel,	
Montague, Mass., Ladies' Benev. Soc., by Rev. C. H. Daniels, a barrel and a box,	
New Britain, Ct., Ladies' Benev. Soc. of Central Ch., by E. L. Strickland, Sec., a barrel,	125 39
Ladies' Benev. Soc. of Cong. Ch., by Jennie E. Case, Sec., a barrel,	
New Haven, Ct., Ladies' Home Miss. Soc. of First Ch., by Miss H. A. Tucker, four boxes,	951 88
New Milford, Ct., Ladies of Cong. Ch., by Rev. J. B. Bonar, a box,	810 00
Northwood Centre, N. H., Mrs. Ellen E. Palmer, a box,	79 00
Oakham, Mass., Ladies' Benev. Sec. of Cong. Ch., by R. A. Morton, a box,	110 25
Pelham, N. H., Mrs. E. W. Tyler, a barrel,	50 00
Plantville, Ct., W. R. Eastman, a barrel and cash,	99 00
Providence, R. I., Ladies' Miss. Soc. of Beneficent Ch., by Mrs. J. W. Taft, a box,	
Rindge, N. H., Ladies' Sew. Soc., by Mrs. E. A. Perry, Sec., a barrel,	63 02
Rochester, N. Y., Plymouth Cong. Ch., by Mrs. D. K. Bartlett, a barrel, a half-barrel and cash,	174 50
Royalston, Mass., Mrs. E. B. Ripley, a box and cash,	140 00
St. Louis, Mo., Ladies' Benev. Soc. of Pilgrim Ch., by Mrs. C. L. Goodell, a barrel,	107 55
Salem, Mass., Rev. E. S. Atwood, two barrels,	
Saratoga Springs, N. Y., First Cong. Ch., two barrels and a box,	
South Deerfield, Mass., C. S. Brooks, a barrel,	73 18
South Paris, Me., Ladies' Sew. Circle of Cong. Ch., by Mrs. O. W. Bent, a box,	
Springfield, Mass., Ladies' Miss. Soc. of	

First Cong. Ch., by Mrs. Ezra Dickerman, two barrels and cash,	123 00
Ladies' Soc., by M. A. Brewer, two barrels,	
Swanton, Vt., Ladies of Cong. Ch., by Rev. E. J. Ranslow, a box,	83 00
Torrington, Ct., Ladies' Social Union, by Mrs. A. M. Berge, a barrel,	60 42
Ladies, by Mrs. J. C. Barber, a barrel,	31 50
Wells River, Vt., Cong. Ch. and Soc., by William S. Palmer, a barrel and cash,	83 00
Westboro, Mass., Ladies' Sew. Circle of Evan. Cong. Ch., by Miss Susan M. Hardy, a barrel and bundle,	116 09
Woodbridge, Ct., Ladies' Soc. of Cong. Ch., by Miss Theresa H. Perkins, a barrel,	64 30
Woodbury, Ct., North Ch., by John T. Ward, a barrel,	
Worcester, Mass., Ladies' Benev. Soc. of Old South Ch., by Jennie G. Munyan, a barrel and half-barrel,	121 44
Social Circle of Salem St. Ch., by Mrs. D. S. Goddard, a box,	145 00

Receipts of the Massachusetts Home Missionary Society, in December, CHARLES DEMOND, Treas.

From the Cong. Chs. and Socs. of Abington East, Third,	\$100 00
Alton, Illinois, A Friend,	5 00
Ashburnham, Mrs. Seth Fairbanks,	3 00
Auburndale, Rev. J. Roberts,	19 00
Ayer, to const. E. H. Hayward a L. M.,	32 00
A Friend, by J. Spaulding,	50 00
Belchertown, Special Christmas Gift,	60 00
Boston, Highlands, by M. H. Day, Tr.,	213 79
Old South, by E. E. Cook, Tr.,	180 00
M. J. S.,	15 00
Shawmut, by S. F. Wilkins, Tr.,	1,000 00
Union, by G. H. Davis, Jr., Tr.,	46 38
Vine St., mon. con.,	35 00
A Friend,	50 00
Another Friend,	10 00
J. H. Dane,	13 13
John Gilbert,	50 00
S. F. P.,	10 00
Boxford West, Rev. C. E. Park,	5 00
First,	38 50
Braintree, First,	40 00
Cambridgeport, Stearns Chapel, mon. con.,	7 43
Campello, add'l.,	3 50
"A,"	6 00
Centerville, by H. B. Sears, Tr.,	20 25
Charlestown, Winthrop, by Ivory Littlefield, to const. Mrs. Olive Bourne, Mrs. Martha Littlefield and Mrs. Clara Littlefield L. Ms. of A. H. M. S.,	80 00
Chatham, Samuel Higgins,	2 10
Chelsea, Winneimmet, by J. C. Merrill, Tr.,	159 80
A Friend,	25 00
Cherryfield, Me., John W. Coffin,	50 08
Conway, Mrs. C. B. Rice,	3 00
Danvers, Maple St., mon. con.,	90 00
Miss Ella Leroy's Class,	7 10
Dedham, A Friend,	9 00
Leonard Alden,	25 00
Dennis South,	12 00
Dracut, Rev. J. Boardman,	5 00
Easthampton, First, by L. D. Lyman, Tr.,	32 43
Enfield, special, by W. B. Kimball, Tr.,	175 80
Foxboro, by D. S. Hewins, Tr.,	89 55
Franklin Co. Conference, by D. L. Sammis, Tr.:	
Northfield, Trinitarian,	\$29 45
Barnardston,	23 25
Buckland,	10 33
Greenfield, Second,	40 73
Franklin, First,	104 35
Legacy of Sally Fisher, by P. Adams, Ex.,	35 32
Grantville,	100 00
Gloversville, N. Y., by C. M. Ballantine, Tr.,	42 55
	384 50

Graveland,	12 00
Halley, First Sib. School, by H. Van-	
horn, Tr.,	44 35
Hampden Co. Conference, by C. North,	
Tr.,	
Longmeadow, Gents' Benev.	
Soc.	\$91 10
Ladies',	56 90
Palmer, Second,	57 10
South Hadley Falls, First,	64 00
Springfield, Olivet, with prior	
conts., to const. Mrs. Fernalis	
Burnham and Mrs. Mercy	
Alexander L. Ms. of A. H. M.	
S.,	36 15

Hardwick, Evan., by Rev. E. W. Mer-	
ritt,	41 58
Haverhill, West,	49 25
Haydenville, by E. Groves, Tr.,	77 00
A Friend,	50 03
Hinsdale, add'l. to \$174.30,	26 03
Huntington, by Rev. J. H. Bisbee,	42 60
Ipswich, First, Zenas Cushing's Class,	17 00
Young Ladies' Prayer Meeting,	5 00
Jamaica Plain, Central, by H. T. Hogan,	
Tr.,	361 00
Lakeville, Mrs. J. Ward, with prior conts.	
to const. herself a L. M.,	30 00
Lawrence, Lawrence St., add'l, by J. L.	
Partridge, Tr.,	70 00
Lee, by W. J. Bartlett, Tr.,	615 00
Longmeadow, East, A Friend, to const.	
Frederick A. Moody a L. M. of A. H.	
M. S.,	30 00
Lowell, First, by J. E. Holt, Tr.,	100 00
Appleton St.,	7 59
High St., by F. N. Chase, Tr.,	13 95
Kirk St., A. B.,	75 00
John St., by C. H. Abbott, Tr.,	39 39
E. E. Foster,	10 00
Lynn, First,	67 23
Central, by P. C. Knapp, Tr.,	92 38
Lynnfield, Center,	18 17
Manchester,	102 00
Marblehead, Miss Harriet Hooper,	5 00
Marshfield, First, with prior conts.,	
to const. Mary E. Bourne, Chas. W.	
Thomas, and Mrs. Sarah J. Smith,	
L. Ms.,	76 73
East, by W. R. Clift, Tr.,	12 21
Mattapoisett, M. P. S.,	5 00
Medford West,	11 30
Medway East, First,	57 72
Middleboro, Legacy of Carrie E. Weston,	
by Rev. E. R. Drake, Trustee,	600 00
East, A Friend,	2 00
Another Friend,	1 00
Montague, special, by E. Demond, Tr.,	
to const. Rev. Charles H. Daniels	
a L. M.,	45 00
Ladies' Benev. Soc.,	15 00
A Friend,	30 00
Natick, Rev. D. Wight,	5 00
New Bedford, North, by J. C. Hatch,	
Tr.,	200 00
Newburyport, North, by T. Foster, Tr.,	69 41
Newton, Eliot, by E. Woodward, Tr.,	205 00
West, add'l.,	1 50
Mrs. A. B. Ely,	100 00
Norfolk,	35 50
Northampton, A Friend,	96 00
Orange, North,	15 40
Pittsfield, Fourth, by H. M. Pierson,	
Tr.,	50 14
H. W.,	11 60
Pigeon Cove,	20 00
Readville, Mrs. S. W. Cozzens,	3 00
Richmond, by J. A. Sharp, Tr.,	26 30
Royalston, First, by J. Walker, Tr.,	131 25
Salom, Crombie St.,	68 50
Tabernacle, add'l., by J. H. Philpen,	
Tr.,	9 00
Seekonk and E. Providence, First,	52 00
Southampton, by T. B. Bates, Tr.,	60 67
South Hadley, by Rev. J. H. Bliss,	10 00
Southbridge, Manning Leonard, to const.	
himself a L. M.,	30 00
Spencer, by G. H. Marsh, Tr.,	15 00
Stoughton, First, by L. M. Flint, Tr.,	77 55

Sulbury, Union,	34 80
Tisbury, West,	7 00
Townsend, by S. F. Warren, Tr.,	4 00
Waltham, A Friend,	5 00
Wakefield, In Memoriam,	10 00
Wareham, by Rev. J. C. Thrasher,	93 00
Wenham,	22 68
Westboro, Evan., by W. J. Eaton, Tr.,	245 20
E. T.,	30 00
Westhampton, Individuals, special,	13 03
West Newbury, Second,	11 92
Weymouth, First, by E. Humphrey, Tr.,	113 30
Pilgrim, by D. Pratt, Tr.,	34 00
Wilmington, Sib. School,	30 00
Worcester, Old South, by A. Holden,	
Tr.,	91 19
Plymouth, by Jonas White, Tr.,	171 96
Mrs. Charles Hair,	10 00
Home Missionary,	10 40

\$8,684 64

Receipts of the Connecticut Home Missionary Society, in December, James L. Chapman, Treas.

From the Cong. Chs. of	
Avon, First, by A. U. Thompson,	\$10 03
Bozrahville, by G. S. Smith, Tr.,	9 25
Canaan, First, by Rev. E. Hall,	11 00
Chaplin, by Rev. F. Williams,	30 00
Eastford, by I. D. Barrows, Tr., to const.	
Dea. Geo. S. Deans a L. M.,	40 00
East Hampton, First, by Rev. B. A. Smith,	23 30
Granby, South, by O. D. Case,	14 74
Grassy Hill, by Wm. Hall,	30 00
Hartford, Park, add'l., by L. M. Hotch-	
kiss,	223 68
Lebanon, Exeter, by S. P. Abell, Tr.,	14 84
Litchfield, add'l., by H. R. Colt, Tr.,	78 00
Long Ridge, by Rev. Stephen Hubbell,	25 00
Middletown, First, add'l., by H. E. Saw-	
yer, Tr.,	26 00
New Hartford, North, by H. W. Brown,	
Tr.,	44 15
Newington, by I. E. Kirkham, Tr.,	25 77
North Guilford, by F. T. Jarman,	40 00
Old Lyme, by Mrs. J. A. Rowland,	98 09
Plymouth, add'l., by H. Fenn, Tr.,	3 50
Salem, by James Ordway,	1 26
Simsbury, by D. B. McLean,	138 63
South Britain, by Rev. C. B. Curtis,	42 58
South Killingly, by Rev. W. H. Beard,	10 50
South Windsor, First, by Geo. O. Clapp,	36 04
Stanwich, by J. L. Husted, Tr.,	11 25
Warren, First, by O. Swift, Tr., to const.	
Charles Hine, G. C. Hopkins and Mrs.	
E. Gibson L. Ms.,	91 30
Windsor, First, by L. T. Frisbie,	91 00
Westbrook, by A. Bushnell, Tr.,	7 31
West Hartford, by W. H. Hall, Tr., of	
wh. \$30 from B. W. Hamilton, to const.	
Miss Clara Hamilton a L. M.,	126 75
Wethersfield, First, by M. S. Griswold,	5 00

\$1,299 08

Receipts of the Ohio Home Missionary Society, in December, F. C. SEASON, Treas.

From the Cong. Chs. of	
Bristolville, by J. H. Jones,	\$7 00
Cleveland, Plymouth, by M. H. Mead, Tr.,	108 00
Huntsbury, by O. B. Strong, Tr.,	80 20
Kelly's Island, by Rev. M. K. Holbrook,	20 81
Kirtland, T. M. Morley,	20 09
Mantua, by W. M. Jones, Tr.,	4 35
Marblehead,	10 00
North Amherst, by Rev. A. D. Barber,	6 25
Randolph, by L. Chatfield, Tr.,	7 20
Ravenna, by Dr. Isaac Swift, Tr.,	43 00
Mrs. I. T. Lord,	5 80
Ruggles, add'l., by J. G. Startevant,	23 10
Sandusky, by Rev. H. N. Burton,	166 80
South Amherst, by Rev. A. D. Barber,	1 73
Springfield, N. H. Andrews,	25 00
Welsfield,	15 00
Rev. E. D. Taylor,	5 00

\$548 46

THE Home Missionary.

FEBRUARY, 1874.

CONTENTS.

PAGE	PAGE
GOD'S PURPOSE TO CHRISTIANIZE OUR COUNTRY..... 229	From Rev. J. S. Barris.—Putting Off the Harness..... 236
COLORADO.—From Rev. E. B. Tutthill.— Temperance Revival..... 233	AMERICAN CONGREGATIONAL UNION..... 237
DAKOTA.—From Rev. G. S. Codrington.— Communion Wine,—A White Day.... 233	CONGREGATIONAL PUBLISHING SOCIETY... 238
NEBRASKA.—From Rev. H. Bross.—Again in the Ranks..... 234	AMERICAN EDUCATION SOCIETY..... 238
From a Missionary in Nebraska..... 234	THE COLLEGE SOCIETY..... 239
KANSAS.—From Rev. A. M. Richardson.— Awakening..... 235	THE TREASURY..... 241
From Rev. T. W. Jones.—Need of Pas- toral Care..... 235	SPECIAL OFFERINGS..... 242
IOWA.—From Rev. L. D. Boynton.—The Joy of Harvest.... 236	PRESBYTERIAN AND CONGREGATIONAL HOME MISSIONS..... 242
	HOME MISSIONARY BOXES..... 244
	SOW TO REAP..... 245
	A GRATEFUL HOUSEHOLD..... 245
	MISSIONARY APPOINTMENTS..... 247
	ACKNOWLEDGMENT OF RECEIPTS..... 247

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

"GO, PREACH THE GOSPEL."

Recd. Jan. 26, 1874.

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at *the earliest possible day*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS, AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired *also*, to furnish the following particulars, viz. :

Population of the place.

Names of the church or churches, and preaching stations

Number of communicants.

Average number of attendants on public worship.

Denomination and size of contiguous congregations.

Names and distances of the nearest Congregational churches.

Minister's full name and post-office address: Town, County, State.

Whether he resides on his field of labor.

Whether he has any other calling than that of the ministry.

Whether he is now, or is expected to become the pastor of the church.

His credentials.

The number of persons composing his family.

Total amount of salary proposed.

Amount pledged by the people, and how secured.

Whether the minister has, also, the use of a parsonage.

Whether aid is expected from any other source.

The least amount that will suffice from the A. H. M. S.

The amount received from the A. H. M. S. last year.

Whether a less amount will probably be needed next year.

Amount contributed to the A. H. M. S. last year.

Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospect of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months from the date of the application; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledge for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the name of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions :

Boxes for Designated Families.

Let the association or individual proposing to prepare a box, write to the Secretaries at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address for *freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is not desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding ; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight ; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages* and *sex* of children (if any) for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded ; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. DAVID B. COE, D.D.,
 REV. ALEX. H. CLAPP, D.D.,
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In Drafts, Certificates of Deposit, or Post Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . *Rom. x. 15.*

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DEVOTION TO THE CHURCH.

WHAT should be the degree of our devotion to the church?—not, now, what should be the measure of our devotion to Christ, the personal Savior invisible and exalted, but to the church, his living Body? This question, deserving attention at any time, especially calls for discussion when so many other organizations and agencies are putting in claims for an equal or superior regard from Christian men and women. The American Home Missionary Society has the planting of churches and the aiding of churches for its most prominent work. It is gathering the few disciples in the wilderness, scattered on the prairies, dispersed amid new village communities, in lumber forests, over mountainous mining districts, and organizing them into churches. And then it lends the helping hand to churches long since organized, but now too weak or weakened to maintain existence without such aid. All its work points toward churches. The question, “*What should be the measure of devotion to the church?*” is then most fitting to this place.

Clear, far shining among brightest visions of the latter-day glories gladdening the prophet's eye, was this, viz.: “As a young man marrieth a virgin so shall thy sons marry thee”—a figure singularly fine and felicitous. For, all marriage that deserves the name, all such marriage as grows more perfect through advancing years and even seems to renew itself for immortality, by parting look and touch, in death—that only type of marriage which God's Word condescends to use in illustration—is grounded in a love which lifts up, out of and away from self, which imparts what we know as “devotion.” This young man, now coming under its control, is led on to do what perhaps he never did before—to give *himself* up to another. He was his own. He is so no longer. Love is full of this self bestowment. And all right marriage—love's culminating point—so separates a man not from his father and his mother only but also from his very self, that he *is* his wife's; and the wife from herself, that she *is* her husband's. Without this, there may be semblance but not substance. The babble of discussion cannot change this primal fact. The true husband is “his wife's,” and the wife is “her husband's.” And where law or society—separating between their interests and breaking in on this divine blending of personality through love—starts and fomented thoughts of “yours” and “mine,” not “ours,” there society or law is hostile to what is the hallowing reason, inspiration, characteristic and fruit of all true marriage, and tends to reduce the relation to some one of its partial forms. When th

prophet borrowed it for his figure he was not thinking of some mere union of convenience or passional arrangement, but of what is exalted and hallowed by an intense self-giving—"devotion."

And then, by necessary consequence, such marriage draws the mass of practical faculties in a man into bundles of productive energy in order to create new means of pleasure and satisfaction for the object of this devotion. What a change comes over the half-hearted, careless, wasteful worker, when marriage comes to be thought of! How does he plan faster, wider! He undertakes more. He finishes better. He works closer to time. He brings together his scattered faculties. Everything must tell. He becomes immensely productive. He would open a golden way for her to whom he is now surrendered. She shall walk in honor and gladness. She shall be "clothed in beautiful garments." He would coin himself into gifts. If he can add any thing by sweat of brow or brain it shall be her's; somehow he will work it out. And when the hour strikes at length, and he is permitted, by that wondrous virgin trust of hers, to lead her forth from the safe home of her childhood to that other home where he proposes to lay the whole fruitage of his coming years into her hand, how does there come—along with a tremulous sense of his new and great happiness—a fresh and vast re-enforcement of his determination to gather up his every faculty into a bundle of productive power for her to whom in sober truth he has indeed given himself!

Singularly felicitous the prophet's comparison. "*A young man!*"—one in whom marriage meets a hunger of the heart, in whom the enthusiasm of such a self-devoting love has not yet cooled down into the gentle acquiescence of sedate friendship. "*A young man!*" where love is still a stream of fire through the heart, burning, consuming, devouring everything in its way; where love is still a rapt "devotion" higgling, hesitating at nothing, but counting any gift, however costly, and though it drain the purse, as yet all too mean and poor. As such a young man "*marrieth a virgin*"—in her first sweet, overpowering attractions, swaying and bending his whole being before them; idealized, idolized, holding him enthralled by a wondrous witchery of charm whose mystery she herself cannot spell, but whose delicious power they would never consent to see broken—"so shall thy sons marry thee!"

"Thy sons"! Thy sons? The prophet was not confused in his figure. For here was to be not simply the love between husband and wife, but also that between mother and son, making, in combination, a devotion more intensely chivalrous and deeply tender than either alone. It may be, there are some things a man would do for the mother that bore him, which even his wife could not secure. And there are some, it may be, he would do for her who had come to him in the trust of her young virgin heart, which even filial affection could not draw forth. But what limits to "devotion" and its sacrifices where both are found in one, and pleading together? That is a fine passage in Roman history, seized by our great English dramatist, where the proud, irascible Coriolanus—banished, inflamed, angered beyond endurance—returns at the head of his country's foes, sworn to wreak his vengeance by wiping out the last vestige of the Roman State. Pitching his tent at the gates of the doomed city, he resents the pleading of his life-long friends; drives prostrate ambassadors with scorn from his presence; resists even the tears of his mother alone, of his wife alone, but is melted when at length both mother and wife—Volumnia and Virginia—weep upon his hand.

This, or something like it, seems to be the prophet's thought. The prophet's thought?—*God's vision* of what shall be in that glorious latter-day toward which the yearning hearts of Christian ages have always been outreaching. It is this which is to characterize that time—this supreme, all-consecrating chivalry of "devotion" on the part of her sons to the church; intenser than that of husband for wife, deeper than that of son for mother, as combining both of these in itself and redoubling their heat by the union. And why should not that then follow which at once catches the prophet's eye, viz.: "And as the bridegroom rejoiceth over the bride, so shall *thy God* rejoice over thee"? So shall thy God rejoice over thee! Grand and wonderful as that is, what more were needed to ensure it than that her *sons*—born through her unto life eternal—shall cherish her with that same dear preference, with that same self-devoting joy, with that same girding up of every productive energy to bring noble gifts which characterizes every marriage, such as the prophet had in his eye!

Perhaps we speak lightly at times of these claims of the church to our passionate devotion. It does seem as if some of her sons are ashamed of their mother. We need not be. She is without a peer on earth. Despite every blemish which the sins and faults of her children cast upon her, she has even now no rival for glory and beauty. There is not an organization or an agency, a brotherhood or society on earth to be compared one moment with the church of God for whatever is attractive and desirable. Her sons may well glory in their mother. Take the single feature of *power*—that element so idolized in our time. What existing agency, organization, brotherhood or society among men can be named that embodies so much of power, that is shaping the world so much? No publicist thinks his work done—hardly, indeed, fairly begun—till he has sought to reveal the sources and determine the results of this mightiest of agencies. The grander discussions of this age concern themselves with it. The church is the one irrepressible Fact. It stands central to history. The world, 'tis known, is finally to be what this shall make it. Men who put their life, then, into the church of Christ, who bring to it the "devotion" of their hearts, who "marry" their whole being to it with an absorbing intensity of love, have this satisfaction—that they are surrendered to nothing which is weak and contemptible for feebleness, with small Present and no Future. This church of Christ!—what is it? What, but the outward and living instrument of that subtle, invisible, spiritual, transcendent Force of Eternity which we know as God; shaping history, and sure at last to change the face of the world! And then its glory is not this of mere naked power, but the far higher one of purely *beneficent* power. There are forms of force before which we stand fascinated by the very grandeur of their malign energy. We care not to be married to them. But this church of Christ, if true to itself, is the mother of life, and of nothing but life—healthful life. It is the pillar and ground of good, and of nothing but good. This American system of free schools, confessedly one of the noblest outgrowths of Time—what stands behind it? What plants the school beside every poor man's door? "The State"?—But what inspires the State to do it? "The spirit of the age"?—But what creates that spirit? "Progress, this rising civilization"?—But what induces this sort of progress? Why is it that, outside the easily determined range and influence of Christ's church, men do not civilize in this direction? This public instruction is the growth of none but Christian soil.

The germs of it, the vital and sustaining forces of it, are in the Christian church. Roman civilization, Greek civilization knew nothing of it. Heathen nations now know nothing of it. But when Boston had no more than thirty houses and all Massachusetts no more than twenty-five towns, the young weak churches in these few towns planted Harvard College to raise up fit preachers and teachers for fit hearers of the Word, and fit citizens of a free State. From then till now these colleges almost free, and these public schools wholly so — north, south, east, west — have been the product and are the praise of the church of Christ. Their history, their endowments, their founders, their main defenders through weakness to strength, drew inspiration if they did not directly come from her breast. She was mother of this life. So, too, of freedom, temperance, public and private virtue, social morality, this happiness of well-ordered communities, these peaceful surroundings, these quiet and secure homes in which we dwell, all these things have the Christian church behind them, making them possible—making them actual, our American heritage! Who doubts that they would shortly go down in chaotic ruin, that the lights would go out from heaven for us as a nation, were that church to be eliminated from our people's life. "*Ye are the salt of the earth.*"

And if this be the fact as to our social and earthly happiness—if the church is thus the pillar and ground of that, what as to things of a yet higher sort? We are compelled to take an interest in men, not as denizens of earth only, and as having wants to be provided for while holding brief commerce together here on the plains of Time, but as the denizens of immortality, already full of spiritual yearnings, forecasting an everlasting life or death, and sweeping onward in tremendous waves upon the shores of the unseen and eternal state. We ask: where, to whom, shall they go for the help they need? What accessible agency is at hand to meet them with the sure words of eternal life? to pour ministration of healing and regeneration into their suffering spiritual nature? What one except the Christian church? There is not another — Society, Brotherhood, Organization — known among men whereby this is successfully attempted, if attempted at all. For the moment, we imagine the gates of hell to have prevailed and destroyed the church. We look to see what Agency, or Brotherhood, stands ready to come forward and pour through our dying world that spiritual redemptive energy, that comfort and mercy, which have been coming to it through her instrumentality and blessed work. There is not another.

We need not be ashamed of our mother. We can cherish her with a tender and loyal devotion, and not be ashamed of it. She is worthy. When her sons build their strength into hers; when they lodge in her their richest gifts, and garner up for her the best proceeds of a tireless toil, determined to make her all glorious within and without, to make even the place of her feet glorious, they are putting these where they shall live, and be the seeds of life — yes, of the grandest and the immortal. They shall not be ashamed. They are marrying themselves to the church of the living God, *even as Christ also loved the church and gave himself for it.*

But, the whole maketh increase of itself by that which every joint supplieth. Each man is to build over against his own house. It is not the church, but my church with which I have most to do. What should be the measure of my devotion to this church of which I am pastor or member?

MISSIONARY INTELLIGENCE.

KANSAS.

*From Rev. A. F. Hale, Eureka,
Greenwood Co.*

Glad Tidings of Great Joy.

Early in October the Association met here. The sessions were characterized by more of spiritual earnestness than those of any other ecclesiastical meeting I ever attended. We discussed a plan for increasing the working power of our churches. Rev. Messrs. Harlow Platt, and myself, were assigned to hold fellowship meetings in the three counties over which we are distributed. And first, with the church at Geneva. Brother Platt and myself drove forty miles to the Cherry Creek settlement, where is a small country church in a thickly settled region, having no preaching except at rare intervals. The people crowded the school-house that night, and were eager that we should remain and preach again, but our appointment was set and we had to leave them.

The fellowship meeting here was marked by very decided interest from the first. In the course of four days we counted eight who had come out on the Lord's side. Members of the other churches were greatly interested. My own church was aroused and went to work—the sure sign of a coming blessing. The worthy pastor of the Methodist church had been intending to hold a series of meetings in his own church as soon as our meetings were over; but when brethren Wright and Harlow left he was desirous, with all the rest, rather for union meetings. So union meetings they became, and were transferred to the Presbyterian church, more central and larger than ours. There has been most perfect harmony. All have been

working for Christ and not for sect. Twenty-nine have already offered themselves to join one or the other of the churches. I think there must have been over fifty conversions that we know of.

*From Rev. O. A. Thomas, Albany, Ne-
maha Co.*

Yet More Good Tidings.

I write from Capioma. The Lord is magnifying his grace, and a good work is in progress. It seems to be spreading over the prairies like a fire in the dry grass. Even the stout-hearted are seeking mercy, and souls seem entering into the hidden life with Christ. In this I greatly rejoice. I have been trying to sow good seed on this field for years, and now the time of quickening has come. At Plum Creek, also, I feel that some are truly seeking the Savior. It is wonderful to watch the commotion in an awakened soul, when first it becomes conscious that it is in a land of want, with wasted and exhausted resources,—a mighty famine coming on—and that no man can give the bread it needs. Through what struggles and mighty conflicts that soul finds the way to the Father's house begging for bread! Blessed be his name, the promise is, "He that seeketh findeth."

*From Rev. L. Armsby, Council Grove,
Morris Co.*

"A Great Deal of Heaven In It."

I am, indeed, pressed for money, more so than at any time since I paid off the expenses of my education. However, it is against my principles and my disposition too, I think, to complain. I serve a Master who has

always treated me a thousand times better than I deserved. "The lines have fallen to me in pleasant places." "My cup runneth over." The older I grow, the happier I become, the better I love my ministerial work, and the stronger is my faith that when I lay aside this earthly tabernacle, I shall be unutterably blessed in a higher sphere. But the nearer and brighter heaven appears, the more desirable and beautiful does this world seem to me. This world has a great deal of heaven in it, when we use it aright. The warm friendship showed to me, during my late visit to my former Minnesota parish and my Eastern kindred, seeking help to pay off our church debt, was inexpressibly grateful to my heart. These friends, and these gifts, the whole of them, were from that higher Friend, whom I love more than all. Let me ask your prayers that I may have here the best kind of success, and persuade many to enter the service which is so delightful to myself.

MINNESOTA.

*From Rev. E. H. Alden, Sleepy Eye,
Brown Co.*

Help from the Lord.

The Lord has blessed us most signally during the past year, in providing means to build, at three places on my field, sending money repeatedly from sources least looked to and at times when, as it seemed, no human arm could help. These houses of worship have a present value of over \$2,500, and have been built almost entirely by funds obtained as above intimated. The divine source of these gifts was so plainly indicated that we felt warranted in enlarging our work. Just now our faith is sorely tried, having waited a long time for replies to our appeal to some of the churches; but our prayer is that the Lord will enable us to bear this, which may be his trial-test of our faith. I hope

relief may come soon, for I am carrying upon my own shoulders a heavy burden of debt assumed for the time. I am anxious also—should I be continued in this work—to build at least one more chapel, by the beginning of summer, and I do not now know where a dollar of the funds is coming from.

A Cabinet Organ.

It may seem strange to you, and perhaps extravagant, that a church so small and poor as this, should have a cabinet organ and some other modern improvements. A few words may explain the matter. Since I came here, eighteen months ago, three other evangelical churches have commenced worship, and one of them has built a house larger than ours, costing \$750—of which \$710 came from outside. It was done quickly, while I was absent at the meeting of the Am. Board and our State Conference, and at Saratoga, where I spent two weeks superintending the building of the house of worship. When I returned to my stated work here, I found the following arrangement for worship in the new house. The Baptists (who had been using our house and had *organized their church* of seven members in it), were to have it one Sabbath in the month. The Methodist minister, who had been sent on in my absence to conduct worship, for the first time statedly (though there had been several Methodist meetings in our house), were also to have it one Sabbath in the month, and those that had just built it, one Sabbath. The fourth Sabbath they were disposed to offer to me. If I did not accept, it would be given to the Baptists (making two Sabbaths in the month for them), or the Christians, or United Brethren, for both of these have a few representatives here. It all seemed to be planned on the principle, "Anything to beat Grant." what could I do? The average con-

gregation from all, united, would scarcely be over fifty; and, if we should refuse to leave our own house, erected before there was any other organization, and endeared by what it had cost, and go into this one-Sunday arrangement, it looked as if we Congregationalists might be "left out in the cold." Our house had the best location—being protected by a large grove of primitive timber, while theirs is on the bleak prairie, eighty rods distant,—and the best furniture. With us, too, was the union Sunday school. I thought the additional attraction of an organ, giving us a choir, might secure the attendance of some other families who had recently moved in, and so we should be able to hold our own. And in spite of the long delay of the instrument, especially during the singing school which I had to engineer at considerable pecuniary expense, my plan has proved successful.

Our Sabbath school is more flourishing than ever, and our congregation numbers as many as all the rest united. Although the strife and opposition thus far have been overruled to our strength, yet I am very much grieved that there should not be more union of heart and prayer on the part of Christ's disciples in so small a frontier town, where there is not enough interest to raise one-quarter of the salary of a good minister, if all were united.

Your letter containing the — dollars was received after I had written. Please extend to the donor my sincere thanks. It gave me relief at a time when I was bearing an almost overwhelming burden. May the Lord bless the giver as abundantly in spiritual growth as he has in basket and store!

*From Rev. O. A. Starr, Montevideo,
Chippewa Co.*

Wants a Helper.

I am praying the good Shepherd to teach me how best to feed his sheep

and lambs, and to draw precious souls to him. My strength is so overtaxed by calls for preaching at out-stations, that I often think if I could omit one-third of my appointments and concentrate my whole care and time on the remainder, I should do better service; but how can I refuse the calls, and say no to those destitute of preaching?

Can you not send a man to Lac qui Parle, which has for months urgently needed one? I know the state of the treasury, but will not the churches respond to these urgent calls? I know they do not see the destitution, and the iron does not enter their souls as it does ours who work and watch on these "picket lines." But do not our Christian men of large means well know that their property is made more secure, and in many cases is largely increased, by the planting of Christian institutions in the opening West, through the self-denial of our pioneers? If they could come here and go with us over the prairies to our distant places of work—or, what would be better, take our places and hear the hungry calls for the bread of life; and when they come home, see the hungry eyes and scantily clothed bodies of their children—they would go back to their stewardship for God with a new sense of responsibility. Then I think I should not appeal in vain. You can partly tell what it is to go over my routes here in winter. With a neighbor at Lac qui Parle, I should have to drive not more than five miles at a time, to reach my appointments, and should suffer much less from cold. Mrs. Starr chilled her feet, nose and chin, last winter, coming home with me, and we were storm-bound for two days.

*From Rev. J. S. Webber, Detroit,
Becker Co.*

New Experience.

I began here in May last, and being fresh from England things seemed a

little dark at first. But as soon as I could fully realize the newness of the country and the brief time since the white population began to pour in, I felt that one could hardly find a more interesting and important sphere of labor. The laying of a foundation, you know, is not the least important part of the building. I feel grateful to the Head of the church for directing my steps to this far western part of the vineyard. During the short period of my ministry, we have opened places of worship at Detroit and Audubon, built by the efforts of your general missionary for the region; have established a Sunday school at Detroit, which now has about fifty scholars; a class for Bible study; a prayer meeting which has been attended with many rich blessings. We have also organized a county temperance union.

My regular work has been as follows: preaching at Detroit every other Sunday, and teaching a class of young men. The alternate Sunday I have preached at Audubon, Lakeside, or a settlement five miles south of it; teaching in the several Sunday schools, conducting prayer meetings, etc. We feel encouraged and hopeful.

• IOWA.

From Rev. C. N. Lyman, Onawa, Monona Co.

Hopes Realized: Good-Bye.

We hoped we should come to self-support with the new year. At a recent meeting the pastor was moved to urge the people to make the effort. Some doubted our ability, and others feared the pastor would sometimes find the meal in the barrel quite low, but as he was willing to run the risk, trusting in the Lord, the vote was passed almost if not quite unanimously.

The pastor then stated what would be needed for church expenses the coming year, proposed that the renting of seats be abandoned, sittings made free, and necessary funds provided by means

of weekly pledges and offerings. At this point it was asked who should inaugurate the plan, and seek the pledges from the people? No one seemed willing to volunteer. Determined to see it fairly tried, for the sake of the Master and the Home Missionary cause, the pastor—at whatever cost to delicacy of position—offered to be responsible for its execution. He has canvassed the community, and obtained pledges enough to remove all just fear of failure. So, with the blessing of God, we are *going alone* hereafter. This is one of those revolutions that never go backward. At least, *such it shall prove by the help of God.*

This step is not the result of any rapid increase of population, nor of unusual additions to our membership, nor of any great increase in wealth. But there has been an increase of liberality, and a multiplication of givers, especially of small sums. The church wishes me to return hearty thanks for your past aid liberally furnished. Our prayers will continue to rise in your behalf, and we hope the churches will respond so cordially to the claims of Home Missions, that all the waste places of the land may soon have the living preacher and the Christian church. We have some tokens of good from the Lord. Five adults expect to unite with us on profession of their faith in Christ, next Sunday. There is more thoughtfulness. We are working for a *revival*.

The society voted last night, at my request, to let me have one Sabbath evening of each month, for preaching in needy places in the country. I think, also, of giving up my Sabbath school class to another, that I may have the afternoon for missionary work.

From Mr. N. M. Calhoun, [Yale Theo. Sem., commissioned for vacation, 1873].

A Student's Inlook.

The middle class of Yale Theo. Sem. had talked so much about

"Western work" that it seemed best that some one should "spy out the land," both to see the "giants" and bring back of the "grapes,"—if there were any.

My commission was for Creston, Union Co., Iowa, a young brisk little place of 1,500 inhabitants, where I found a church of fifteen members, three male and twelve female. I say "found" for as I could find no church record of members, and no one who knew who they were, it took some searching to look them up. We worshipped in a comfortable hall every other Sabbath, alternating with the Baptists. I preached in Creston seven Sundays. My congregation would average about 100. The church had sustained no prayer meetings, but in connection with the Baptist friends a "union prayer meeting" was started and well attended. Three united with us by letter Aug. 17th, one of whom is a prominent citizen. Creston is as *wicked* as it is *lively*. When I first went there, the organization of the church appeared to me unwise, but after being on the ground all summer it seemed to be recognized not only as an institution for good in the place but as a *necessity*. One Sunday I spent at Murray, a small place on the railroad, twenty miles east of Creston, where we have a church organized, and preaching once a month. The field that shared my labors with Creston was Nevinville, in Adams Co., where I preached eight Sundays. They have no church, but worship in a school-house, as ever since their organization some twelve years ago. The present membership is not far from sixty. They need a church edifice, but do not feel able to build. How the hearts of some of the Christian friends in Nevinville long for a *church house*! God grant that the day may not be far distant when this longing shall be satisfied! I found them much divided, but before the end of the summer

old differences seemed healed, and general good feeling was manifested. Two prayer meetings a week were supported and very interesting ones too. I shall never forget some of the soul-stirring prayers that went up from the Nevinville school-house. The congregations averaged about eighty—more than the house would comfortably seat. The Sabbath schools in both places were union schools, well attended, each numbering some 150 pupils. At the West, both old and young attend these schools—a feature which is quite encouraging. During the summer I made 146 calls on seventy different families. In every instance I was received kindly, almost always with *great heartiness*. I found on those Western prairies people of culture, whom I am glad to have known, and a remembrance of whom I shall carry with me for many years. There is room enough for young men in the West, and they are *needed* in order that the Christian church may maintain its place in the midst of such growth in all other directions. The cry from Christian hearts in South-western Iowa is, Come over and help us! We know of many there who are praying that young men in our seminaries may consecrate themselves to this work. There are "giants" in the land, but those who go out against them will have the Lord on their side and shall *most assuredly conquer*.

WISCONSIN.

*From Rev. J. Keep, Stockbridge,
Calumet Co.*

Another Veteran's Farewell.

Impaired health and diseased eyes have delayed my report. My eyes are so weak that I cannot write with safety, and am obliged to employ an amanuensis to tell you that I have resigned my charge of this church and people, on account of the failure of my health. To me the giving up of the ministry is

no small trial, for I have loved the work and had great delight in it. Yet I have cause for much thankfulness to my divine Lord and Master for his long-continued favor to me. Thirty-eight years ago, last September, I was ordained and installed over a church in New Hampshire. Dr. Badger, your late associate, a name enshrined in many precious memories, participated in the exercises of the occasion. I little thought on that day, that I should bear a commission from your Society during more than twenty years of my ministerial life. My connection with the Society has been most pleasant. Your counsels, love, sympathy, and Christian courtesy have been most cheering and delightful to my heart. I take great pleasure in making this acknowledgment.

From Rev. M. M. Martin, Mazomanie,
Dane Co.

Our Place of Prayer.

You should see our new room for lectures and prayer meetings, on the rear of the church. It will seat from 75 to 100 persons, and must prove a great blessing to us. Our audience room was too large for social meetings, and difficult to heat. We needed a more social place for our young people. They have met, every Monday evening of the summer, at the parsonage. This they could not well do in winter, and I could not bear to lose our hold on them. They understood that this room was built especially for them, and say they are going to raise money for a church bell. We have had some blessed meetings with the young people during the past eight months, and I can see that they have grown spiritually. They love the church and Christian duty better. I shall not soon forget our first meeting after my return from the meeting of the Board. Almost every one in the room offered up such

a prayer as would have done you good to hear; and all in a few minutes. I never saw a greater change in the young people of any community in a single year. I shall work and pray for more such results.

MICHIGAN.

From Rev. R. Hotenden, Orion, Oakland Co.

More Good Tidings.

My heart is full of gratitude and praise to God. The church here was almost dead when I came. No services of any kind had been held in its house for over a year, and it was easy enough to count the two or three known members. I reported seventeen, but found most of them had left or died. There were very few to rally round me. But God soon gave us hope of better things. The congregation increased in numbers and interest, and at our first communion he gave us twelve new members—six of them, on profession of faith—all adults and all, except two young ladies, heads of families. I was one of those who joined by letter. We observed the week of prayer, and it proved the commencement of such a revival of religion as has not been here for years, if ever. Scarcely a day passes but Christians are revived and sinners converted. Every night we have meetings well attended and marked, not by shouting, noise or confusion, but by deep seriousness; very different I am told from former meetings in this neighborhood. There are tokens also that God is about to bless my other charge—Oakwood—not under your care. I do not think we shall be disappointed.

From Rev. S. Sessions, Carson City,
Montcalm Co.

Blessings by the Barrel.

Our congregations are large, our

prayer meetings are filling up, and some souls are inquiring. We are to observe a week of prayer, commencing to-night. The "barrel" came safely, and was a genuine surprise. My wife had been urging me for a year to ask for a "box." But I dared not, for fear some one more deserving would have to go without. But our Master knew we wanted one, so, one morning, when I went out, there it lay in my yard. I did not know, for weeks, who left it there, but I knew *why* it was there, and where it was from.

I sent a letter to the donors, properly directed, but it came back, marked, "unclaimed." I sent it again, directed to any lady of the Society in the — church—and have heard no more from it. Brethren, I thank you, and my faithful wife thanks you, for this favor. It was very kind and thoughtful to remember us in this way, without being solicited.

From Rev. E. Branch, Standish, Bay County.

"Waste and Destitute Places."

Perhaps the best way to give you an insight into the work I am now doing will be to take you along while I "swing around the circle." One Sabbath I preach at what is known to you as Maple Grove; a new and thriving village on the Rifle river, about seven miles north-east of Standish. I have there an audience of from thirty to forty, and shall doubtless soon organize an ecclesiastical society. Service there in the morning; in the afternoon at Arenac, where there is generally a good congregation. This completes the work of that Sabbath—two services and ten miles' ride. In the evening I assist the choir at Standish by playing the organ. On Wednesday I take the cars for Otsego lake, eighty-five miles away. Thursday evening I shall be at a camp, fifteen miles east,

where I have a congregation of from thirty to thirty-five, on fair Sabbath mornings. At Bagley, a new village just started at the head of Otsego lake, I shall meet about thirty; then at the foot of the lake, in the afternoon, I have a congregation of twenty or so. On the Tuesday evening after, at Crawford, I shall preach in the dining-room of the hotel, to thirty or more; then a walk of fifteen miles farther south will bring me to Roscommon where, on Wednesday evening, about forty will gather in the waiting-room of the depot to listen to the words of life; then Thursday morning will bring me home, where I can stay till Friday—when I must start again. I hope that very soon a good minister from Ohio, will take my place at Omer and Arenac, that I may devote my whole time to this northern country. I am the only minister above Standish. One Methodist preacher did come here and stayed three weeks, but the prospect was too poor for him. People are poor, times are dull, money scarce, and every one feels the pressure; *but the people need religion none the less.* There are no Sabbath services of any kind at any place north of Sterling for eighty miles, though there are half a dozen places that need them. I am putting in week-day evenings to supply these "waste and desolate places" as far as possible. The country is very new, but a few years will see a wealthy population filling the fertile tract of land along the line of the railroad.

I hope, at no distant day, to see churches adorning all these places where now is unbroken forest; and the consciousness that I have led the advance will be glory enough for me. As there is no physician within one hundred miles, or nearer than Standish, I carry with me a few simple remedies, and have been blessed in relieving not a few of the sick. I make no charge, save to cover the cost of medicine.

MISSOURI.

From Rev. H. G. Murch, Lamar, Barton County.

Good Tidings.

God is graciously reviving his work in the Barton field. Souls are being converted, and God is restoring the joys of his salvation to the church. Forty have promised to love and serve God, and he is making his people willing in this day of his power. The work is still going on, and deep solemnity pervades the whole community. Pray for us.

ILLINOIS.

From Rev. F. Wheeler, Sandoval, Marion Co.

Light in Darkness.

I was called to a funeral the other day—the only one since I have been here. A good sister in the church had passed away, and the friends met for the last sad offices. It was a sorry sight. In a poor little shanty, some three miles from town, I found the gathering. In one corner of the room of the house, were the remains of the departed mother. In the other corner was the father, stricken with paralysis, hardly conscious of the passing scene, and around were weeping children and friends. There was that dreadful trinity—poverty, disease, death, making a darkness that might be felt; and yet I never felt the blessedness of the gospel more in my life. To be able to speak of heaven, of God and salvation, in a place like that, and to *feel like saying it*, is indeed a joy the world knoweth not of.

INDIANA.

From Rev. E. Andrus, Angola, Steuben County.

Improving.

It is evident that a steady and rather rapid change for the better is

coming about here, by the power of the gospel. The Sabbath is better observed, the public school is under far more of moral restraint, the temperance cause is stronger, and there is general good order and quiet.

The monthly temperance meetings on Sabbath evenings, established a year ago, are interesting and full. They have so toned public sentiment that the law of our State can be enforced easily and without commotion. Last week, in our circuit court, a wife recovered judgment of \$800 against a druggist for selling liquor to her husband, and public sentiment sustains the verdict. The churches and ministers are the main power, under God, in this work, and we are honored by all except rum-sellers for doing it so thoroughly and well.

NEW YORK.

From Rev. H. Lyman, Triangle, Broome County.

Revived.

An increased religious interest pervades this people. Several conversions seem to have taken place, and the walls of indifference and unbelief are somewhat broken. The whole community come out to Sabbath meetings. Three denominations unite in meetings for preaching every evening, and for prayer every afternoon. The stout-hearted are evidently moved, but make no outward sign. We doubt not that prayers for the cause in which missionaries are engaged go up from the hearts of our friends, and that thought is very precious.

From Rev. S. Nelson, Depeyster, St. Lawrence Co.

Good News.

Good news! The Lord has graciously revived his work and many are now rejoicing in Christ. There has been a growing interest ever since one year ago

last June. The work has been mostly in our Sabbath schools and Bible classes. It has been of the most solid and intelligent character. None have been received into the church as yet. There are perhaps twenty-five hopeful conversions in our church, and as many in the Methodist. There are two

young men in the number that I have reason to believe will become ministers; young men of talent, but in humble circumstances. At my last meeting at a school-house on an out-station, a young man (the school teacher of the place), made a commencement in the Christian life.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

DOES IT PAY TO AID IN BUILDING CHURCHES?—We are afraid that many who contribute to the funds for church building do not remember that the investment is to be a profitable one, and not a gift of so much for Christ's sake, from which nothing further is likely to be heard. Over \$42,000, in all, have been paid back to the treasury of the Congregational Union by churches aided, in the form of loans and gifts refunded, or in contributions. These young churches, moreover, when once permanently established, constitute an important addition to the Congregational body as a whole; not merely showing their gratitude to the Union, but bringing an accession of strength to our entire working force as a denomination. Even this is not all; nor even the best fruit resulting from the assistance granted them. In the activity of their young life these new churches, when furnished with houses of worship, very often speedily report revivals of religion and a rapid development of spiritual power. These

very hardships and struggles give greater depth and fervor to their piety, and prepare them for healthful and energetic Christian activity. It cannot but be grateful to the hearts of those who have given to the treasury of the Union, to read such facts as are contained in the following brief extract of a letter from a pastor. The contribution of this pastor, out of his limited means, shows through what sacrifices these churches are built, even with the help afforded them, while it reports the conversion of many souls:

"Inclosed, find —, the amount of our collection for the Congregational Union. I am sorry it is not more. I would add to it myself, but cannot. I paid \$100, cash, to clear all the debts on our house, and cannot give more at present. I believe that churches that need help ought to be satisfied with the plainest style of building.

"We have had an interesting revival, commencing Dec. 9th. We estimate about thirty hopeful converts. We could not have held the meetings without our house of worship. We could not have built the house without the \$300 from the Union. One soul for each ten dollars—does that satisfy the donors?"

Yet that is only the beginning—the first of many revivals to be enjoyed,

of many precious harvests to be gathered. Who can make a better investment of \$10, or of \$300, than was made by those who enabled this little church to build?

THE MANUAL FOR 1873.—This document is now in the hands of most or all pastors and many laymen. It will, we trust, commend itself on a careful reading. It presents very complete statistics, in addition to the annual statement of the Board of Trustees. It will save many mistakes and misapprehensions, if the Manual is read and then preserved for future reference.

THE PROSPECT.—The work of the Union is proceeding steadily and well. Encouraging response has been made to appeals on behalf of the needy churches. Still the Board is pledged many thousand dollars beyond its present means. We still look with confidence to the pastors and churches to supply the funds now urgently required.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 32 Congregational House, Boston.

The following sums have been received at the Treasury of the Education Society, in the three months ending Feb. 1st, 1874:

From the Cong. Chs. and Socs. of	
Milford, Mass.,	\$4 00
Ashley, Mass.,	2 50
Lunenburg, Mass.,	2 50
Fitchburg, Mass.,	10 00
Rochester, Mass., Mrs. Charles H. Leonard,	71 00
North Adams, Mass., First,	50 00
Newbury, Mass., First,	48 53
New Orleans, La.,	33 15
Albany, N. Y., C.,	9 70
Acworth, N. H., Rev. Nathan R. Nichols,	10 00
Leominster, Evan.,	9 00
Boston, Union, three monthly coll's.,	5 50
Erzerum, Turkey, Rev. P. Parmelee and wife,	24 73
Hillsboro Bridge, N. H.,	5 00
Hopkinton, Mass.,	10 50
Nelson, N. H.,	42 93
Campton, N. H.,	3 00
Gilbertsville, Mass.,	11 15
Lowell, Mass., Member of Kirk St. Ch.,	7 60
Peacedale, R. I.,	5 00

Framingham, Mass., Plymouth,	109 00
West Newbury, Mass.,	12 45
Fall River, Mass., First,	38 69
Webster, Mass., First,	17 33
Junction City, Kan., Rev. Isaac Jacobus,	15 00
Phillipston, Mass.,	20 00
Pepperell, Mass.,	15 25
Westboro, Mass., A Friend,	5 00
Melrose, Mass.,	17 40
Maine Ed. Soc., Prof. J. B. Sewall, Tr.,	91 60
St. Johnsbury, Vt., North,	84 53
Salem, Mass., Thomas B. Coolidge, Esq.,	30 00
Amherst, Mass., First,	5 00
Chelsea, Mass., Miss Ann M. Dutch,	25 00
Bangor, Me., Rev. W. M. Barbour, D.D.,	25 00
Arlington, Mass.,	143 43
Mansfield, Mass.,	8 50
South Weymouth, Second, add'l.,	5 00
Claremont, N. H.,	25 00
Ballardvale, Mass., Union,	5 00
Hollis, N. H.,	21 00
South Hadley Falls, Mass., First,	58 00
Springfield, Mass., Olivet,	24 09
Saugus Center, Mass.,	44 48
Newtonville, Mass.,	29 59
Chelsea, Mass., Winnistimmet, quar. coll.,	45 69
New Haven, Ct., College St.,	43 45
New York City, Edward Sweet, Esq.,	600 00
Warren, Ct., First,	6 35
Fairfield, Ct., First,	38 85
Winchester, Mass., First,	97 25
Boston, Mass., Georgie Howe Townsend,	50
Westboro, Mass.,	80 00
Pittsford, Vt.,	20 00
Bridgewater, N. Y., Rev. T. D. Southworth,	18 89
Whately, Mass.,	10 00
Excelsior, Minn.,	2 00
Hamilton, Minn.,	3 70
Ca nbridge, Mass., North,	55 38
Holliston, Mass.,	32 19
New Haven, Ct., Bethany,	6 50
Haydenville, Mass.,	11 08
Marlboro, Mass., T. B. Patch,	30 00
Hatfield, Mass.,	23 65
West Boscawen, N. H., Ed. Soc.,	9 00
Stafford Springs, Ct.,	30 00
Orange, Mass.,	16 70
Salisbury, N. H.,	1 00
Harvard, Mass.,	14 50
Hardwick, Mass.,	3 75
Southbridge, Mass.,	37 70
North Beverly, Mass., Rev. E. W. Harrington,	5 00
Bloomfield, Ct.,	28 25
Plymouth, Ct.,	27 00
Berlin, Ct.,	49 45
Bethlehem, Ct.,	25 00
Northfield, Ct.,	16 56
Unionville, Ct., quar. coll.,	27 70
Wilton, Ct.,	18 25
Bristol, Ct.,	61 92
Collinsville, Ct.,	40 92
West Haven, Ct.,	40 00
East Avon, Ct.,	13 00
Winsted, Ct., First,	53 16
New Britain, Ct., First,	44 00
Glastonbury, Ct., Frederick Welles,	40 00
J. B. Williams & Co.,	100 00
Athol, Mass.,	24 20
Lockport, N. Y., First,	48 27
Boston, Mass., Mrs. Mary Wheeler, \$10;	
Miss Sarah Wheeler, \$10,	30 00
Acton, Mass.,	15 00
Worcester, Central,	120 00
Plantville, Ct., add'l.,	5 00
Hartford, Ct., Asylum Hill,	120 00
Andover, Mass., Chapel,	95 08
Santa Barbara, Cal., Mrs. C. Richards,	25 00
Greenwich, Ct., W. A. Howe,	3 00
Enfield, Mass.,	30 00
Boxboro, Mass.,	4 68
Concord, N. H., Mrs. Lydia French,	30 00
Bellows Falls, Vt.,	5 22
Boston, Mass., Mr. W. H. Jones,	5 00
Leicester, Mass., First,	21 15
Lit-leton, Mass.,	11 58

LEGACIES:

Topsfield, Mass., Mrs. Mary Taylor, by	
George R. Lord, Esq., Ex.,	100 00
Boston, Mass., Miss Caroline Newman,	
by H. W. Pickering, Esq., Ex.,	814 75
Franklin, Mass., Mrs. Sally Fisher, by	
Peter Adams, Esq., Ex.,	200 00
Lebanon, N. H., Ezra Alden, paid by	
himself, in advance,	400 00
	\$1,514 75
Donations,	\$3,708 96
Legacies,	1,514 75
Total,	\$5,218 71

Congregational Publishing Society.

Rev. ASA BULLARD, Sec.

MOSES H. SARGENT, Treas., Corner
Beacon and Somerset Streets, Boston.

Three churches, five out-stations for preaching when they can get it, with only one minister, and one Sunday a week! The parish or circuit about forty miles across, and ought to have in it eight Sundays every seven days, or a Sunday apiece for each of its eight village centers, and only one minister! Wanted, eight days of public worship in this field every week, with eight proclamations of the gospel, and only one minister!

What is to be done? The days of the five loaves and two fishes, feeding 5,000 people, are gone by. What is to be done? Does the preaching of Christ in those eight villages turn on having an ordained man, and a pulpit, and a sermon with a text? And can there not be eight gospel benedictions a week in this field, one on each center every Sabbath, because there are not eight ordained men in this forty-mile area?

What is to be done? The Congregational Publishing Society answers this question thus: It sends eight Sabbath school libraries to that minister, and he takes one to each of the eight places. In the school-house or the log-cabin with the family altar, where he preaches once in two months, he starts a Sabbath school. He asks the men and the women there, who love Jesus Christ—perhaps only four or five—to

gather the scattered families and come with them every Sunday and sing and pray and teach the Bible. "When I am here," he says, "I will do the preaching; and when I am not here you will do the preaching." And it is sometimes a question who preaches Christ the most for one day in a place—the minister or the teachers. So the forty-mile parish has in it eight Sundays in every week, and eight places and congregations of public worship, with only one minister. The Congregational Publishing Society by its libraries has called and settled the other preachers, who keep open seven places of worship, while the minister is keeping open the eighth.

Those schools could not start and run without him, nor he see all this work done in his parish without them. Thus the Home Missionary and the Publishing Societies work together and are mutually and extremely dependent on each other. All the expense to the Publishing Society is in its libraries—about twenty-five dollars each. All the Sabbath school part of his work the missionary does, gratuitously, and most gladly. And he has better facilities and knowledge for doing this work than any paid transient agent could have. All the charitable contributions, changed into these libraries, the Publishing Society collects at its own expense. So, for every dollar given, a dollar in books, tracts and *Well Springs*, goes into the hands of the missionary.

How better, or how else, can seven of those stations have the preaching of the gospel every Sabbath, while the one minister is preaching at the eighth? Last year this Society put twenty-six of these libraries into the hands of one minister, and they secured our Sabbath school sort of preaching at twenty places each Sabbath, and kept up school at six churches.

That was where immigration is press-

ing on, thirty miles each year. This Society deals in seed-corn, and it takes it to plant it, and it plants every kernel that it takes. No one grain of the seed is used up in the collecting and forwarding it to the field. One hundred kernels given are one hundred kernels planted. "And the fruit thereof shall shake like Lebanon."



The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, D. D., Sec., 62 Bible House, New York.
SAMUEL HOLMES, Treas., 255 Pearl St., New York.

UNION.—At a meeting of this Society, held in New Haven, Conn., Jan. 21st, it was voted unanimously to join with the American Education Society in asking the legislature of Mass. to grant these two Societies permission to unite, upon such terms as they themselves may fix. As both of them hold their charters under the laws of Mass., no objection to the union is apprehended. This step accords with what is believed to be the general wish and expectation of the churches. The Education Society passed a similar vote, Dec. 16th. And now, if all things go well, we may expect the matter to be consummated before the next annual meeting of the Societies in May. May the Lord's hand guide in this movement which so vitally concerns the churches!

REVIVAL.—A powerful revival of religion has occurred in Crawfordsville, Ind., the seat of Wabash College, which has enveloped both town and college in its gracious influence. Very few of the students remain unconverted.

THE OPINIONS OF OTHERS AS TO OUR WORK.—"I am astonished at the greatness of the work you have accomplished by that Society. I think no other organization has done the West

as much good. 'I bless God for it, and am trying to stir up our churches to imitate your example.'"—Dr. Read, Pres. of Shurtleff College, Ill., to Dr. Baldwin, 1864.

"The Congregationalists, as I have said, are pushing their work, and taking the lead in every State in the West, simply because they have Eastern wisdom, Eastern experience and Eastern money."—Prof. Northrup, in the Bap. Ed. Convention, 1870.

"The minds of many of our people have been turned with remarkable interest to the operations of the College Society, established thirty years ago. . . . It has quietly, under many discouragements, but with great efficiency, performed a wonderful work—to be as immortal as the human mind. Commencing with aid to four colleges and one theological seminary, all in great straits, and some in desperation, it has seen all these advanced to competence; it has taken others upon its bounty which have risen to independence of its aid;—it has others upon its hands advancing to independence;—and itself among the leading means which have made the local Congregationalism of New England western, it proposes to make it national by planting a New England college in any State of the Union, where its services in education are required. . . . Its plans admit neither waste nor failure. It takes up no doubtful institution. It leaves none half able to take care of itself. Its co-operation is pledge of character and success. . . . The great charity has been so administered as to stimulate Western zeal, and the West has established its own colleges by this stimulus. The grand result is that to-day Christian education in the West has its strong seats in the colleges this Society has nurtured. There they stand, and there they will stand forever. The letter of Lyman Beecher which narrates the circumstances of

the birth of the Society is grander than an epic. It glows with a prophetic rapture, and when the old man's sun went down, the western sky was already crimsoned with glories which he had anticipated."—Dr. S. S. Cutting, in the Bap. Ed. Convention, 1872.

MISCELLANY.

Close of our Year.

When this number of *The Home Missionary* reaches our readers, eleven months of the Society's financial year will have passed. Only a single month will remain to the friends who have devised liberal things for this year, for fulfilling their purposes.

It has been a year of much labor. Never before came so many urgent calls for work in new fields, and aid for those longer held. Not a few churches that had tried to go alone have been driven back for help. To deal fairly by these; to make sure of the facts needed for holding a just balance between the old work and the new; to get enough of the right sort of men, and the money these must have; to keep in action the long-tried methods, and adapt them to new exigencies or devise better; this has been no easy task. And what mind but his who knows all things, can measure the bodily and mental toil of the hundreds of brethren who, with their families, in thousands of settlements, old and new, have borne the burden and heat of the day?

Reader: in the month that remains, shall these who work in your stead do anything more for the Master, through help from you?

It has been a year of intense anxiety. Every month has called for more men and money than could be found. And the strain of those 'panic weeks' we hope never to feel again. To see

everywhere open doors which we could not enter; to watch the mails, day after day, for answers to appeals into which had gone prayers and tears, and to find, instead, claims of beloved, suffering, yet patient brethren, for money they had well earned and sadly needed, but which could not then be sent—one season of such experience is enough for a life-time. And what eye but his who sees all things, ever looked upon scenes more touching than some in our missionary homes, in those weeks of trial?

Reader: in the month that remains, shall these who suffered in your stead have any further proof of your love and sympathy?

It has been a year of success. This hard work has told. Though in some years a few more names have been upon the roll, we believe that in no one will more stations have been held, or better results secured. At no time has God let us despair. In the very 'hour of darkness' he lifted the light of his face upon us, and gave us peace. For some of our most important and costly enterprises—as for example the re-opening of the Utah mission—he put the means into our hands in ways that seemed direct, special, speedy answers to prayer. In spite of the stagnation of business, the receipts at this office for the three months last reported exceed those of the same months of last year by more than \$16,000; and in the ten reported months of the year, the gain is about \$14,000. Our two chief Auxiliaries

show an advance not less marked. Thus God has saved the Society from the dreaded necessity of serious contraction, and enabled it to hold every important field it has entered. Let us be thankful unto him and bless his name! Encouraged by this success, the Executive Committee are planning for increase of work with the opening spring. But for larger work there must be larger giving and praying. On the present scale of receipts we can only hold our own.

Reader: in the month that remains, can you, your church, your friends, your Sabbath school or Bible class, your praying or working circle, do anything more to show gratitude for past success; anything toward making the year's record of results more pleasing to our Saviour, more cheering to all who love his cause? In the one month only that remains, what fresh courage can you give to those who act in your stead, for bolder plans and a stronger advance?

Post-Office Orders.

Friends who remit post-office orders to the Treasurer of this Society, will very greatly oblige us, by seeing that they are drawn on "STATION D., New York City." Station D. is a money-order office, in the Bible House, and the collection of orders through it, instead of the general post-office, is a great saving of time.

Practical Sympathy.

[As a sample of many encouraging letters received during the last few trying months, we print the following from one of our lady friends who, though poor in all but faith, and much of the time an invalid, has rendered the Society substantial aid by procuring subscribers to *The Home Missionary*, and in other methods of her own:]

"I must tell you how glad I am that

the cloud is lifting a little from the Society. Through all these months of darkness my heart has been burdened, not only for the Missionaries but also for the Secretaries, and I have often thought of preaching you a little sermon; but I am not 'licensed,' and though I have been in Andover I did not even see the Seminary. I will give you the text: Isaiah, 40: 1—"Comfort ye, comfort ye my people, saith your God." Day after day, this text was on my mind in connection with the home missionary work, and as the best thing I could do, I brought the cause continually to the mercy-seat, feeling sure that the Lord would hear and answer. I long to do more than I have done. I have no 'land' to dispose of; but if I had, it seemed to me it would be a blessed privilege to consecrate it, as did your generous friend whose letter is on page 221 of the January number.

"Our church is coming up nobly. Another box is to be packed to-morrow. Miss ———, who is worth her weight in gold, says: 'I would not for the world give up the joy I have had in this personal work for the Home Missionaries, and the correspondence to which it has led. The investment pays more than compound interest.'"

A Frontier Funeral.

[This item from a Home Missionary's letter, may give our readers an idea of the experience of dwellers on the prairie-frontier, where the people are all struggling to get a start:]

"I was called, last autumn, to bury a man, killed by the falling of a tree. My daughter went with me. Crossing two rivers, and riding ten miles, we reached the dwelling and found the family destitute. There was no floor, no door, nor window in the log pen they called their house. There were but few present, and I helped to place

the body in the coffin. He was buried without clothing, shroud or winding-sheet. A stove, a pine table and two benches, were all that could be called furniture in the house."

Eastern Men In Western Woods.

An Eastern contributor to the missionary work in the West, cannot know to how many of his former friends or neighbors, now far removed from wonted privileges, he may be sending a blessing.

A missionary of the American Sunday School Union, in Minnesota, was recently urged to visit a backwoods settlement on the St. Francis river, and found that his host was formerly a pupil, in music, of professors Mason & Root, and a member of Wm. B. Bradbury's choir; for several years a member of Dr. Lyman Beecher's church in Boston, and afterward an attendant, for three years, on Henry Ward Beecher's preaching in Brooklyn. He came to Minnesota for his health. The Sunday school organized by the missionary is the only public religious privilege for his and thirty other children.

A woman told him she had not heard a sermon in five years, and spoke with tears of her former delightful church relations. In another settlement an old man, who had once enjoyed all the advantages of good society and of social religion, said, "I have been in these woods four years without hearing a sermon;" and a cultivated lady in the same community had not enjoyed any such blessing for even a longer time. The missionary writes: "I find many scores of people in this country, in new homes on the prairie or in the timber, longing in like manner for the privileges they once enjoyed in their Eastern homes. The Sunday school is the dawning of a better day for them, as in thousands of other dark places."

"This witness is true." "In thousands of dark places" the Sunday school is the day-star preceding the rising of the "Sun of righteousness with healing in his beams;" opening the hearts and eyes of men to their need of the ministry and the church.

For their brethren's and companions' sake, Eastern men should seek the good of the great and ever growing West. B.

APPOINTMENTS IN JANUARY, 1874.

Not in commission last year.

Rev. George Dodson, Red Oak and out-station, Iowa.
Rev. Peter B. Shlere, Alden, Buckeye and vicinity, Iowa.
Rev. Abishai Scofield, Hartford and Sayles' Mills, Wis.
Rev. L. Dewey, Pottersville, Mich.
Rev. John Fawcett, Croton, Mich.
Rev. Joseph Adams, Cambridge, Penn.
Rev. Joseph Clements, Wadham's Mills, N. Y.
Rev. Nathaniel Richardson, Holbrook, N. Y.

Re-commissioned.

Rev. Geo. H. Atkinson, D.D., General Missionary, Or.
Rev. Roswell Graves, Weaverville and Lewiston, Cal.
Rev. Abraham F. Hitchcock, Rio Vista, Cal.

Rev. Owen P. Jones, Cherokee, Cal.
Rev. John J. Powell, Cloverdale, Cal.
Rev. Thomas G. Thurston, Haywards, Cal.
Rev. John T. Wills, Oakland, Cal.
Rev. John A. Palmer, Sioux Falls and Canton, Dakota.
Rev. John F. Clarkson, Cedar Bluffs and Eldred, Neb.
Rev. Charles H. Emerson, Knox Co. [Creighton] and Banzeville, Neb.
Rev. David Knowler, Greenwood, Neb.
Rev. Perley M. Griffin, Parsons, Kan.
Rev. T. C. Kinne, Wellsville, Kan.
Rev. Ozro A. Thomas, Caploma, Plum Creek, Sother and out-stations, Kan.
Rev. Harry E. Woodcock, Tonganoxie, High Prairie, Reno and vicinity, Kan.
Rev. William A. Cutler, Little Falls, Minn.
Rev. Elijah W. Merrill, Douglass, Minn.
Rev. Alfred Morse, Guilford and Rose Creek, Minn.

Rev. Benjamin A. Dean, Sibley, Perry, Thompson's and Reynolds, Iowa.
 Rev. Asa S. Elliott, Cincinnati and out-stations, Iowa.
 Rev. Isaac M. Frey, Troy Mills, Paris, West Prairie and Phillips, Iowa.
 Rev. George W. Palmer, Ogden, Iowa.
 Rev. Alexander Parker, Humboldt, Iowa.
 Rev. Daniel A. Campbell, Big Spring, Jackson, Briggsville and Homes' school-house, Wis.
 Rev. John P. Chamberlain, Elk Grove, Bashford and Jenkinsville, Wis.
 Rev. Morgan L. Eastman, Royalton and Baldwin's Mills, Wis.
 Rev. Nathaniel K. Everts, Paris and out-station, Mich.
 Rev. Adin H. Fletcher, Frankfort, Mich.
 Rev. Robert Hovenden, Orion and Oakwood, Mich.
 Rev. Page F. McClelland, Chase and out-stations, Mich.
 Rev. John L. Malle, Cheboygan, Mich.
 Rev. Joseph D. Millard, Pleasanton, Portage, Bear Lake and Arcadia, Mich.
 Rev. Austin H. Norris, Farwell, Mich.

Rev. Edwin W. Shaw, Lawrence and out-stations, Mich.
 Rev. John G. Bailey, Windsor and Green Ridge, Mo.
 Rev. Frederick Crang, Cahoka, Fairmount, Prospect Grove and Athens, Mo.
 Rev. Enoch Jones, New Cambria and Valley, Mo.
 Rev. Alfred H. Misseldine, Pleasant Mount and vicinity, Mo.
 Rev. John Schaefer, La Grange, Mo.
 Rev. Calvin S. Shattuck, Neosho, Carthage, Springfield and Lebanon, Mo.
 Rev. Franklin G. Sherrill, California, Syracuse and Montevu, Mo.
 Rev. Alexander Bushnell, Blandinsville, Webster, Liberty and East Union, Ill.
 Rev. William E. Holyoke, Chicago, Ill.
 Rev. John B. Fairbank, Fort Wayne, Ind.
 Rev. Lysander T. Burbank, Herndon, Va.
 Rev. Joseph B. Davison, Centerville and Riceville, Penn.
 Rev. William James, Woodhaven, N. Y.
 Rev. David Jones, Richville, N. Y.

RECEIPTS IN JANUARY, 1874.

[When not otherwise stated, the receipts are from the Congregational Church and Society of the place named.]

MAINE—

Skowhegan, by Rev. W. Woodbury, to const. Miss Sara Tilton a L. M., 30 20

NEW HAMPSHIRE—

Campton, Ladies, by Rev. Q. Blakely, (freight), 4 00
 Goffstown, Sab. Sch., special, by Rev. S. L. Gerould, to const. Dea. A. Hadley a L. M., 30 00
 Hancock, Ladies, by Mrs. C. L. Tuttle, (freight), 2 00
 New Market, T. H. Wiswell, 10 00

VERMONT—

Bennington, E. K., 5 00
 Berlin, Betsey Hobart, 5 00
 Brattleboro, J. S. Brown, \$10; A Lady, \$10; A Friend, \$3.50, by C. F. Thompson, 23 50
 Burlington, Mrs. R. W. Francis, 100 00
 Fair Haven, Sab. Sch., by H. G. Barber, 8 00
 Georgia, Mrs. Mary Jackson, 50c.; Miss R. Blatchley, 50c., 1 00
 Hartford, H., 30 00
 Lunenburg, Mrs. J. Gilnes, 1 00
 New Haven, Ladies, by Mrs. S. Knowlton, (freight), 5 00
 St. Albans, First, Ladies, by Mrs. A. J. Samson, (freight), 5 00
 St. Johnsbury East, by Rev. J. P. Humphrey, in full, to const. S. Ranney a L. M., 10 00
 Springfield, A Friend, 5 00
 Thetford, by H. P. Classon, to const. W. Slade a L. M., 30 00
 Vermont, A Friend, 30 00
 West Rutland, by Rev. J. K. Williams, 117 58

MASSACHUSETTS—

Mass. Home Miss. Soc., by C. Demond, Treas., 5,018 00
 Andover, Chapel, add'l., by W. F. Draper, Tr., 30 00
 Belchertown, Legacy of Ward Woodbury, by F. Dickerson, Ex., 150 00

Cummington, Ladies' Benev. Assoc., by Mrs. S. B. Orcutt, 32 00
 Dalton, Z. M. Crane, 100 00
 Dunstable, by Rev. F. D. Austin, 9 00
 East Hampton, Payson Ch., an. coll., \$477.92; mon. con. \$78.06: of wh. \$30 from Mrs. Harriet Parsons, to const. her a L. M.; \$150 from Hon. and Mrs. E. H. Sawyer, to const. Mrs. Hannah A. Gregory, Henry H. Sawyer, W. B. Sawyer, Edmund H. Sawyer, Jr., and Mary Sawyer L. Ms., 556 00
 A. S. L.,
 Fitchburg, Calv., by G. A. Hitchcock, 281 00
 Greenfield, First, Ladies, by Rev. W. S. Kimball, (freight), 6 00
 Hampden Benev. Assoc., C. Marsh, 5 00
 Tr.:
 Chester Center, \$18 00
 Chicopee, First, 69 87
 Holyoke, Second, 61 19
 Springfield, First, 255 20
 South, 242 00
 West Springfield, First, 5 00
 Park Street, 9 91
 660 97
 Hampshire Miss. Soc., E. Williams, Tr., per J. B. Tyler:
 Hadley, First, \$53 30
 Northampton, First, to const. Mrs. E. H. Dickinson a L. M., 207 34
 North Hadley, 14 00
 274 64
 Hopkinton, Mrs. Lee Claffin, 50 00
 Housatonic, by A. D. Whitmore, in full, to const. Mrs. Ann Whitby a L. M., 23 38
 Lenox, George W. Ford, 25 00
 Newburyport, Mrs. J. H. Spring, 20 00
 Northampton, Mrs. S. T. Williston, \$100; Mrs. A. Lyman, \$100, 200 00
 North Brookfield, First, by J. E. Porter, Tr., to const. H. W. Ayres and D. F. Winslow L. Ms.: of wh. \$30 from W. H. Montague, to const. Mrs. James M. Perkins a L. M., 100 00
 Norton, Ladies, by Rev. T. Atkinson, (freight), 7 00
 Oxford, First, by E. S. Pease, Tr., 52 73
 Salem, John Bertram, by J. H. Towne, 1,000 00
 Springfield, "Unabridged," 1,686 87
 H. M., 600 00

A Family Collection,	25 00	Mon. con., for 1873, by S. F. Phelps,	
Mrs. H. H. Cooley, \$35; Mrs. Ruth		Tr.,	104 66
Kilbon, 50c.,	25 50	Clinton Avenue: E. H. Marsh, \$50; B.	
Stockbridge, by D. R. Williams,	63 42	F. Millard, \$20; B. E. Hale, \$35,	95 00
Warren, special, by A. B. Bliss,	28 21	New England: mon. con., by J. N.	
West Brookfield, extra, by Rev. R. B.		Skluner, Tr.,	5 66
Bull,	21 00	Park: by A. C. Squires,	7 25
Whitinsville, Mrs. M. A. Fletcher,	25 00	Canastota, Mrs. A. H. D. Johnson,	6 50
Worcester, Rebecca Jones,	4 50	Castle Creek, Fanny Dimmick, \$10;	
RHODE ISLAND—		Miss D. Silley, \$5,	15 00
Kingston, Mrs. M. A. Wells, by Rev. J.		Catakill, A Friend,	20 00
L. Wells,	20 00	Fort Covington, Miss Adella Bliss,	3 50
Providence, Charles St., by Rev. H. T.		Franklin, Mrs. Lydia Hotchkiss, by	
Arnold,	10 06	Mrs. J. Penfield,	4 50
Pilgrim, by A. J. Robinson,	1 00	Geneva, Catharine M. Seymour,	2 00
Union Sab. Sch., by C. H. Smith,	50 00	Harford, by Rev. E. N. Raymond,	5 00
Tr.,		Homer, by G. W. Bradford, Tr.,	277 00
CONNECTICUT—		Howell's Depot, A Friend,	3 00
Conn. Home Miss. Soc., by J. L. Chap-		Lockport, First, by A. Holmes, Tr., in	
man, Tr.,	554 49	full, to const. Rev. J. M. Cooper a	
Received by F. T. Jarman:		L. D. and Dea. R. C. Belden a L. M.,	34 65
Fair Haven, Second,	\$75 00	Maine, by Rev. W. L. Hayward,	15 00
Gulford, First,	81 00	New York City, Harlem, Ladies, (freight),	2 00
		M. W. Lyon,	50 00
Black Rock, by Dea. A. Allen,	156 00	New York Mills, Welsh, by Rev. T. M.	
Ladies, by S. J. Bartram, (freight),	24 61	Owen,	10 25
Bozrahville, by G. S. Smith, Tr.,	3 00	Niagara City, by Rev. G. S. Anderson,	7 75
Bridgeport, South, Sab. Sch., by E.	6 00	Osceola, by Rev. G. E. Entler,	2 25
Sterling, Supt., to const. Mrs. S. K.		Perry Center, by J. M. Butler, Tr., to	
Johnson, A. E. Lewis, Miss L. A.		const. M. W. Butler a L. M.,	36 50
Bostwick, Miss F. Howes and F.		Bible Sch., to const. Miss E. Thomp-	
Trubee L. Ma.,	75 00	son a L. M., \$30; of wh. fr. J. G.	
Bridgewater, Rev. J. B. Doolittle, to		Thompson, \$5; A. Sheldon, \$5; Dea.	
const. him a L. M.,	80 00	Horace Sheldon, \$10, by Rev. J.	
Center Brook, Ladies' Friendly Soc.,		P. Root,	40 00
by E. E. Kelsey,	4 50	Saratoga Springs, mon. con., by Rev. L.	
Collinsville, b. R. Shepard, Tr.,	25 75	S. Rowland,	30 65
Columbia, by S. F. West, Tr.,	20 00	Upper Aquebogue, by Rev. T. N. Bene-	
Danbury, First, by Eli T. Hoyt,	75 00	dict,	20 00
East Windsor, Semaatha Wells,	5 00	Wadham's Mills, by Rev. J. Clements,	
Farmington, Legacy of Abigail Clark,		to const. him a L. M.,	30 00
by A. F. Williams, Ex.,	51 75	Warsaw, Sab. Sch., by L. H. Humphrey,	
Gaylordsville, Anna G. Elliott,	25 00	Jr., Tr.,	25 23
Glastenbury, Frederick Wells,	100 00	West Farms, Mrs. A. W.,	5 00
Hartford, Pearl Street, Joseph E. Cone,	2,000 00	NEW JERSEY—	
Lakeville, Mrs. Mary A. Holley,	20 00	Newark, J. H. Denison, to const. F. A.	
Mansfield, by G. F. King,	4 41	Sumner a L. M.,	30 00
New Haven, Mrs. E. S. Baldwin, to		Warren, by Rev. G. Bowers,	5 75
const. Truman P. Baldwin a L. M.,	30 00	PENNSYLVANIA—	
New Preston, by Rev. H. Upson, to	30 00	Williamsport, Sab. Sch., by E. H. Blair,	
const. Dea. H. G. Sperry a L. M.,	30 00	Sup't,	21 86
Nerwich Town, E. A. Huntington,	5 00	MARYLAND—	
Plymouth, Welsh, by Rev. D. E. Evans,	15 00	Baltimore, W. R.,	10 00
Putnam, Second, bsl. of coll., by C. N.		Frederick City, E. H. Rockwell, to	
Fenn, Tr.,	26 88	const. Miss Kitty E. Gross, Mrs. H.	
Sharon, Ann M. E. Cowles,	10 00	Rockwell and C. M. Miller L. Ma.,	100 00
Sherman, by Rev. J. P. Hoyt, to const.		VIRGINIA—	
T. Hungerford a L. M.,	30 00	Herndon, by Rev. L. T. Burbank,	50 00
Sherman, John O. Northrop,	10 00	GEORGIA—	
South Manchester, Mrs. A. Hale,	2 00	Andersonville, L. A. Parmelee,	2 00
Stonington, Legacy of Solomon B.		LOUISIANA--	
Stone, by G. F. Stone and W. J. H.	1,000 00	New Orleans, First, Sab. Sch., by E. E.	
Pollard, Ex.,	85 08	Adams, to const. C. H. Shute a L. M.,	30 00
Unionville, First, by J. P. Chamber-		OHIO—	
lin,	10 00	Defiance, A Farmer,	50 00
Westbrook, Mrs. E. C. Robbins and		Greenwich Station, W. M. Mead,	5 00
Mrs. E. C. Kimball,	500 00	Oberlin, First, by Rev. E. T. Cross,	5 00
West Chester, Legacy of D. J. Usher,	5 00	Painesville, Mrs. Flavia B. Cunningham,	
by D. S. Bigelow, Ex.,	50 00	to const. S. T. Ladd a L. M.,	30 00
Westford, by C. Whiton,	35 00	INDIANA—	
West Winsted, A Friend,	14 62	Terre Haute, S. H. Potter,	30 00
Williamantic, W. Hamlin and J. E. C.,	5 00	ILLINOIS—	
Winchester, by A. Goodenough,		Received by Rev. M. K. Whit-	
Woodbury, Mrs. C. P. Churchill,	111 30	tesey:	
NEW YORK—		Brighton,	\$25 00
Received by Rev. J. C. Hol-		Dwight, Sab. Sch.,	23 10
brook, D.D.:		Hazleton,	16 00
Eaton,	\$55 30		
Groton, add'l.,	16 00		
Lockport, Sabbath School,	40 00		
Arkport, Jarvis P. Case,	2 00		
Brooklyn, Ch. of the Pilgrims: S. B.	1,000 00		
Chittenden,			

Henry, by Mrs. H. Hoyt,	6 25
Hillsboro, by P. Boutwell,	8 25
Mendon, \$47.55; Sab. Sch.,	
\$10.20,	57 75
Metamora,	11 00
	147 25
Albion, Mrs. M. Sheavington, by O. T. Macomber,	2 50
Amboy, in part,	20 10
Atkinson, by Rev. R. J. Drake,	7 00
Atlanta, by Rev. H. D. Platt,	25 00
Aurora, Legacy of T. Pierce, by T. P. and J. H. Pierce, Exrs.,	50 00
Bula, by M. L. Mason,	31 00
Byron, by J. S. Knowlton,	23 00
Chesterfield, by Rev. E. Loomis,	11 45
Chicago, New England, by E. W. Blatchford, Tr., of wh. from Rev. E. M. Williams, to const. himself a L. D., \$100,	712 88
Tabernacle, by Dea. Tuttle, Tr.,	8 00
Clement, \$5.25; Sandoval, \$9.90, by Rev. F. Wheeler,	15 15
Dauvers, by Rev. H. Platt,	44 00
Dover, by T. W. Nichols,	10 35
Earlville, by J. A. Dupee,	30 00
El Paso, by G. W. Rouse,	30 00
Farlington, by J. W. Newell, Tr., to const. Rev. L. Taylor a L. D.,	157 11
Fremont, by R. Osgood, Tr.,	25 00
Glencoe, Gen. C. H. Howard,	23 50
Granville, by Rev. J. Hopkins,	120 00
Jacks-onville, \$5; New Berlin, \$9; Rood-house, \$20, by Rev. M. M. Longley,	34 00
La Harpe, by Rev. W. Wakefield,	27 00
Lamelle, by R. B. Frary,	22 80
La-nark, by Rev. L. H. Higgins,	30 00
La Salle, by Rev. Dr. Bascom, to const. Mrs. Mercy Chapin and Miss Fanny Adams L. Ms.,	60 00
McLean, in part, by Rev. H. D. Platt,	11 50
Mendota, by Rev. E. H. Baker, in full, to const. W. Blakeslee a L. M.,	14 00
Millburn, by Des. W. Bonner,	24 20
Moline, Mr. and Mrs. Amos Gordon, by D. Gordon,	10 00
Nebraska, by Rev. H. G. Pendleton,	4 50
Neponset, by Rev. G. W. Colman,	20 00
Ontario, by E. Shedd,	50 00
Ottawa, First, by J. G. Nattinger, Tr.,	24 75
Payson, by D. E. Robbins, Tr.,	20 00
Peru, by W. Ware, Tr.,	53 04
Plainfield, by J. Hagar,	5 00
Port Byron, Mrs. E. T. Harper,	5 00
Princeton, Miss. Com. of Bureau Assoc., from Fellowship meetings,	26 25
Rockford, Second, add'l., by T. D. Robertson, Tr.,	25 00
St. Charles,	12 80
Sandwich, by S. B. Stinson, to const. K. H. Pratt and George H. Whitcomb L. Ms.,	73 15
Shirland, by Rev. J. Hodges,	15 80
South Chicago, Rev. C. A. Towle,	5 00
Stillman Valley, by Rev. D. J. Jones,	68 00
Wyanet, by Rev. H. N. Baldwin, to const. B. D. Davidson a L. M.,	30 00

MISSOURI—

Barton and Lamar, add'l., by Rev. H. G. March,	20 00
Billings and Ozark, by Rev. D. Callahan,	2 00
Dawn, Welsh, by Rev. T. W. Davies,	10 00
Sedalia, by Rev. J. M. Van Wagner,	23 00

MICHIGAN—

Alamo, by Rev. E. Dyer,	16 50
Benzonia, by Rev. O. B. Waters,	50 86
Calumet, by J. N. Wright,	50 00
Cannon, by W. C. Young,	20 00
Detroit, First, by L. Baldwin, Tr., of wh. \$300 from Philo Parsons, in full, to const. Mrs. Philo Parsons, E. L. Parsons, L. B. Parsons, F. E. Parsons, K. E. Parsons, H. M. Barnum, C. Parsons, G. Parsons, D. T. Barnum, Miss H. P. Dennis, Rev. J. L. Daniels and Rev. J. H. Hewitt L. Ms.,	1,208 00

Hilldale, "Hugo,"	5 00
Hudson,	37 48
Kalamazoo, First, add'l., by M. B. Miller,	3 00
Marilla and Sherman, by Rev. R. Red-coff,	15 00
Nap-leon, by Rev. R. W. Fletcher,	20 00
Portland, by Rev. L. P. Spelman, to const. C. J. Warren a L. M.,	30 00
Royal Oak, by Rev. S. Porter,	25 00
St. Clair, by Rev. J. Van Antwerp,	13 70
Shelby, by Rev. J. Watts,	10 00

WISCONSIN—

Received by Rev. H. A. Miner:	
Arena,	\$6 00
Blue Mounds, Welsh, by W. H. Jones, Tr.,	13 50
Mt. Hope, Presb., by Rev. G. W. Nelson,	10 00
Shullsburg, add'l.,	50
	30 00
Depere, by Rev. N. T. Blakeslee,	13 00
Eau Claire, by Rev. J. F. Dudley,	50 00
Ki-dare, add'l., \$1.85; Wonewoc, \$2.29, by Rev. W. W. Jones,	4 14
Leeds, by Rev. S. B. Demarest,	12 00
Mazomanie, \$38.80; Black Earth, \$16.50, by Rev. M. M. Martin,	55 40
Salem, \$10; Wil-mot, \$3.58, by Rev. L. Clapp,	18 58
Stoughton, by Rev. R. Sewell,	7 00

IOWA—

Avoca, by Rev. C. D. Wright,	28 00
Bowen's Prairie, by Rev. H. S. Thompson,	20 00
Chapin, add'l., by Rev. W. P. Avery,	8 00
Davenport, German, by Rev. J. Reuth,	20 00
Decorah, by H. H. Eaton, Tr.,	85 10
Dubuque, German, by Rev. H. Ficke, to const. Wilhelm Gardner a L. M.,	30 00
Genoa Bluffs, by H. A. Morse,	20 00
Webster Ch., by Rev. J. E. Morse,	2 40
Gomer, by W. D. Pryce,	25 21
Grand River, \$1.50; Stuart, \$2.50, by Rev. W. B. Lachtell,	4 00
Green Mountain, \$23.89; A Friend, to const. Mrs. H. L. Chase a L. M., \$30, by Rev. H. L. C.,	53 89
Hampton, by Rev. O. D. Crawford,	4 60
Iowa Falls, by R. Wright, Tr.,	40 00
Lansing Ridge, German, by Rev. P. Weidmann,	10 00
Le Mars, by Rev. D. D. Frost,	31 00
Lewis, by Rev. A. A. Whitmore,	41 00
McGregor, Woman's Miss. Soc., by Rev. E. Adams, in full, to const. Mrs. J. H. Ellsworth a L. M.,	8 50
Manson, \$6; Newell, \$2.50, by Rev. A. V. House,	8 50
Monticello, add'l., by Rev. W. Leavitt, in full, to const. Hon. Otis Whittemore a L. M.,	8 10
Onawa, by Rev. C. N. Lyman,	10 00
Red Oak, by L. Banks,	9 00
Sherrill's Mount, German, by Rev. H. Hetzler,	37 50
Waterloo, Rev. M. K. Cross,	10 00

MINNESOTA—

Received by W. Cheney, Tr. M. H. M. Soc.:	
Anoka,	\$6 75
Austin, Union,	35 35
Excelsior,	9 00
Minneapolis, Plymouth,	17 00
	68 10
Butternut Valley, \$6.60; Hebron, \$4, by Rev. P. Peregrine,	10 60
Clear Water, by Rev. J. G. D. Stearns,	35 00
Glencoe, \$15; Rev. E. G. Wicks, \$20, by Rev. E. G. W.,	35 00
Hamilton, add'l., by Rev. B. S. Armstrong,	8 39
Medford, bal., by Rev. E. Brown,	4 00
Minneapolis, Vine St., by Rev. H. Bumstead,	6 46
Sank Rapids, by Rev. S. Hall,	25 00

KANSAS—

Altoona and Noodessa, by Rev. G. A. Beckwith,	7 50
Bartlingame, by Rev. J. Scotford,	13 00
Horn Creek, by Rev. J. Hayward,	3 50
Junction City, A Home Missionary,	13 75
Nemaha Valley, Plymouth, \$3.45;	
Sothor, \$3.25, by Rev. I. B. Smith,	6 70
Seneca, by Rev. G. Bent,	11 00

NEBRASKA—

Blair and out-stations, by Rev. M. Tingley,	21 50
Cedar Creek, by Rev. J. E. Lowes,	7 88
Council, by Rev. W. S. Hill,	7 00
Exeter, by Rev. T. N. Skluner,	6 00
Omaha, by Rev. A. F. Sherrill,	70 00
Weeping Water, by Rev. J. B. Chase,	67 40
York, by Rev. C. S. Harrison,	5 00

DAKOTA—

Yankton, Sab. Sch., by Rev. J. Ward,	16 75
Woman's Miss. Soc., by Mrs. Sarah F. Ward,	41 17

CALIFORNIA—

Dutch Flat, by Rev. J. W. Brier,	20 00
Sonoma, by Rev. M. S. Crosswell,	10 00

OREGON—

Received by A. Hurgren, Tr.	
O. H. M. Soc.:	
Portland, First, in part,	\$100 00
Salem,	65 00

HOME MISSIONARY,

78 58

\$24,096 35

Donations of Clothing, etc.

Alton, Ill., Ladies of Cong. Ch., by Mrs. S. Wade, a barrel,	\$100 00
Auburndale, Mass., E. M. Strong, a bundle and half-barrel,	270 00
Black Rock, Ct., Ladies of Cong. Ch., by Sarah J. Bartram, a box,	150 00
Bristol, Ct., Ladies' H. M. Soc., by Mrs. N. L. Brewster, a barrel,	131 95
Brookfield, Ct., Ladies' Benev. Cir. of Cong. Ch., by Mrs. A. C. Pierce, a barrel,	60 00
Brookline, Mass., Harvard Sew. Cir., by Mrs. J. P. Palmer, two boxes,	310 00
Brooklyn, N. Y., Ladies' Benev. Soc. of South Cong. Ch., by Mrs. J. H. Swift, a box,	215 00
Cambridgeport, Mass., Ladies, by Miss L. Ropes, a barrel,	
Campton, N. H., Ladies of Cong. Ch., by Rev. Q. Blakely, a barrel,	56 46
Canton, Ill., Ladies of Cong. Ch., a barrel,	143 00
Center Brook, Ct., Ladies' Friendly Soc., by E. E. Kelsey, a barrel,	70 00
Chicago, Ill., Ladies of Tabernacle Ch., by Mrs. Thomas Barrows, a barrel,	
Ladies of 47th St. Ch., by Mrs. E. F. Williams, a box,	
Ladies of New England Ch., cash,	50 00
A Friend, two buffalo robes,	30 00
J. K. R. "First fruits,"	9 50
Chicopec, Mass., Ladies, by Rev. E. B. Clark, a barrel,	
Dorchester, Mass., Ladies' Sec., by Miss M. B. Means, two barrels,	
East Hartford, Ct., Ladies' Sew. Soc., North Dist., a box,	95 00
East Lexington, Mass., Ladies, by Miss Ellen A. Barker, a barrel,	
Eau Claire, Wis., Cong. Ch., by Rev. J. F. Dudley, a box,	
Enfield, Ct., Ladies, by Mrs. S. A. Eggleston, a barrel,	90 00
Geneseo, Ill., Ladies of Cong. Ch., a box,	80 00
Hancock, N. H., Ladies' Sew. Cir., by Charlotte L. Tuttle, a box,	20 50

Haverhill, Mass., Ladies of North Cong. Ch. and Soc., by Mrs. A. Wentworth, a box,	300 00
Housatonic, Mass., Mrs. Archibald Burpee, a box,	
Hudson, Ohio, Ladies of Cong. Ch., by Rev. E. W. Root, a box,	
Lakeville, Ct., Ladies' Soc., by Miss H. E. Burrall, a barrel,	120 00
Lowell, Mass., Kirk St. Benev. Sec., by Miss S. H. Stickney, a barrel,	210 00
Middletown, Ct., Ladies' H. M. Soc. of First Cong. Ch., by Miss C. M. Bacon, a barrel,	98 00
New Haven, Vt., Ladies' Sew. Cir., by Mrs. Stephen Knowlton, a barrel,	
New York City, Mrs. Mary Parker, a box,	
Ladies' Sew. Soc. of Harlem Cong. Ch., a box,	
Norton, Mass., Ladies of Cong. Ch., by Rev. T. Atkinson, a barrel,	
Omaha, Neb., Cong. Ch., by Rev. A. F. Sherrill, a box,	125 00
Princeton, Ill., Ladies of Cong. Ch., by Mrs. E. P. Hall, a box and cash,	90 00
Rockford, Ill., Ladies of Second Cong. Ch., by Mrs. J. E. Clemens, a barrel and box,	235 00
St. Albans, Vt., Ladies of First Cong. Ch., by Mrs. A. J. Samson, a barrel,	62 00
Spencerport, N. Y., Ladies' Benev. Soc., by Mrs. M. Brigham, a barrel,	
Stratford, Ct., Ladies' Benev. Soc. of Cong. Ch., by Mrs. D. Turner, a barrel,	44 50
Walpole, Mass., Ladies of Cong. Ch., by Rev. R. N. Seymour, a barrel,	
West Farms, N. Y., Mrs. A. Wood, a barrel,	
Wheaton, Ill., Ladies of Cong. Ch., by Mrs. J. C. Webster, a barrel,	77 10
Williamsburg, Mass., Ladies' Dorcas Soc., by Mrs. G. Hill, a box,	50 00
Winchendon, Mass., Ladies of North Ch., by Rev. Davis Foster, a box,	136 00
Windsor Locks, Ct., Ladies, by Rev. J. W. Beach, a box,	143 00

Receipts of the Massachusetts Home Missionary Society, in January, CHARLES DEMOND, Treas.

From the Cong. Chs. and Soc. of Abington East, Mrs. A. S. Reed, to const. Mrs. Susan B. Frost & L. M.,	\$30 00
Acton,	54 95
Amesbury, by E. A. Johnson, Tr.,	20 00
Ashby, by G. A. Hitchcock, Tr.,	9 11
Ballardvale, to const. Mrs. Zoia Mann & L. M.,	30 00
Bennington, N. H., Miss Emily Whittemore,	5 00
Beverly, Dane St. Sab. Sch., by A. A. Galloppe, Supt.,	23 67
Boston, Central, by T. H. Russell, Tr.,	1,275 00
Dorchester Village Sab. Sch.,	25 40
Elliot, by L. H. Briggs, Tr.,	209 16
Mount Vernon, by A. A. Foster, Tr.,	504 47
Balance of Tithes,	20 00
Old South, by E. E. Cook, Tr.,	50 00
M. J. S.,	15 00
Park Street,	530 00
Phillips, Answer to Prayer,	25 00
Shawmut, by S. C. Wilkins, Tr.,	323 25
by G. Edmunds,	60 00
Dorchester, Second,	706 17
Union, by G. H. Davis, Tr.,	46 20
Village, by W. Tucker, Tr.,	70 00
A Friend,	50
B. A.,	50 00
Mrs. Fred. D. Allen,	5 00
"Dorchester Station,"	50 00
"H. Y.,"	500 00
Brookline, S. A. C.,	25 00
Buffalo, N. Y., T. D. Demond,	5 00
Cambridge, Shepherd, mon. con.,	21 75
Estate of J. H. Horton,	101 00
Dalton, Z. M. Crane,	60 00
Danvers, A Home Box,	5 00
S. P. Trask,	5 00

Dedham, P. S.,	1 00	Westhampton, by Joel Cook, Tr.,	35 00
Dighton, Central, by G. E. Gooding, Tr.,		West Medway, by E. White, Tr.,	19 75
to const. Rev. E. Dawes a L. M.,	62 00	Woburn, Mrs. C. S. Adkins,	5 00
Douglas, East, by Rev. W. T. Briggs, to		Worcester, Salem St., by J. C. Newton, Tr.,	
const. A. J. Thayer, Luther Wing and		to const. Rev. E. M. Lawson a L. D.,	103 00
Augusta Prentice L. Ms.,	95 75	Mrs. C. M. Freeland, Thank-offering	
Enfield, by W. B. Kimball, Tr.,	50 00	for recovery from sickness,	25 00
Fall River, Central, by R. B. Borden, Tr.,	634 05	Yarmouth, by Rev. J. W. Dodge,	75 50
Falmouth, A Friend, to const. Mrs. Sarah		Home Missionary,	19 00
P. Lawrence a L. M.,	20 00		
East, Mrs. David Perry,	30 00		\$9,601 33
North, A Friend,	2 50		
Fitchburg, Calv., add'l., by G. A. Hitch-			
cock, Tr.,	7 00	<i>Receipts of the Connecticut Home Missionary So-</i>	
Framingham, Plymouth, by C. Williams,		<i>society, in January, JAMES L. CHAPMAN, Treas.</i>	
Tr.,	78 70	From the Cong. Chs. and Socs. of	
Freetown,	4 25	Berlin, Second, Sab. School, by A.	
Georgetown, Memorial, special, to const.		North, Tr.,	\$4 80
Rev. D. D. Marsh and wife L. Ms.,	70 71	Buckingham, by T. D. Goslee,	3 00
Greenwich, Ladies' H. M. Soc., by Frances		Centerbrook, by Wm. Denison, Tr.,	29 00
E. Allen, Tr.,	25 00	Easton, by Rev. M. Dudley,	22 00
Groveland, E. L.,	5 00	Enfield, H. B. K.,	30 00
Hanson,	12 63	Glastenbury, A Friend,	300 00
Harvard,	6 00	Grassy Hill, by Rev. W. A. Hyde,	10 00
Haverhill, Center, by E. Kelly, to const.		Hartford, South, by W. L. Squire,	105 00
Mrs. C. M. Hyde and Miss C. E. Ames		Park Ch., Mrs. Mary C. Bemis, by F.	
L. Ms.,	83 94	W. Russell,	100 00
West,	12 00	Park, add'l., by L. M. Hotchkiss,	5 00
Sab. Sch., wh. with prior conts. const.		Bequest of Rev. Joel Hawes, D.D.,	43 30
Dea. Daniel Webster and Dea. W.		Interest on S. Langdon's Legacy, to Jan.	
H. Emerson L. Ms. of A. H. M. S.,	40 00	1, 1874,	134 20
Heath,	9 75	Middletown, First, by H. E. Sawyer, Tr.,	28 50
Hinsdale, add'l.,	5 00	New Haven, East, by Rev. R. P. Hibbard,	26 00
Sab. School,	23 00	Prospect, by C. Pike,	9 25
W. P.,	5 00	So. Glastenbury, H. D. Hale,	10 00
Huntington, First, by C. H. Kirkland,		Mrs. N. Hubbard, by H. D. Hale,	10 00
Tr.,	6 70	Stafford Springs, by S. Newton,	100 00
Hyde Park, First, by Z. Allen, Tr.,	28 65	Taftville, by Chas. L. Ayer,	12 00
Lakeville,	86 60	West Hartford, A Friend, by Rev. M. N.	
Lanesville,	7 31	Morris, to const. Mrs. Cynthia E. Sel-	
Lawrence, Elliot Sab. School,	20 00	den a L. M.,	30 00
Leominster, by S. W. Parker, Tr.,	44 57	Whitneyville, by Rev. Austin Putnam,	23 00
Loxington, Hancock,	10 00		\$1,051 66
Littleton, by O. Manning, Tr.,	21 00		
Lowell, High St., by F. M. Chase, Tr.,	95 66		
Kirk St., by A. W. Burnham, Tr.,	800 00		
Longmeadow, East, H. Burt,	5 60		
Lyon, Chesnut St., by Dea. D. Hyde, Tr.,	16 00		
Mass., A Friend,	5 00		
Middleboro, Mrs. Waldron,	3 00		
Monsen, Ladies' Praying Circle, by Mrs.			
N. M. Field, Tr., to const. Miss Ellen A.			
Ward and Mrs. John Packard L. Ms.,	62 00		
Newburyport, Ladies' H. M. Soc. of			
Fourth Ch., to const. Mrs. W. W. Good-			
win and Mrs. Cyrus P. Stevens L. Ms.,	60 00		
Newton, Miss Addie L. Sears, to const.			
herself a L. M.,	30 00		
Northampton, Edwards, by E. E. Wake-			
field, Tr.,	94 78		
Packardville, Union,	4 50		
Randolph, Atherton Wales,	100 00		
Samodov, Bulzaria, Rev. J. F. Clarke,	25 00		
Saxtonville, J. B. Johnson,	5 00		
Scotlind, by R. Keith, Tr., to const.			
Moses Andrew a L. M.,	30 00		
Sharon,	58 20		
Somerville, E. W. Haynes, to const. Mrs.			
Washington Clark a L. M.,	39 00		
East, Mrs. Mary C. Howard, to const.			
herself a L. M.,	50 00		
E. Stoue,	20 00		
Sterling, A Friend, to const. Solon L.			
Bemis a L. M.,	30 00		
Sydney Center, Me., Joel Spaulding,	4 00		
Templeton, Trinitarian, by M. Chamber-			
lain, Tr.,	50 00		
Sab. School,	10 00		
Tewksbury, A Friend,	5 00		
Upton, Mrs. S. H. Stockwell,	5 00		
Wakefield, A. Hubbard, \$10; Mrs. A. Hub-			
bard, \$10,	20 00		
Walpole, by E. C. Craig, Tr.,	61 25		
Ware, East, by W. Hyde, Tr.,	743 80		
Warren, West, by W. Hyde, Tr.,	10 73		
Waverly, J. W. Turner,	25 00		
Wayland, Sab. School,	26 70		
Westboro, to const. Arthur S. Carleton a			
L. M.,	53 80		

Receipts of the Connecticut Home Missionary Society, in January, JAMES L. CHAPMAN, Treas.

From the Cong. Chs. and Socs. of	
Berlin, Second, Sab. School, by A.	
North, Tr.,	\$4 80
Buckingham, by T. D. Goslee,	3 00
Centerbrook, by Wm. Denison, Tr.,	29 00
Easton, by Rev. M. Dudley,	22 00
Enfield, H. B. K.,	30 00
Glastenbury, A Friend,	300 00
Grassy Hill, by Rev. W. A. Hyde,	10 00
Hartford, South, by W. L. Squire,	105 00
Park Ch., Mrs. Mary C. Bemis, by F.	
W. Russell,	100 00
Park, add'l., by L. M. Hotchkiss,	5 00
Bequest of Rev. Joel Hawes, D.D.,	43 30
Interest on S. Langdon's Legacy, to Jan.	
1, 1874,	134 20
Middletown, First, by H. E. Sawyer, Tr.,	28 50
New Haven, East, by Rev. R. P. Hibbard,	26 00
Prospect, by C. Pike,	9 25
So. Glastenbury, H. D. Hale,	10 00
Mrs. N. Hubbard, by H. D. Hale,	10 00
Stafford Springs, by S. Newton,	100 00
Taftville, by Chas. L. Ayer,	12 00
West Hartford, A Friend, by Rev. M. N.	
Morris, to const. Mrs. Cynthia E. Sel-	
den a L. M.,	30 00
Whitneyville, by Rev. Austin Putnam,	23 00
	\$1,051 66

Receipts of the Ohio Home Missionary Society, in January, F. C. SASSON, Treas.

From the Cong. Chs. and Socs. of	
Beres, Rev. C. N. Pond,	\$30 00
Cleveland, Euclid Ave., by F. L. Tuttle,	
Tr.,	29 45
Mrs. A. Scott,	20 00
First, by Dea. S. H. Sheldon, Tr.,	100 00
Cuyahoga Falls, Sab. Sch., by Maria B.	
Clark,	51 00
Charlestown, by Rev. H. Smith,	9 90
Freedom, by E. J. Comings,	15 60
Gambier, Young People's Miss. Soc., by	
Z. Carlisle,	30 00
Guilford, by D. W. Strong,	18 05
Johnsonville, by O. S. Bills,	5 00
Minersville, by Rev. J. P. Williams,	10 00
Marblehead, add'l.,	30
Mesopotamia, by S. Laird,	23 00
Mantua, by W. M. Jones, Tr.,	2 80
Madison, Central, by J. S. Childs,	72 70
Oberlin, Second, by E. P. Johnson, Tr.,	39 34
Painesville, by I. Everett, Tr.,	45 57
Tallmadge, by J. W. Seward,	30 00
Sab. School, by J. W. Seward,	50 00
	\$572 01

Receipts, in coin, of California Agency, by J. W. CLARK, M. D., Financial Agent.

From the Cong. Chs. and Socs. of	
Grass Valley,	\$40 00
Oakland, First,	235 00
Redwood City,	25 10
Sacramento, First,	124 00
Santa Cruz,	43 00
San Francisco, First,	589 00
Second,	419 60
Gen. Association,	60 00
	\$1,581 60

THE Home Missionary.

MARCH, 1874.

CONTENTS.

PAGE	PAGE
DEVOTION TO THE CHURCH..... 253	MICHIGAN.—From Rev. E. Branch.— "Waste and Destitute Places"..... 263
KANSAS.—From Rev. A. F. Hale.—Glad Tidings of Great Joy..... 257	MISSOURI.—From Rev. H. G. Murch.— Good Tidings..... 264
From Rev. O. A. Thomas.—Yet More Good Tidings..... 257	ILLINOIS.—From Rev. F. Wheeler.—Light in Darkness..... 264
From Rev. L. Armsby.—"A Great Deal of Heaven in It"..... 257	INDIANA.—From Rev. E. Andrus.—Im- proving..... 264
MINNESOTA.—From Rev. E. H. Alden.— Help from the Lord.—A Cabinet Organ 258	NEW YORK.—From Rev. H. Lyman.— Revived..... 264
From Rev. O. A. Starr.—Wants a Helper 259	From Rev. S. Nelson.—Good News..... 264
From Rev. J. S. Webber.—New Ex- perience..... 259	AMERICAN CONGREGATIONAL UNION.. 265
IOWA.—From Rev. C. N. Lyman.—Hopes Realized.—Good-Bye..... 260	AMERICAN EDUCATION SOCIETY..... 266
From Mr. N. M. Calhoun.—A Student's Inlook .. 260	CONGREGATIONAL PUBLISHING SOCIETY.. 267
WISCONSIN.—From Rev. J. Keep.— Another Veteran's Farewell..... 261	THE COLLEGE SOCIETY..... 268
From Rev. M. M. Martin.—Our Place of Prayer..... 262	CLOSE OF OUR YEAR..... 269
MICHIGAN.—From Rev. R. Hovenden.— More Good Tidings..... 263	POST-OFFICE ORDERS..... 270
From Rev. S. Sessions.—Blessings by the Barrel..... 263	PRACTICAL SYMPATHY..... 270
	A FRONTIER FUNERAL .. 270
	EASTERN MEN IN WESTERN WOODS..... 271
	MISSIONARY APPOINTMENTS..... 271
	ACKNOWLEDGMENT OF RECEIPTS..... 272

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THE AMERICAN HOME MISSIONARY SOCIETY,
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PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

"GO PREACH THE GOSPEL"

Recd. Feb. 28, 1874.

AMERICAN HOME MISSIONARY SOCIETY, BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of
the Secretaries for Correspondence.

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In Drafts, Checks, Registered Letters, or Post-Office Orders, may be addressed to
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MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions:

Boxes for Designated Families.

Let the association or individual proposing to prepare a box, write to the Secretaries at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is *not* desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

NOTICE TO MISSIONARIES OF THE A. H. M. SOCIETY.

MARCH REPORT.

DEAR BRETHREN: By the terms of your Commission, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We therefore make early and earnest request that you will each furnish the particulars named in the following list, in a *special communication*, to THIS OFFICE, as early as the FIRST DAY OF MARCH.

1. Your *name in full*, with the name of your Post-office, County and State.
2. Names of the church or churches, and of ALL THE STATIONS where you have preached at regular intervals during the year.
3. Number of church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the church by profession.*
7. Number added to the church by letter.†
8. Number of Sabbath school and Bible class scholars.
9. Number of churches organized during the year.
10. Number of church edifices erected, or repaired.
11. Number of young men preparing for the ministry.
12. Contributions to benevolent objects, such as—A. H. M. S., \$———; A. B. C. F. M., \$———; A. M. A., \$———; Am. Cong. Union, \$———, Cong. Pub. Soc., \$———; Ministerial Education, \$———; other Benevolent Societies, \$———; Total, ———.

Please state any other facts, in relation to Revivals, Conversions, Church erection, Lay effort, etc., which will indicate the progress of the missionary work on your field; and such as will exhibit the remaining destitutions of the general region where you labor.

Affectionately yours,

DAVID B. COX,	} <i>Secretaries.</i>
ALEX. H. CLAPP,	
HENRY M. STORRS,	

* To be reckoned from March to March, if you have been in commission the whole year; if not, for that portion of the year, between these dates, which your commission covers.

N. B. This Statistical Report should be disconnected entirely from a quarterly report and from all other business matters.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLVI.

APRIL, 1874.

No. 12.

BIBLICAL PREACHING.

[From a Lecture delivered to the Senior Class of 1873-4, in Andover Theological Seminary, by Professor AUSTIN PHELPS, D.D.]

THE pages of even *The Congregationalist*, which gives to its readers very many articles of permanent value, are seldom enriched by matter so timely and every way worthy the study of young preachers as is the lecture on "Biblical Services," by Professor PHELPS, printed in its issue of November 6th, 1873. As not all our Home Missionaries see *The Congregationalist*—we wish they could—we had intended an earlier transfer to these pages of a portion of the lecture; specially of what pertains to Biblical Preaching. But, perhaps, little is lost by the delay. Those who read the lecture on its appearance will be glad to renew that pleasure and profit, and to have even a part of it in a form convenient for preservation. Culling from the former part of the lecture a few passages bearing on Biblical Preaching, we give the concluding portion in the Professor's own words.

The specific question considered in the lecture is this: "Does the Biblical instruction of our churches require any change in our present pulpit usages in conducting the services of the Lord's Day?" This question leads the Professor back to the times when Sabbath schools were not, and weekly lectures (except those preparatory to the Lord's Supper, and the famous 'Thursday lecture' of the First Church, Boston), were very rare; when Biblical exposition was not common outside of the pulpits; when books were costly, and the best Biblical commentaries were in Latin. Then the exposition of the Scriptures was not neglected by ministers. "The Biblical learning of the clergy was of course variable, but among them were to be found at all times excellent Greek and Hebrew scholars. The proportion of those who had a working knowledge of the Hebrew language was at one time probably larger than at present. Many of the manuscript sermons still found in the archives of our libraries, are replete with exposition. Elaborate Biblical discussion is largely represented in them. And the usage was almost universal, of commenting at length on the portions of Scripture read in the Sabbath service."

Then came a change, with the introduction of Sabbath schools and Bible classes for youth, conducted by laymen, and the multiplication of popular commentaries lessening the dependence of adults on the pulpit for their Scriptural knowledge. "The pulpit, therefore, does not stand on the height it once held as a Biblical

authority. Exposition in the pulpit must be of a higher order than formerly, to command interest. It has become a much more laborious effort than it once was, to preach expository discourses that will find listening ears. Exposition, if not more learned, must be more versatile and more spirited. As a natural consequence, exposition in our pulpits has suffered a very general and exhaustive decline. . . . While Biblical instruction has increased in the sum total, the preacher in the services of the Lord's Day has almost wholly withdrawn from it. The Christian teacher is merged and forgotten in the Christian orator. The habit of comment on the passages of the Bible read for devotional uses has almost wholly ceased. Popular taste and clerical compliance have sacrificed this ancient and invaluable usage, to the demand for brevity in public worship. . . . Exposition of the Word of God is remanded very largely to Sunday schools and Bible classes, in which the popular commentary—and that not always the latest nor the wisest—is the teacher, while the living preacher plays a secondary part in it, if he has any at all.” . . .

“By parting with expository preaching, the pulpit has parted with its most important aid and stimulus to variety. No other one thing gives to preaching so wide a range of religious thought, as the exposition of the Scriptures, when it comes forth as the fruit of a rich, full mind; rich in scholarly resources, and full of intense practical aims. No straining to preach *ad captandum*, no effluence of genius in invention of illustrative pictures, and no industrious eccentricity in picking up sermons from the street, can approach, in point and power to catch and to hold the popular ear, the force of downright good sense and hard work, in the accumulation and the use of Biblical knowledge. By turning over Biblical instruction to other agencies, the pulpit narrows itself inevitably and disastrously. It flings away its best help to versatility. . . . No preacher can afford to allow that work to fall off from his pulpit. An orator in the pulpit is a great man; but no man is so great that he can afford to be nothing else than a pulpit orator. The evil thrusts with two edges. It cuts down the worth of the preaching, and it cuts down the worth of the teaching as well.”

[In answer to the vital question, how shall the desired re-instatement of Biblical teaching be achieved? the Professor replies: *Reconstruct one of the two Sabbath services in such a way as shall bring the pulpit more obviously to the front in the work of Biblical instruction.* As to the substitution of the Sabbath school for the usual service of the afternoon, he says:

“It is often—but by no means always—the best thing that is practicable. Yet never, unless it can be so arranged as to make the pastor active in the direction of the Biblical work of the school. Whether he should be superintendent or not is a minor matter. But the duties of the hour should be so planned as to give the pastor an opportunity, and lay upon him the necessity, of engaging personally and prominently in the Scriptural teaching. Then he should bring to that service the results of the best and latest Biblical scholarship at his command. He must have not so much the headship of position as the headship of work. No gain, but a positive loss rather, would ensue all around, if the preaching of the afternoon should give place to the school and release the pastor from duty there. No pastor can afford an idle Sabbath half-day, as the rule of his ministry. Never make the Sunday school, therefore, a labor-saving expedient for your pulpit. Change only the form and method of your labor. Prepare for it with scholarly fidelity as laboriously, as for a written sermon. Seek to elevate and expand by the change the Biblical

culture of your people. If you cannot do that, by all means let the present usage remain intact."

"In other cases, the 'Bible Service,' technically so called, can be substituted profitably for the usual sermon of the afternoon. If a pastor has the qualifications requisite for such a service, and if the people are convinced of its value, so that they co-operate heartily in sustaining it, it is valuable far beyond the present second sermon. The social pliability of it, the freedom of question and answer, the directness with which it may bring to expression the questionings which are alive in the hearts of the people, and the informality with which it may be made to reach existing forms of skepticism about the Bible, render it in some cases the most spiritual service of the day. It has not yet been extensively tried in our churches. But the success of the few who have tried it is encouraging to any pastor who finds that his own qualifications and the circumstances of his parish invite the experiment. Theoretically, at least, it looks very promising. It must be tested by time."

Coming thus to the matter of Biblical Preaching, the Professor says:

"But there are diversities of gifts. Not every pastor can engineer well a Sabbath school. Not every pastor can conduct a Bible service in a large assembly with Socratic wisdom. There are diversities also of parochial caliber and culture. Not every parish is superlatively wise. Not every parish is open to the innovations of a youthful pastor. Not every parish is co-operative with any pastor in infusing life into a public service. Very well; do not try to force your own nature or the inclinations of your people to distasteful experiments. Bend, rather, to your purpose the system now in vogue. Work into it an increase of expository and textual preaching. Seldom, if ever, preach two topical discussions in one day. Make one at least of your two discourses a distinctly and specifically Biblical one, in material and form. Lay yourself out to swell the fund of Biblical knowledge among your people. This is practicable to any pastor who will create the resources necessary for it in the culture of his own mind. It requires more than Biblical learning. It requires a taste for the homiletic methods of the Bible. It requires a mental assimilation to the Biblical atmosphere of thought. It requires a quick eye, a ready memory, and a nimble tongue. No man can succeed in it who does not love study, or who gives to Biblical study the second place in the habits of his life, or who has not patience to train himself to fluent and versatile extemporaneous speech. But any man can make it a success, who will give to it the same amount of enthusiasm and of toil which achieves success in other methods of preaching.

"At the first, there is no saving of labor. But when time has developed a preacher's skill in the selection and working up of Biblical materials, and his command of extemporaneous utterance, there is a vast saving of labor, because of the accumulation of *available* materials. I mean a saving of labor relatively to the results achieved. It would be more accurate to say, a more productive economy of labor. The saving is in the stoppage of waste. A true pastor, of course, expends all his strength. The only question concerns economy of methods; and the point at present is that, so soon as Biblical study has time to ripen in a pastor's culture, his pulpit feels the effect of it in a more abundant and golden fruitage. With no more labor than is requisite for the preparation of two topical sermons in the week, the pulpit gains a broader and richer range of thought than two such sermons can pos-

sibly cover. No other study is so prolific of the finest quality and variety of homiletic materials as the study of the Scriptures. No other materials work into the realities of human life and the emergencies of men's souls so deftly as the materials thus gained. Once full of them, and with a mind assimilated to their quality, and a speech which holds them at the tongue's end, a preacher need never exhaust himself. He need never rack his brain or roam the streets for something to say, and something to the point. The stream is perennial. It is the river of the water of life."

A PASTOR'S EXPERIMENT.—I do not speak on this subject without knowing whereof I affirm. You will pardon me if I give you—what you will bear me witness I do not often give in a formal way—a leaf from my own experience. I commenced my ministry at an age less than that of any member of this class, and with less perfect preparation for the pulpit than any of you possess, in point both of mental discipline and of literary acquisitions. I am not ashamed to say that I spent the larger part of the first night after my ordination in vigils of hopeless despair of being ever able to rise to the level of my pulpit. It seemed to me impossible to fall into lower depths of humiliation than those into which the ordaining Council had thrust me. That pulpit towered at an awful and frowning height above me. To this day I do not think that my apprehensions were wholly morbid or unreasonable. I very soon found ample reasons to confirm them. My sermons were—what they were. I knew it, if nobody else did. The first gleam of confidence that I gained, arose from the kindness with which my very indulgent people received my expository remarks in conference meetings, for which I prepared myself as regularly as for the services of the Sabbath.

Led, as I believe, by the Spirit of God, I took up the Prophecy of Isaiah and the Epistle to the Romans, as subjects of thorough study. I devoted to them from one to two hours daily, using the best helps at my command. The first money I earned for my library was spent for books of sacred literature. Wisely or unwisely, I made much of Monday mornings in building the Biblical foundations of my ministry. The first tangible result was, that I very soon found the materials of sermons thronging upon me from those two books of the Bible. I found unique texts for textual sermons; compact and prolific paragraphs for expository sermons; philosophical combinations of inspired thought, which nothing else would have suggested to me; novel relations of Scripture to Scripture; discoveries of the secret harmonies of Revelation; adjustments of truth to popular wants which I could have met in no other way; illustrations from books of Eastern travel; and more than all else, an uplifting of my own mind into a Biblical atmosphere; specially an atmosphere of faith in God and in this world's future. Then followed a repose of conscience in my labor which was entirely new to me. Strength came to me, the source of which I could not doubt. Isaiah and Paul proved to be grand masters for a youth who knew not himself nor his life's work. They soon took the place of invincible allies.

Before four months had passed away, I began to use the results of my Scriptural studies in my pulpit. On every Sabbath afternoon, if I preached twice to my own people, I delivered extemporaneously, though from a full brief, a textual or an expository sermon on a passage selected from one of those two books which were the subjects of my daily research. The sermon was prepared always on Saturday; but the texts and materials were ready to my hand weeks in advance. After the first four months of my ministry, I

never spent a quarter of an hour hunting for a text or a theme. That course of Biblical sermons, with a parallel course of doctrinal discussions, constituted the staple of my preaching, and, at the end of my pastorate of six years, I had not exhausted those two books of the Scriptures, and had traversed less than one-third of a system of doctrinal theology.

My success was not brilliant. But I am confident that my Biblical course saved my pulpit. My audiences in the afternoon were nearly doubled in numbers, and usually exceeded those of the morning. Those Scriptural sermons brought me near to the best Christian experience of my most godly hearers. They diversified and simplified my preaching, and expanded and deepened my range of thought, in all the labors of my pulpit. They assisted me greatly in extemporaneous prayer. They saved me from a weakling's hankering for a liturgy. Inferior as those discourses seem to me now, and though I have no idea that they did as much good to any one else as to the preacher, yet I am sure that nothing else of which I was master could have held for me the confidence of my people in my ability to be their spiritual teacher. Nothing else would have saved me from substantial failure in those respects in which a true pastor most anxiously trembles at the peril of failure. The work of those years is yet to be tried as by fire, but if anything in it shall bear the final test, it will be found in that part of the work in which I went before my hearers with the most elaborate, and yet the simplest, results of my study of the Word of God.

A PASTOR'S ADVICE.—I speak less unwillingly to you of that chapter of my life, because there was nothing in my experiment which was the fruit of genius, or in any way exceptional. The success, such as it was, was vital to me as the youthful pastor of a feeble and struggling church. In kind, it was a success which any one of you may achieve, I hope in much greater degree. I beg you to try the experiment yourselves. Supply your libraries, to begin with, with the best works in Biblical literature. Do not spare your purses in so doing. Wear the old coat and buy the new book. Incur any hazard or hardship but those of debt or dishonor, to get your outfit of tools to work with. You must have them early in your ministry, if you are ever to use them. Your wedding can wait, but your library cannot. Then, systematize your Biblical studies and give yourself to them religiously. Let the garden go unweeded, and let the potatoes rot in the ground. Get rid of church councils and building committees, and executive miscellanies, so far as you honorably can. Leave the social dinners, and the pleasure parties, and the regattas, and the operas, and the fast horses, to those who need them. Say you, with Nehemiah, to the messengers who tempt you to such things: "I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it and come down to you?" Cultivate a stern unity of purpose in your calling of God, and stick to it to the death. Come thus to your Biblical sermons with a full mind whichaches to deliver itself. Get yourself into a *state* of Biblical culture in which your materials for the pulpit shall always crowd *you*, you never hunting *them*. Cultivate facility also in the extemporaneous use of them; and above all envelope them in much ejaculatory prayer.

Keep your pulpit thus in advance of your people in reverent knowledge of the Word of God, and you may rest assured that the question of the double service on the Sabbath will settle itself, so far as your power to pro-

vide for it is concerned. You will at the same time have the leadership of your people in Biblical instruction, without asking for it. Your Sabbath schools, and Bible classes, and teachers' meetings will fall into line under your guidance substantially, and will take on the character you give them, without starting the query why it should be so, or how it could be otherwise. The pulpit has only to take its own place, and sustain itself ably there, to have its Biblical leadership acknowledged as its natural right. The growth of such a ministry in spiritual power is like the "path of the just."

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. W. R. Butcher, The Dalles,
Wasco Co.*

"All Things to All Men."

[Mr. Butcher, having left Albany for The Dalles, writes thus of his new field:]

I am studying the people to see how I can present disagreeable truths without driving hearers away. Society is very much mixed, and the lines between the church and the world are not very clear. My predecessor was much beloved. All classes contributed to his support;—saloon-keepers, men who keep open their shops and stores on Sunday, until the hour for service,—young men about town who care not for the gospel for its own sake. These went to hear him, and they often come to hear me, though I have not yet gained their sympathies as he had, nor do I know that I can.

There are truths which I must touch presently: Sabbath business, pleasure, saloon visiting, in the week and on Sunday too, profanity, general carelessness, and the need beyond all else of a higher individual type of piety. I do not want to be a man-fearer, but while I can reach, within the church walls, many of a class that in other places never attend public worship, I want to present truth so as to win them, if possible.

*From Rev. E. Walker, Forest Grove,
Washington Co.*

In Patient Hope.

[After sixteen years' labor in Forest Grove and vicinity.]

The labors of the year are ended, and though I now see no rich harvest, I call to mind the words: "He that goeth forth and reapeth," etc., and look forward with strong hope for a gracious outpouring of God's Spirit. The good seed has been sown beside all waters, with fervent prayer, which God in his own time will answer. There are indications of a more cordial feeling, not only among ourselves, but between us and other denominations. Our Sunday school—the only one now here, and uniting in work all the different denominations—is larger and more prosperous than ever. I have large hopes for the future. If another shall soon enter into my labors and reap the fruit, I am content, knowing that I have done it all for Christ.

I have lived to witness great changes in this far Western land, and rejoice in having been among those who have hewn out paths for the advance of civilization. Yet I would not glory; I have but done what was my duty to do. Trusting a divine hand to lead me down life's declining years, I would still move onward.

CALIFORNIA.

From Rev. W. J. Clark, Martinez, Contra Costa Co.

Stray Pilgrims.

This town is the county seat, and center of a population of about 800, of various nations and religions, with an influential element from New England Congregational families, though some of these have departed not a little from the principles and habits of their ancestors. Had one of our churches been planted here some years ago, it undoubtedly would to-day be meeting with fair success; for our present effort has such sympathy and help from the people, as no other has had here. Some of our most regular attendants, and generous supporters, are people who have not been attending church for two years or more. Some of them say: "If we older people cannot be reformed, yet we need religious influences for our children." One peculiarity is that many young people, from fifteen years and upward, are taking an active interest in our church and Sunday school work, even though they are not religious.

I have delayed organizing a church till I could learn who are real Christians, and to get in as many of these as possible. I now hope that a church will soon be planted here that will long do efficient service for the Master. Here and now I surely need, and other Christians need, not only the Society's pecuniary aid, but especially the prayers of Christian friends, that the children of the Pilgrims, who have wandered in more ways than one, may be re-established in the principles and practices of the Fathers, and that our church may be founded upon the Rock Christ Jesus.

From Rev. A. L. Rankin, Tulare, Tulare Co.

Instability.

[Twice in this volume, (see the num-

bers for August and January), we have called attention to this hard but interesting field. The present extract brings to view one of the severest trials to the frontier missionary's faith—the fluctuating character of his 'parish.']

One year ago I found on my arrival just twenty souls in the village. Of the two families but one was Protestant, and they were not church members. Had I arrived two weeks earlier, my family would have been the first to settle here. Scattered here and there in the vicinity, were a number of young men, and families living on ranches. These I visited often, and while they remained many came occasionally to preaching. About the close of the first quarter, I had gathered some fourteen members of Congregational, Presbyterian, Baptist and Methodist churches, who agreed to unite in the organization of a church. The preliminary arrangements were about completed, but before we could effect the organization the drought cut off the entire crop; and by the close of the first month of the second quarter, *not one of the fourteen, outside of my own family, but had moved away!* For full five months I did not have a Christian, outside of my own family, with whom to counsel. I was of course compelled to postpone all thought of organization. With a few exceptions, *the population entirely changed twice during the year.* All through the summer the picture was a dark one, yet in the midst of these changes, the audience kept up to about the usual average. During the last quarter the village has grown rapidly with a more permanent population. It now numbers 225, and still they come. I am sorry to add that few of the new settlers are Christians; yet we are free from some of the worst evils of our railroad towns, and strangers speak of the general character of our people with warm praise.

NEVADA.

From Rev. S. R. Rosboro, Reno, Washoe County.

Beginning Anew.

Since the people have partly rallied from their 'demoralization' by the great fire on the sixth day after my arrival, there has been quite an increase in the attendance. It now averages about seventy-five at each service—in Sabbath school from sixty to seventy-five. At our January communion four united with the church, a real addition to our force, for I believe they are praying and *working* Christians. We hope for still greater increase and interest when our stormy season is over. Since the middle of Dec., the weather has been very severe, our streets almost impassable much of the time.

Besides preaching twice in Reno, I go on alternate Sabbaths six miles into the country, and preach at a school-house, to an average of from forty to fifty very regular, prompt, and apparently most anxious listeners. The Home Missionary, or the city pastor, who has had no experience in school-house preaching, has missed one of the richest luxuries of ministerial experience.

The people all about, so far as I have come to know them, seem to be hungering and thirsting for the bread and water of life. Some communities are pressing for appointments for week-day evening services. At two such points I expect to preach as soon as the storms are over. One I can reach by rail, the other by stage-coach. The great obstacle here in Reno is Sabbath desecration; the business houses making no distinction between the Sabbath and other days, so far as regards keeping open, buying and selling. And it is a sad fact, that men calling themselves Christians do as do all the rest. I do not propose to rest until this is changed, and with God's blessing other needed changes will be very sure to follow.

IDAHO.

From Rev. M. Eells, Boise City, Ada County.

Evangelical Alliance.

Our Baptist brother having come unexpectedly and organized a church of five members, they will now hold their church building. They wish to occupy it at present only once a month, when I of course give way. As yet I have no regular appointment for that Sabbath, so many neighborhoods are destitute. My Episcopal brother goes to Silver City once a month, and the Methodists have sent a man to Idaho City, so I have been off in other neighborhoods, *where no one else would go.*

With my Methodist and Episcopal brethren, we hold a minister's meeting, on every Monday morning when we can, for prayer and consultation about those things in which we agree—a sort of informal Evangelical Alliance on a small scale of three, which we enjoy very much.

 COLORADO.

From Rev. E. B. Tutthill, Georgetown, Clear Creek Co.

Sunday School Work.

Our Sunday school had run down, and some were for giving up. A few said, "No; God helps those who help themselves." Just then a young man came in and offered to hunt up a class. Then a family came from Chicago, to spend a year in Georgetown for their health, and like true Christians as they were, wanting to labor where they could be most useful, came into our school. The father took charge of a Bible class of young men, that was soon a large one; and in a short time, two of his daughters gathered each an interesting class of little children; quite a number from Catholic families. They go for them to their homes every Sabbath, to make sure of their coming, go home with them after school, and

often take them to their own home to entertain them. The priest has in some cases forbidden the children's going, with threatening words, but still the most are retained. The young man before referred to, has succeeded in gathering a class of our "street Arabs" so large that it may have to be divided. Our school has swelled to nearly 100 scholars. If now we can hold and lead them to the blessed Jesus, what a great thing it will be! As proof of what children can do as workers, two of our girls have brought into the school thirteen scholars each.

Our Father's Kindness.

I ought here to record my grateful remembrance of the Lord's exceeding kindness. I have had, during the past year, very pleasant, surprising proofs of his fatherly care. I have been in harder places than ever before, but God has brought relief in ways unthought of. Money came in these long days of waiting, when "the panic" fell upon us from such sources, that I knew it must be his doing. And to crown all, there came from the good people of Worcester, Mass., just at the right time, a "missionary box," that was a perfect marvel, so completely did it meet our needs, from the smallest to the greatest, taking away many anxious thoughts. God bless them for it! It is worth something to pass through such days, to get the experience of the good Lord's loving care.

NEBRASKA.

From a Missionary in Nebraska.

Christian Union.

I suppose one object of our quarterly report is to acquaint you with the peculiarities as well as the wants of each field; and as a great topic of the day is "Christian Union," you may like to hear of the workings of the principles of the Evangelical Alliance here in Nebraska for one day. I have the

privilege of ministering to Catholics, Episcopalians, Methodists, Free Methodists, Baptists, Free Will Baptists, Disciples or Christians, Campbellites, Presbyterians, Cumberland ditto, Lutherans, Reformed Churchmen, Congregationalists and others.

Last Sabbath forenoon I preached about five miles from home. On the way I met some of my usual hearers going to a big meeting of another sort, about four miles off. Riding seventeen miles to my afternoon appointment, I found some of these hearers also had gone to the big meeting. At six o'clock I preached again, six miles further on, at the county seat. The court-house was crowded almost to suffocation—a part of the returning delegates to the big meeting being here, including three of the "preachers." At the close of my discourse I gave opportunity for "remarks." One of the three responded in a way that showed he felt himself equal to the occasion. His introductory remarks were meant to be rather complimentary, but he soon came to what he evidently regarded as complementary.

Professional reporters do not abound in this county, so I will try to give you a few notes of his speech, after the exordium. It ran somewhat after this sort: "Yes, it is jes so—ah; you must present your bodies—ah, on the altar—ah; you must come forward—ah, to the mourner's bench—ah; you must take up your cross—ah; you must humble yourselves—ah, if you would get relejohn—ah." But I see I cannot do justice to the speaker. His one strain of thought, or want of thought, was evolved and revolved in the same channel for a long time, calling forth the electrifying "na-men!" "a-man!" from all quarters. Then the front seats were cleared, and the mourners called forward—"while we sing a hymn." Then followed a fugue—a fusion—a confusion—I am not sure that either or all of these words will give you a cor-

rect idea of the scene; indeed, I know of no words that will. No one but an actual spectator can form a correct idea; but you may imagine what the scene would be with one praying, another exhorting, another shouting, and so on, while perhaps twenty, mostly young children, were on their knees "seeking religion." The "improvement" and its accompaniments occupied about three times the space of the sermon. Then an invitation was given to all who could say, "I love Jesus, and I think Jesus loves me, and I am determined to try and live a Christian life," to arise; and all but one, a little boy, arose. To close the scene they "opened the door into their church," by taking the names of all the mourners which were not already on the list; saying, "Our rules are these: we give all an opportunity to try us for six months; then if they like us and we like them, they are received into full connection; if not, they can go where they came from." :

I will not describe the scenes that followed the close of the meeting, showing the actual state of mind of the 'young converts.' You may infer that I have an opportunity to exercise some of the radical graces of the gospel, and "let patience have her perfect work."

Is there any need of a Congregational church in a county seat where such preachers, such teaching, and such ideas of religion abound? If so, how far are denominational fellowship and co-operation to be sought and carried?—I think I hear you repeat, "If any man lack wisdom let him ask of God."

KANSAS.

*From Rev. A. W. Safford, Clerker City,
Mitchell Co.*

Revival.

With a full heart I report the scenes that followed the dedication of our

church, and the meeting of 'Association' in it. After sore trials and difficulties, the day broke at last. Aided by Eastern friends and the *Union*, we dedicated the house free of debt. Two days later, the district Association met with us. We had been praying that the two occasions might be spiritually blessed. At the dedication there was a very tender feeling. We believe that our prayers, with those of many giving and praying friends in the East, were being answered. It seemed the very time for special efforts to increase spiritual life and win souls. The Association gave its evening sessions to preaching. Then we held nightly meetings for three weeks, and most of the fourth. I preached every night, except when relieved by brother Foster. We tried to give pointedly and directly the simple truths of the gospel, and God blessed his own Word. About a dozen persons, chiefly from the Sunday school, but several adults, were hopefully converted. The work was very quiet and deeply solemn. We still hope for more results, but even now it is a blessed consecration of the new church.

Soon after closing the extra meeting here, I joined brother Foster in a week's meeting at Corinth, on the south fork of the Solomon,—formerly one of my stations, now one of his. It is an intelligent community, with a comfortable school-house, and a number of professing Christians (some of whom were very cold and worldly), of five or six denominations. Brother Foster and I worked together, preaching alternately, and visiting from house to house. Storms interfered, but the first week found several young people seeking Christ, and many "almost persuaded." So the work went on through the second, third, fourth weeks. The report went out over all the vicinity, and the little school-house was crowded nightly with attentive, solemn hearers. In several instances husband and wife

together found Christ. In at least five cases, the family altar was set up for the first time. One man who had agreed to have a dance in his house, changed the invitation into one for a prayer meeting. Many young people have professed conversion, and now at the close of the fifth week, we feel that the end is not yet. New cases occur almost nightly.

More than fifty persons, over half of whom are of adult age, have either professed conversion, or asked for prayers. I am amazed at finding, scattered all over these prairies, so many men who were formerly members of churches, but having come to the frontier, where means of grace are wanting or very rare, have grown cold and finally relapsed into indifference or open wickedness. To seek such wanderers, and win them back to the great Shepherd's fold, we are commissioned by your Society and the Master. In this blessed work my own heart has been enlarged, and my Christian joys greatly enriched. The belief that God owns my poor service, and so gives me the seal of his approval, fills me with inexpressible joy.

MINNESOTA.

From Rev. G. Rodgers, Hawley, Clay County.

An Englishman's Experience.

As you are aware, I gave up the pastorate of the Congregational church of Stalbridge, England, to gather a company who desired to find a home in this new and beautiful country. About eighty of us arrived in April last. Before leaving England I begged a little money of friends, and on my way hither a little more was given me unasked for the support of the gospel here. This was a little over \$400. With this we put up a room in which we have worshiped and held Sunday and day schools. I also begged books for our

free library. This now contains over 300 volumes, and is much valued by us.

The people were coming from England all the summer, and many more are expected out this year. I fully believe that although now we are poor enough, the church will not need help from the Society after two years. I preached to the people from the first Sunday after we arrived, and when the church was formed, last August, I was chosen its pastor. The meetings, well attended from the first, have of late overcrowded our room, which seats 100. A good work is going on in the hearts of many, and so far this is a very happy church. Every one seeks to make all the others happy, and the American and English people work together without any difficulty.

Many English and American people are settled at Muskoda, four and a half miles west of Hawley, and a church has been formed there, for which I do what I can till they get a minister. The church at Glyndon, twelve miles west, is now without a minister, and I do what I can for them also. They expect a good man from England, in the spring. At both Glyndon and Hawley the preached Word seems to be precious to the people. At several places along the railway line I have given lectures on religious subjects—a work in which God gave me success in England, and which I hope will be useful here.

Our family has been greatly encouraged and helped during the winter by "missionary boxes" from kind friends, for which we thank God. The supplies have been most useful in this cold country, for which we were poorly prepared. The winter in this north-west is so different from what we ever felt before that, but for this aid, I doubt whether we could have lived through it. The kindness received in my adopted land is far greater than I ever knew in my own country, well as I was

always treated there. I never knew what so *great* kindness was until I came to America. I am delighted with the people of this great country, and hope to end my days among them.

IOWA.

From Rev. W. Spell, Greenwood Center, Kossuth Co.

Back Again.

"Praise the Lord, O my soul!" for I am once more on your staff of workers. Your "commission" revived and cheered my lonely heart. I would rather have it *without any stipend*, than labor alone among the Gentiles without sympathy or counsel. It is good to hear the "sound of the Master's feet behind you," but human nature needs *human* sympathy and encouragement.

I am doing all I can in the sad circumstances of this people. By loss of crops and fires many of them have nothing to eat, save as it comes to them from other counties. Much flour, etc., has been sent in, yet I am surrounded with poverty and want, that takes the mind from everything else. 'O that they were as hungry for the bread of life! A few do seem to be so. The other evening, I preached in a school-house to eleven people. The Lord was among us, and it was good to be there.

Improved Navigation.

Come with me to one of my appointments, six miles off. It is in the spring. Here is a big slough. A Swede takes me on board his ox-team. The water goes over their backs; "we shall surely all be sloughed!" No, we are over. Four miles further on is the Des Moines river; the banks are full. What shall I do? *Climb that tree*, the branches of which reach another on the opposite bank. So the stream is crossed, and we reach the meeting. A full house,

a good service, and we feel better. But how shall we get home? We climb the tree again, and come to the slough. There stands our Swede with no surplus raiment. Across he comes, twenty-five rods. I get on his shoulders, and in we go. He is up to the waist; "we shall surely get an immersion of mud!" But no; all right again; we are over without any baptism, and thinking of Paul a night and a day in the deep.

From Rev. D. R. Barker, College Springs, Page Co.

Revival.

We commenced the week of prayer with trembling. The church was feeble, divided, distracted, and apparently almost dead. Every evil influence about us seemed to have been let loose upon the church. A Methodist preacher came to visit his friends. We set him at work, and soon found that the Spirit was with him.

Our 'difficulties' have vanished, and our hatred has been turned to love. The whole community has been stirred to its depths. There have been from forty to sixty hopeful conversions. Many youth are among the called, as are heads of families, that will be strong and useful men and women. The work is just now in its height, and new souls are coming every day. We hold two meetings daily and give our whole time to the work.

WISCONSIN.

From Rev. F. B. Doe, Superintendent.

Busy and Happy.

We have dedicated a neat little house of worship in Freedom, ten miles north of Appleton, where fourteen years ago I preached the first sermon in a log school-house, in the woods. We raised \$260, to cover all indebted-

ness, and it was a great day for that people. Last evening I returned from New Lisbon,—the Lemonweir Convention. On Tuesday I drove to Columbus (forty-eight miles), in a snow-storm; took the cars, and rode ninety miles; took part in the Wednesday meetings, preaching in the evening, and conducting a conference meeting till ten o'clock—finding it impossible to close it earlier. The meeting was one of great power. The foremost man in town, a banker, took an open stand for the Lord. Taking the cars at eleven at night, I reached Columbus at four in the morning, drove home with the mercury at 15° below, and am all right to-day.

Next week I attend fellowship meetings in this region; then off to the Chippewa Valley Convention in Mondovi, and hold special meetings. We hear of unusual religious interest 'all around.'

From Rev. J. M. Mitchell, Potosi, Grant County.

Thirty-three Converts.

I have been busy in special meetings in this village and in Waterloo, eight miles out, assisted by Rev. C. F. Clapp, of Prairie Du Chien. The results are very encouraging. We have just held our communion service and received thirty-three adults, on profession of faith, and expect others. One fine young man says he shall study for the ministry. This has been reputed a hard place, but this work of the Spirit has blessed the whole village. Old difficulties are obliterated and a loving Christian spirit prevails.

From a Missionary in Wisconsin.

Hard Times.

It has not been altogether an easy time with us of late. We have had

to make close calculations, use our means very cautiously, and buy only to meet our necessities. I have not spent a dollar in traveling expenses for more than a year—except once, in going forty miles to exehange pulpits with the pastor of my former charge—but have staid at home and worn the old clothes and old shoes. A good farmer presented me with a load of hay which I could not store, and instead of taking it home he sold it for me on credit, and I finally realized from it a new hat. Two neighboring brethren have offered to supply my pulpit if I will go away for a respite; but I have to say *no*, because it will take money, that I would rather show to some of my creditors. But enough in this strain.

TENNESSEE.

From Rev. A. E. Baldwin, Memphis, Shelby Co.

The Pestilence.

I need not assure you that it would be far more agreeable to us to send money to your generous Society, than to come back to it again for help. Your Committee's prompt response to our church's petition knits again the bonds of gratitude for former aid.

The last year, as you are well aware, was terribly trying to Memphis. Epidemic after epidemic visited us, until it seemed as if the town would be almost blotted out. The small-pox, cholera, yellow fever, in turn ravaged our population, sending thousands away—many of whom have not returned and will not—and hurrying thousands more into eternity. Of course business was well-nigh paralyzed, and with it very much of legitimate church work. The churches here were hardly able to do more, for six months, than to minister to the sick,

comfort the dying, and console the sorrowing. Returning from my summer vacation, about Sept. 1st, I found some of my people at home. Soon there were whispers of yellow fever, which were made public about Sept. 18th. Those who were away, remained away, and others left; yet through those long, dark, weary seven weeks, I held morning services every Sabbath, save three, when so many of my people, were either sick or caring for the sick, that there were none to attend church. We were compelled to sus-

pend Sabbath school, so I gave almost my whole attention to the sick and dying.

When God in his mercy removed the scourge, our church and Sabbath school resumed regular services, and we have since had about the same numbers as before the fever, though with a felt pecuniary *weakness*. My own and the church's relations are entirely cordial, with the community and the other churches in our city. God blessing us, we hope to do our part of the good work so needed here.

OUR CO-OPERATIVE SOCIETIES.

American Congregational Union.

Rev. RAY PALMER, D.D., Sec., 69 Bible House, New York.

Rev. CHRISTOPHER CUSHING, D.D., Sec., 20 Congregational House, Boston.

N. A. CALKINS, Treas., 146 Grand St., New York.

DISCREPANCIES.—The *Congregational Quarterly* for January, 1874, gives the benevolent contributions of the churches of the different States so far as the State minutes furnish reports. In several States the amount contributed to the American Congregational Union is specified. The sums named vary from the sums acknowledged in the Manual of the Union, thus :

	Quarterly.	Manual.
Connecticut,	\$8,376 30	\$5,205 81
District of Columbia,	115 00	57 93
Illinois,	2,494 29	2,448 16
Kansas,	1,020 30	871 30
Maine,	862 00	168 82
Nebraska,	176 20	82 50
Ohio,	2,376 79	1,288 54
Rhode Island,	3,790 01	2,482 81
Wisconsin,	902 61	648 06

The discrepancies in these cases amount in all to \$4,819.55—showing that these States contributed for church erection this amount more than was sent to the Union.

This difference is accounted for, in part, from the fact that the Union accounts run from May to May, while those of the States, as reported in the *Quarterly*, run, it may be, from January to January. But this explanation is only partial. The figures here given prove that there is still occasion to urge our churches to *act through the Union*, and thus *secure* their contributions against loss. *Unify the work.*

TRIALS.—It is very difficult to give a just and lively impression of the difficulties to be surmounted in establishing Christian institutions in our new settlements. After all that has been written and said, it is clear that a large part of the Christian people of the East and of the older States generally, know but little of the actual facts. Set down on the naked prairie to form

themselves homes, with everything to be done and very limited means, families of Christian education and habits feel that a house of worship is one of the absolute necessities for them and theirs. So the project of building is soon started and a subscription is made, not to be paid out of what they have, but of what they hope by industry to get. They count upon their coming crops and venture to pledge themselves. Sometimes these hopes are realized; but often they are disappointed. The crops fail. Wants multiply. Money is not to be had on any terms. Their work is half finished and mechanics need their pay. What shall be done? Pastor and people are distressed and suffer together; and make such sacrifices as put their faith and patience to the severest test. Take the following as an example. The writer is an excellent and faithful Home Missionary:

"If we receive \$500 from the Union, we shall still owe from \$1,000 to \$1,200. It will take us at least three years to pay that off. I propose to have the members give what they can, payable in one or two years, and then take up what remains payable in three years, making individuals responsible and leaving the church free from all incumbrance. We have no moneyed men—not one. I have felt greatly discouraged at times; but I have held on, feeling that here were precious interests at stake and that a bright day was near at hand. My people are very poor. None are more surprised at what they have done than themselves."

This was written a year and a half ago. Now again the same patient and faithful pastor writes the results to themselves of their pledges and their efforts:

"The church at — is literally poverty-stricken. I have reduced my salary \$100, and am months without receiving a dollar. With a full house, in holding a protracted meeting, we find it difficult to find money to pay for coal and lights! And yet we are the leading church in the community, and have the only house of worship."

They have secured a house of worship and are enjoying the divine blessing in it; but at what an expenditure of anxiety and suffering! They do not regret what they have done. They will struggle through their difficulties and triumph at last, it may be hoped. But is it not a great privilege to lend

a helping hand to such brethren and sisters? It is to help half a hundred churches and more that, to our knowledge, are laboring in the same spirit, some of them obliged to suspend their work for want of means, that we entreat our friends who love the Savior's cause to give us the needed funds.

Congregational Publishing Society.

Rev. ASA BULLARD, Sec.
MOSES H. SARGENT, Treas., Corner
Beacon and Somerset Streets, Boston.

Of this Congregational Publishing Society *five* things should be said, and they ought to be said monthly, and kept before our Congregational churches and Sabbath schools constantly.

1. THE SABBATH SCHOOL IS THE ONLY AGENCY POSSIBLE to furnish the gospel regularly in large sections of our Interior and Frontier. The sad fact must be accepted; we have not men enough for the technical preaching of the gospel. About 700 more Congregational churches than we can man with pastors, and our frontier increasing at the rate of 1,000 average Massachusetts townships a year, twenty-five more churches than ministers added to our ranks in 1873. We must resort to the Sabbath school to preach Christ in the new settlements and waste places. And we always find Christians enough in a needy locality to aid in starting and working it. It is the best and indeed the only policy we can issue to insure the Ten Commandments on the border.

2. WE HAVE THE BEST POSSIBLE FIELD AGENCY FOR DOING THE WORK—our 1,000 Home Missionaries. The work to be done is in and between their immense parishes. It is on the ground they know, and just where they cannot preach. Three or four churches and eight or ten preaching stations are about enough for one man's sermons,

and our Sabbath school fields lie inside and outside of these stations. The over-worked missionary knows them painfully; but with only seven days in a week, in a new country, he cannot occupy them. He knows precisely where to locate three, five, ten Sabbath schools in his fifty-mile parish. No man in the country knows as well; no paid agent, traveling three months in that county, could know any better.

3. WE HAVE THE CHEAPEST AGENCY TO DO THIS WORK OF PLANTING SABBATH SCHOOLS.—It can be done without the pecuniary expense of one dollar of any charitable money. Our libraries and children's papers are put into the hands of the missionary, and they help him to work his field. Through them he can do much that he never could do personally. He seizes them as a mechanic or farmer does new tools. He uses the books and his knowledge of the field and his personal acquaintance and occasional visits and funerals and common school work, to start these schools for Christ. It is more than a gratuity with him, it is a joy, a thanksgiving; it is glad work for Christ's sake. Then he is securing letters back to the churches and schools that send him the libraries, and so we have a constant recruiting, pleading agency through all our contributing churches, and it costs simply the postage.

4. WE PREPARE THUS FOR THE COMING CHURCHES.—We practically plant them; for now in our overflow of population the Sabbath school is the forerunner of the church. It is the cutting, planted root of the coming vine; it is St. Paul's graft in the wild olive of the prairie.

5. WE GIVE THUS TO THE PEOPLE THE KIND OF CHURCHES THEY WANT—self-governed, republican, Congregational. They organize on the common creed of the Apostles, they adopt their own by-laws, with no power higher,

except Christ, with no power around except Christian fellowship. That is ecclesiastical republicanism, which is Congregationalism. So this Congregational Publishing Society, as the instrument of our churches, is like that fruit tree in Eden, "yielding fruit after his kind, whose seed is in itself." Let every church of our order go into this grafting business, and every Sabbath school to budding.

The Society for the Promotion of Collegiate and Theological Education.

Rev. H. Q. BUTTERFIELD, D. D., Sec., 63 Bible House, New York.
SAMUEL HOLMES, Treas., 255 Pearl St., New York.

CARLETON COLLEGE, MINN.—Few colleges show a healthier growth than this. And one reason for it is to be found in its careful and thorough culture of the home field. So well has that been tilled, the authorities of the college are bold enough to think it may now yield a professorship. The committee entrusted with the matter recently met at St. Paul, and resolved to take immediate steps to establish a chair of Natural Science. The man that is to sit in that chair will have much to do with disclosing the comparatively undeveloped resources of that great State. Every branch of business will feel his influence. Of all the professorships, this appeals most directly to men's material interests. Now let the business men of Minn. show their zeal!

"THE THREE BS."—"An institution of learning needs three Bs.—bricks, books, and brains. . . . People generally begin at the wrong end of these three Bs; they spend most of their money and sometimes go largely in debt for bricks; then, they have not much left to get books; and as for brains, they have to do the best they can. Now they ought to begin at the other end of the three Bs, they ought to lay out their money in brains; then,

they ought to spend all they possibly can get in books; and do the best they can for bricks."

There is sense in these homely words. They outline the policy our Western colleges usually follow. These strive, in the very outset, to secure professors whose teaching will glorify even a log college. This Society pursues the same policy. It emphasizes the right "B." It puts the stress on "brains." First, it would keep these able professors from starving; and then it would endow their chairs. Does any one wish to pronounce the first "B" in this college lesson? Let him endow a professorship in Olivet, or Ripon, or Washburn, or in any other one of our college family.

WHAT MORE CAN BE SAID?—Those that have most carefully studied this Society's history put the highest estimate upon its work. See, for example, those leading Baptists that recently formed a College Society for themselves. In their discussions, this Society was both inspiration and example. It was held up as having achieved success.

Dr. Cutting said among other things: "It has quietly, under many discouragements, but with great efficiency, performed a wonderful work." [See the whole quotation in the March number of *The Home Missionary*, page 268.] If this testimony of an impartial witness is true, why should not the ministers and the churches at once remove these "many discouragements?" It cannot be claimed that they are essential to the Society's success. Is it not a great mistake to let them hang as a gloomy cloud over all that are engaged in this work? It must be that this cause is to see a brighter day.

"The view now taken calls upon the churches of Christ to endow, uphold, and strengthen colleges as second only to themselves as institutions for perpetuating Christianity in the world. All other institutions, Missionary Societies, Bible Societies, Publishing So-

cieties, are external machinery for the diffusion of Christianity. The college is at once generative and conservative. Its relation is with the inner life of the church itself." "The church that shall found or sustain a college will more than reproduce itself. The man who shall found, or sustain a college, though he be old and childless, as was Abraham when the promise came, shall be the father of many generations."—Dr. J. P. THOMPSON.

American Education Society.

Rev. INCREASE N. TARBOX, D.D., Sec.
JAMES M. GORDON, Esq., Treas., 32 Congregational House, Boston.

Extracts from an address in behalf of the Education Society, by Rev. ADDISON P. FOSTER, of Chelsea, Mass., at the anniversary, May 29th, 1873, on the Resemblance between Ministers and Military Men:

"Another point in the parallel is that both the military man and the minister expect to spend their whole life in the service. 'I am a soldier,' said General Sherman on one occasion, when approached with reference to some civil office, 'and a soldier I mean to be to the end of my life.' Especially is this true of the ministry. Their work is never entered on with the idea that it is a temporary expedient, to be abandoned whenever anything better shall open. The church expects of them, and they themselves feel, that there should be no desertion of their post, so long as circumstances permit them to remain. It is considered highly dishonorable for an officer, except in a pressing emergency, to resign in time of war. The church is in the midst of a fierce conflict with the hosts of sin, and its own trained and able-bodied officers cannot be permitted to lay down their arms in the presence of the foe.

"We may trace the likeness further. These servants, whether of State or

church, are expected to be ready, at the proper command, for any sacrifice. There is no need to dwell upon the heroic devotion and unquestioning self-denial of naval and military men. Instances of such a character are familiar to all. Whether called to meet the Indians in Western fastnesses, or to adventure their lives in polar seas, or to march unflinching up to the cannon's mouth, they have proved themselves equally ready. The same spirit is properly expected of the minister. Where God calls he must go. It matters not what the duty, whether he is required East or West, at home or abroad, the servant of God and his church only asks what duty is, to do it.

"This other parallel: The two classes we are comparing are expected to give their whole time and thought to their work; it is not for them to turn aside from their higher duties to accumulate wealth. You must have observed that military men are singularly free from worldly ambitions. The only notable exception is in regard to the Presidency of the United States. They are not politicians or business men. They

are not men who are guilty of corruption and speculation. They are not among those who use office for the purposes of self-aggrandizement.

"The minister, when he enters on his profession, deliberately cuts himself off from opportunities of gain. He is commanded of God to give himself wholly to his work, and to aim for riches through his profession, or outside, would seriously interfere with his duties. The providence of God may send to him, as to the military man, large possessions, or may make his needful recreations, those hours when he must unbend himself from severe toil, remunerative; but to aim for wealth, to labor for it, is not compatible with his highest usefulness. His work is large enough to occupy all his thought and absorb every moment of his time.

"Now public servants, such as these, are men not easy to be found. The circumstances must be peculiar which bring them into being. Efforts of a special nature on the part of State or church must be made to train them and retain them."

MISCELLANY.

Our New Financial Year.

The present month opens our new financial year. Who can foretell what it shall be? But *this* is already plain, that it must be a year of peculiar love and conscience if it is to be a year of work without retrenchment and harvest without decrease. Though the year is still young, it has got on far enough to show that the larger commercial centers will be crippled in their giving power. The spring business has been small. Many of the best support-

ers and fast friends, not of this Society only, but of all branches of Christian work, are, and have been making little or nothing. If they give as they have been accustomed to give, it must be out of their business capital. And this is like drawing the life-blood. Worldly prudence, the maxims of business are against it. Some men, truly and nobly comprehending the facts and necessities of what they have hitherto been supporting, will say: "Very well; we will take some of our capital; Christ's work shall not be retrenched. We will

do as we did when the late war came, paralyzing business and wiping all southern debts out of our property, as figures are wiped from a blackboard with a wet sponge. When that was gone we kept on throwing in what was left, till we had saved the nation. For that we would have thrown in the whole. And so, now, this Christian work meant to save the nation—the only thing that will certainly save it—shall not go down, shall not go backward. The Home Missionary Society, raised up for this great work, shall not be summoned to retrench by so much as one man, if saving and giving ‘even to the half’ of our capital itself can prevent it.”

Some of the customary larger givers will say this. But, at such a time we must turn earnestly to those whose lesser gifts have been coming as show-ers that water the earth, as rivulets from the hills. There are, it may be, many whose incomes have scarcely been touched; at all events, not seriously diminished. Increased giving may indeed involve sacrifice. But are not some of them ready for it? Are they not called as never before, by this diminished power of hitherto wealthier brethren, to come up to the help of the Lord? Those brethren for the time are disabled from doing what they have loved to do for Christ. Is not this the time for others to step forward? It would seem that such thoughts are working. This very week we are in receipt of a long-worn diamond ring from a loving Christian woman now poor, and living far out on the missionary frontier. She has been giving her smaller gifts from year to year. But this beloved work of her Savior *must not be retrenched*; and so, out of her deep poverty she has abounded to the riches of such a liberality. This precious memento brought down from those earlier years, enriched beyond all price by their precious memories—her capital, her two mites, her whole

living,—yes; it shall go into Christ's work. The time calls for such love and devotion and conscience. “He loved me and gave himself for me.” She hath done what she could. “Foolish!” Yes, to the world's eye; but what to Christ's?

Yes; we bring this matter to the doors, to the hearts, of *the poor*. They are counted by thousands and tens of thousands. They are “the million.” One drop is not much; but yet the showers that water the earth are aggregates of *drops*. The poor should have a fellow-feeling for the poor. If anybody, they should reach out the hand of help to the poor and needy. Emphatically is this our text; “The *poor* have the gospel preached unto them.” The work of the Society lies just there among the poor of those that need the church and preacher, and cannot support them by reason of poverty. Who should lend a hand of help here? The rich? Yes. The well-conditioned? Yes. Those whose homes are every Sunday, and the week though, illuminated with the light of an overflowing religion, and its blessed gifts all around them? Yes. The highly prospered merchant and manufacturer? Yes. But, before and above all others, *the poor*; for these are they who stand closer than the wealthy to the poor; and it is *to the poor* in waste and destitute places especially, that this Society is bringing the gospel help.

An Open Letter.

DEAR HOME MISSIONARIES:

There is very good authority for beginning with a story. Once upon a time there lived in a quiet New England village an old man, one of those who never was young, a sort of miser. He lived in decent comfort, had a farm and made it pay—he made everything pay, including his debtors. And he gave nothing; everybody knew it was

useless to ask him, and so everybody did not ask. But one day this old man gave to the village a 'town clock,' which was duly placed in the steeple of the meeting-house. Some friend coming upon the miser as he was complacently gazing at the open face of his gift, ventured to express his surprise at the generosity. "Why, you see," answered the old man, "I like to put my money *where I can hear it tick*."

This may be a too common motive for acts of generosity; at the same time there is a seed of truth in it which touches us all. It is natural to like to know where our money goes and what it does. It is right in a steward to know as much as this. Many of us have tried it. We have thrown money into some reservoir of charity, and have known incidentally that from that reservoir such and such streams of influence poured forth. And with the eye of faith we could see our minute contribution. We have given, say to Home Missions—to a "box"—and have seen or heard the letters which came back, and learned how this or that were "precisely the things most needed; we hardly see how we could have lived without them." And the missionary was "cheered and encouraged, and his wife was better and more hopeful, now that their wants were better supplied." Now everybody knows that this last experience is the most satisfactory; the gentle 'tick' of the clock that shows our money is still there and at work.

Many of us who give are far off, and the field is wide; it seems almost as if the seed were sown not upon the waters of the river, overflowed for a season, but upon the broad ocean; and so it does us good to hear from it. Our hearts go with our brethren; they are daily remembered in the prayer of many a household. And we want to hear from them—"How goes the battle?"

Brother: tell us—are there more

who believe your report? Tell us of conversions, tell us of hopeful signs, tell us of even one conversion. We send our money to help to save souls; to sustain you, while you give to the perishing the bread of life. And we are much more apt to give again, to make an effort to do more, if we knew that it 'tells.'

There are difficulties. If a man gives his name and home he cannot always enter into particulars of cases, without violating a sort of confidence, or running the risk of giving offense and doing harm. We remember the Hindoo convert, who glibly said: "O yes, I'm a Christian; you'll find the account of my conversion in the March number of —, page so and so."

But isolated and interesting facts may be given, without name or place, or the signs of success may be narrated in such general terms as to be satisfactory, and yet do no mischief. Do tell us, dear friends, of any good. These are hopeful days. Here and there, quietly, the Spirit of the Lord is working; to one and another of us, the request is made, "pray for me." There is something mysterious in this power which seems at times to pervade the very atmosphere. If we stop to listen, we hear it and feel it. And it seems to spread by sympathy. Tell us how and where to pray for you. Tell us that we are helping you. We may need encouragement as well as you. It is well to have always individual cases on hand; some to whom we may say the word in season, or at least some for whom to pray by name. Let us help you. We want to get nearer to you, our messengers. Speak of your troubles, but tell us also the encouragements. It is not boasting to tell what the Lord hath done. And his promises are so very sure.

"Then they that feared the Lord spake often one to another." I think they used to speak by letters. Mere talking reaches but the very

few around us; letters, printed words, speak to so many. In our cities the telegraphic wires are like a net-work, and seem to touch everywhere. Let us be in telegraphic communication with you!

Sincerely your friend,

P.

A Bright Example.

By Rev. SILAS MCKINNEY, South Boston, Mich.

In the death of its only deacon, LEVI H. NELSON, this church has been sorely bereaved. He was chosen deacon soon after the organization, and the habits and faithfulness of the man are seen in the fact that from that time until his death—more than twenty-three years—he was never once absent from the communion season. Deacon Nelson was a man of sterling piety, with a character formed in youth on the best New England Puritan principles. In his family, on his farm, in his daily life and business, he made the Bible the rule of his practice as well as of his faith. He was brought up in a family where faith in the Abrahamic covenant never wavered. His father, grandfather, and great-grandfather had been successively deacons in the church of Milford, Mass. They were men of prayer and faith. They expected God would be the God of their children as he had been their own; so they prayed, night and morning at the family altar, that “the blessings of the everlasting covenant might rest upon the children and the children’s

children, to the latest generation.” Wonderfully was the prayer answered. Through successive generations the large majority of their descendants have been brought *early* into the fold of their Redeemer, and have *grown up* the children of God.

Coming to “the West” while yet a young man, Deacon Nelson gave his whole influence to build up the cause of his Redeemer; and few men have done more to mould a church or community than he. Yet he was a humble man, naturally modest and retiring, mourning over his failures, and never seeming to claim for himself the praise which others bestowed.

To the church he was a father. Humanly speaking, but for him it never could have been sustained. He gave liberally and worked strenuously to keep up the regular services, for years superintended the Sabbath school, and when there was no minister he conducted the Sabbath exercises. For this he was peculiarly qualified, having a remarkable tact in giving instruction. What he said was worth remembering, and said in a way that made it impossible to forget it. There were few of his neighbors, with whom he did not converse on his death-bed. His great desire was for God’s blessing on the church. His place cannot be filled. But God lives. The church is his; he loves it; Christ died for it; he can work for it, in it, and by it, so that in the end his cause shall be advanced by all that affects it. This is our comfort.

APPOINTMENTS IN FEBRUARY, 1874.

Not in commission last year.

Rev. William M. Brooks, Nora Springs, Shell Rock and Plymouth Rock Falls, Iowa.
Rev. James Campbell, Fredonia and vicinity, Mich.

Re-commissioned.

Rev. Myron Eells, Boise City, Idaho.
Rev. Charles A. Richardson, Blue Rapids, Kan.
Rev. Horace Bumstead, Minneapolis, Minn.
Rev. Francis L. Fuller, Spring Valley, Minn.

Rev. Sylvanus H. Kellogg, Collins, Preston Lake and Round Grove, Minn.
 Rev. Oliver Emerson, Elk River, Almont, Bellevue, Preston and Leclair, Iowa, and Savannah and Albany, Ill.
 Rev. Kendrick H. Crane, Goodrich and vicinity, Mich.

Rev. Hazael Lucas, Nunica and French's school-house, Mich.
 Rev. Cyrus H. Eaton, New Windsor, Rio and Green Bower, Ill.
 Rev. George Schlosser, Ashkum, Ill.

RECEIPTS IN FEBRUARY, 1874.

[When not otherwise stated, the receipts are from the Congregational Church and Society of the place named.]

MAINE—

Bangor, A Friend, \$5 00
 Yarmouth, A Friend, 10 00
 Mrs. D. B. Loring, 5 00

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas. N. H. M. Soc.:
 Concord, South, \$6 62
 Hillsboro Bridge, 12 00
 Hollis, Mrs. W. K. Lovejoy, to const. Miss Ann C. Lovejoy a L. M., 80 00
 48 62
 Manchester, Ladies, (freight), 8 00
 New Hampshire, The Invalid's Mite, 2 00

VERMONT—

Brookfield, by Rev. W. A. Bushee, 22 05
 North Craftsbury, Ladies, (freight), 1 00
 Springfield, A Friend, 5 00
 West Rutland, in full, to const. Mrs. D. C. Humphrey, Mrs. C. S. Johnson and Mrs. W. Chatterton L. Ms., 4 20

MASSACHUSETTS—

Mass. H. M. Soc., by C. Demond, Treas., 5,000 00
 Gardner, J. A. Dunn, Thank-offering, 80 00
 H. usatonic, bul. of coll., 6 62
 Lynn, Little Morris's Birthday Gifts, In Memoriam, 3 00
 Monson, Legacy of Amelia A. Flynt, by W. N. Flynt and J. F. Morris, Exs., 1,125 00
 Sheffield, mon. con., 8 00
 Springfield, Benev. Soc., (freight), 2 50
 Westfield, Mrs. N. Dickinson, to const. Mrs. A. J. Fittsworth a L. M., 80 00
 Worcester, Union Ch., 118 95

RHODE ISLAND—

Barrington Center, Cash, 20 00
 Providence, Gift of Mrs. Benjamin Hopkin, dec., by Hon. W. W. Hopkin, 1,000 00
 Beneficent Ch., by J. W. Taft, Tr., 218 05
 Pilgrim Ch., by A. J. Robinson, Tr., 82 26
 S. B., 15 00

CONNECTICUT—

Ansonia, by C. H. Pine, to const. F. L. Gaylord a L. M., 76 24
 Connecticut, In Memoriam, 1,500 00
 Fair Haven, Ladies, (freight), 4 50
 Griswold, Ladies, by Miss S. M. Meech, Legacy of Miss M. Geer, to const. Miss Ellen Meech a L. M., 30 00
 Ladies, (freight), 1 50
 Hartford, on account of Legacy of Lucius Barbour, by L. A. Barbour, Ex., 1,250 00
 Killingworth, by J. Buell, Tr., 17 90

Milford, by E. B. Platt, 300 00
 New Haven, College Ch., 491 03
 New London, add'l., 15 00
 Plainville, L. H. Carter, 30 00
 Poquonock, 17 00
 Salisbury, Lucy S. Blake, 4 60
 Scotland, 47 00
 Simsbury, Mrs. H. M. Tomlinson, (freight), 3 00
 Stonington, Mrs. John D. Palmer, \$20; A Few Friends, \$10; Y. M., \$5, 35 00
 Woodstock, Ladies, (freight), 3 00

NEW YORK—

Received by Rev. J. C. Holbrook, D.D.:
 Schroon Lake, Mrs. D. H. Gould, \$2 00
 Warsaw, 64 87
 66 87
 Brooklyn, Ch. of the Pilgrims, Dr. C. L. Mitchell, to const. himself, Miss Eliza L. and Mrs. Margaret T. Mitchell L. Ms., and Rev. C. L. Mitchell a L. D., 200 00
 Clinton Av., E. O. Goodwin, A Friend to the Cause, \$50; A Friend, \$20, 10 00
 Deansville, A Friend, 100 00
 Howells, by T. M. Waller, Treas., 50 00
 Linklen, \$2.20; Union Valley, \$2.20, 16 42
 Madrid, Enos Shaw, 4 50
 New York City, J. S. Holt, \$10; Mrs. J. W. M., \$3, 2 00
 Oswego, Sab. Sch., H. O. Denton, Tr., 13 45
 Sag Harbor, A Friend, 5 00
 Schroon Lake, 27 40
 Sherburn, 51 06
 South Canton, 5 00
 Stockholm Depot, Julius Hubbard, 5 60
 West Groton, 10 75

NEW JERSEY—

Montclair, 372 25
 Newark, A Former Contributor, 20 00
 Pittsfield, John L. Thorndike, 10 00
 Warrenville, 4 20

PENNSYLVANIA—

Indiana, Ladies, by Mrs. M. A. Wilson, 50 00
 Philadelphia, Plymouth Ch., 7 55

KENTUCKY—

Berea, 13 00

OHIO—

Wellington, 27 00

INDIANA—

Michigan City, to const. D. Miller and J. Burbank L. Ms., 60 00

ILLINOIS—

Aurora, New England, 35 80
 Beecher, 10 50
 Champaign, 22 00
 Chandlerville, 50 00
 Chicago, New England Ch., add'l., 21 00

De Kalb, First,	16 00
Lamelle,	13 00
Lyndon,	10 00
McLean, bal. of coll.,	8 50
Mattoon, First,	40 00
Payson,	23 60
Poplar Grove,	29 40
Princeton, Sab. School,	7 25
Rantoul, bal. of coll., \$9; Mrs. B. V. Boardley, \$25,	34 00
Richmond, add'l., \$3.50; Rev. F. J. Douglass, \$4.50,	8 00
Rockford, A. Friend,	700 00
Summer Hill,	44 85
West Rutland, Lowell Harris,	5 00

MISSOURI—

Brookfield,	10 00
Pauldingville,	7 00
St. Louis, First Trin.,	67 47

MICHIGAN—

Augusta, \$30; London, \$6.31,	36 31
Croton,	7 40
Eastmanville,	18 00
Fredoula,	15 00
Grand Ledge, \$21; Oneida, Presb. Ch., \$5.00,	26 60
Litchfield, to const. Rev. M. G. Updyke a L. M.,	30 00
Maple Rapids, \$25; Essex, \$5,	30 00
Memphis, to const. Miss C. A. Granger a L. M.,	80 00
Pine Run, add'l.,	4 75
Three Oaks,	15 00

WISCONSIN—

Beaver Dam, First Presb., coll. in part,	11 90
Cooksville and Evansville, add'l.,	5 00
Elroy and Mapston,	6 75
Kilbourn City, Memorial,	12 00
La Crosse,	85 47
Leon,	15 00
Magnolia, \$22.40; Rev. L. P. Sablin, \$2.60,	25 00
Minnesota Junction, E. Anderson,	5 60
Ripon, Bequest of Mrs. Nancy Richmond, by Rev. L. J. White,	50 00
Stevensville,	10 00
Westfield,	4 00

IOWA—

Received by Rev. J. W. Pickett:	
Arcadia, H. Carpenter,	\$10 00
Chester,	21 00
Des Moines, Friend, special,	100 00
Onawa, Sab. Sch.,	10 00
Valley, A. Trammell,	5 00

Almoral and Earlville,	116 00
Belmond, \$6.75; Clarion, \$5.10,	20 85
Burlington,	11 85
Cincinnati,	115 35
Clear Lake,	6 60
De Witt,	12 40
Duniap,	56 00
Earlville, add'l.,	10 84
Fayette,	6 50
Flint Creek, Welsh,	6 25
Grinnell, bal. of col.,	13 00
Kokuk,	29 25
Keosauqua,	178 25
Lincoln, \$6; Polk City, \$14,	21 50
McGregor,	20 00
New Providence and Union,	5 00
Otho, \$13.80; Tyson's Mills, \$7,	17 50
Spencer,	20 80
Strawberry Point,	22 00
Troy Mills,	12 50
	5 35

MINNESOTA—

Alexandria,	10 00
Detroit,	9 50
Lac qui Parle and Mondovideo,	5 55
Lakeand,	12 50
St. Paul, Plymouth Ch.,	22 00
Winona,	38 50

KANSAS—

Augusta, \$3; Douglass, \$2,	5 00
Bavaria,	3 00
Bethany, \$3; Osborn City, \$10,	12 00
Cottonwood Falls,	12 00
Diamond Valley and Hill Spring, add'l.,	2 00
Dover, Dragoon, and Washara,	20 00
Geneva, \$14; Ncosho Falls, \$30,	34 00
Independence,	32 50
Wabunsee,	30 00
Wyandotte,	15 00

NEBRASKA—

Creighton,	3 00
Cretu,	56 45
Irrington, \$16; Rev. A. Fitch, \$2,	18 00
Millford,	25 00
Olive Branch, Margertha Veitz,	5 00
Steele City, add'l.,	4 00
Sutton,	10 00

COLORADO—

Boulder,	10 78
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CALIFORNIA—

Tulare City,	10 00
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OREGON—

Received by A. Hurgren, Tr. O. H. M. Soc.:	
Portland, First, bal. of coll.,	27 22

HOME MISSIONARY,	34 00
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\$15,498 28

Donations of Clothing, etc.

Amherst, Ms., Ladies of Coll. Ch., 2 bbls.,	\$238 00
Brockport, N. Y., A Friend, bundle,	25 00
Brooklyn, N. Y., South Ch., box and cash,	163 00
Claremont, N. H., Ladies' Assoc., box,	90 00
Essex, Ct., Ladies' Soc., box and cash,	100 00
Fair Haven, Ct., Ladies of 1st Ch., bbl.,	55 00
Greenfield, Ms., Ladies of 1st Ch., bbl.,	112 00
Griswold, Ct., Ladies Soc., bbl.,	40 00
Ipswich, Me., Ladies of So. Ch.; bbl.,	140 00
Keokuk, Ia., Ladies of Cong. Ch., box, bbl. and books,	
Manchester, N. H., Ladies of Franklin St. Sew. Cir., box and bbl.	80 00
New Britain, Ct., Ladies of So. Ch., a bbl.,	80 00
New Haven, Ladies' H. M. Soc. of 1st Ch., 3 boxes, 2 communion sets,	660 74
North Craftsbury, Vt., Ladies' Miss. Soc., box,	30 00
Pittsfield, Ms., Free Will Soc., 4 boxes,	660 25
Portsmouth, N. H., Ladies of No. Ch., box,	112 00
Providence, R. I., Union Ch., 4 bbls. and sewing machine,	410 00
Simsbury, Ct., Friends, bbl.,	59 63
Springfield, Ms., Ladies of 1st Ch., 3 bbls. and 1/2 bbl.	
North Ch. Benev. Soc., bbl.,	100 00
Wakefield, Ms., Ladies' Char. Soc., box,	186 93
West Meriden, Ct., Dr. and Mrs. B. H. Catlin, communion set,	35 00
Woodstock, Ct., Ladies of Cong. Ch., box,	

Receipts of the Massachusetts Home Missionary Society, in February, CHARLES DEMOND, Treas.

From the Cong. Chs. and Socs. of Abington So., by W. R. Vining, Tr.,	\$35 00
East, Z. Shaw,	1 00
" Mary,"	1 00
Acton,	8 00
Adams So., Sab. School,	10 00
Amesbury West,	250 00
Mills Village, by E. A. Johnson, Tr.,	10 00
Amherst North, by E. Hobart, Tr.,	28 00

Ayer, Sab. Sch. class No. 15,	1 00	Bridgewater, by Rev. J. B. Doolittle,	25 00
Belchertown, by C. L. Washburn, Tr.,	136 30	Middletown, First, by H. E. Sawyer, Tr.,	34 00
Boston, Elliot, A deaf mute,	1 00	New Fairfield, by Rev. E. B. Claggett, to	
Holland,	7 01	const. Thomas Thomson a L. M.,	38 46
Sab. School,	3 28	New London, First, by R. Chaney,	795 75
Union, by G. H. Davis, Jr., Tr.,	195 66	Newtown, Miss E. Leavenworth,	1 00
Village, Ladies' H. M. Soc., by Mrs. M.		North Haven, E. Dickerman,	2 00
S. Webster, Tr.,	58 56	Suffield, First, by J. W. Spelman, Tr., to	
Vine St. mon. con.,	37 88	const. Chas. A. Chapman and Geo. W.	
A Friend,	10 00	Loomis L. Ma.	60 00
J. W. Foster,	5 00	Thomaston, by P. Darrow,	14 05
Boxford, Mrs. R. W. Gage,	2 00	Waterbury, First, by F. B. Hoadley, Tr.,	178 50
Brooksville, Ct., S. H. Brooks,	10 00		\$1,400 95
Cambridgeport, Stearns Chapel,	7 65		
Concord,	30 60		
Conway, by John Clary, to const. Benjamin Wells, E. Thomas Cobb, Mrs. Minerva E. Eastman, Mrs. Susan A. Miller and Harvey Townsend L. Ma.,	160 55		
Chesterfield,	12 50		
Dudley, C. E. Kimball and family,	5 25		
Granby,	118 05		
Hamden Co. Conference, by Chas.			
Marsh, Tr.,			
Springfield, Olivet,	\$38 85		
Westfield, First,	58 17		
Second,	8 00		
Harvard, Estate of Ezra K. Beard, by J.	130 08		
K. Willard, Ex.,	250 00		
Harwich, by D. Brook, Tr.,	5 90		
Haverhill, A. P. Nichols,	100 00		
Hawley East, H. Seymour,	2 00		
Hopkinton, by D. Cutler, Tr.,	212 10		
Hubbardston,	10 00		
Jamaica Plain, Estate of Miss A. W.			
Swett,	300 00		
Lancaster,	63 85		
Lexington, Hancock Children's Mite-			
Chest,	5 00		
Lynn, I. Richardson,	50		
Mansfield,	30 56		
Mattapoisett,	15 75		
Middleboro, Central, by I. H. Harlow, Tr.,	51 10		
Milford, First,	44 00		
Milton, First, to const. Mrs. E. E. V. Field,			
Mrs. Charlotte M. Blanchard and Mrs.			
Rebecca B. Guilliver L. Ma.,			
Mill River, by J. S. Wolfe, Tr., to const.	108 50		
Frank Spaulding a L. M.,	33 50		
Newbury, First, by J. Little, Tr., to			
const. Mrs. Mary Little and Mrs. Julia			
Lunt L. Ma.,	60 00		
North Reading, A Friend,	5 00		
Norton, Trinitarian,	120 00		
Plymouth, Fourth, Chiltonville,	26 40		
Plympton,	4 00		
Raynham, Rev. Asa Mann,	15 00		
Revere,	3 21		
Shirley,	3 61		
Southbridge, Globeville, Free,	37 63		
Sutton,	64 00		
Wenham, "Church,"	12 00		
West Boylston, by C. B. Rice, Tr.,	12 00		
Weymouth So., Second, to const. Mrs.			
Lydia Loud a L. M. of A. H. M. S.,	30 00		
Union,	12 50		
Whitinsville, Estate of E. W. Fletcher,			
by C. P. Whitin, Tr.,	150 00		
Williamburg, First, by W. A. Hanks, Tr.,	42 23		
Worcester, Central, by E. H. Sanford, Tr.,	253 24		
Old South,	81 04		
Miss N. T. Merriam,	2 00		
Wrentham, Cynthia Hawes,	10 00		
Home Missionary,	12 50		
	\$3,305 53		

Receipts of the Connecticut Home Missionary Society, in February, JAMES L. CHAPMAN, Treas.

From the Cong. Cha. and Soc. of Berlin, Second, A. North, Tr., to const. Samuel C. Wilcox, Chauncey J. Griswold, Daniel Webster, Noah Rawlings, Edmund H. Meigs, Walter E. Penfield and Henry S. Savage L. Ma., with \$30 from Rev. W. B. Moore, to const. Geo. C. Spencer a L. M.,

\$200 20

Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., from Aug. 30th, 1873, to Jan. 30th, 1874.

Abington, South, barrel,			
Adams North, barrel, and freight,		\$24 00	
Acton, 2 barrels,—one val. at		50 00	
Andover, box and freight,		22 00	
South Ch., box,		82 12	
Amesbury, West, barrel,		80 00	
Barre, barrel,		75 00	
Braintree, Ladies' H. M. S., barrel and freight,		104 00	
Boston, box from office,		75 00	
Mrs. B. Perkins, barrel,			
Central Ch., boxes and freight,		733 43	
Elliot Ch., 2 barrels,		148 00	
Cambridge, Shepard Ch., 2 boxes and cash,		265 55	
Charlotte, Vt., box and freight,		50 00	
Chicopee Falls, box,		80 00	
Concord, box and freight,		83 00	
Dedham, Ladies' Soc., box and barrel,		380 00	
Sab. Sch. Class, barrel,		188 00	
Enfield, box,		107 64	
Exeter, N. H., 2 barrels,		183 00	
Franklin, barrel and freight,		88 65	
Fitchburg, Rollstone Ch., barrel and freight,		69 53	
Falmouth East, a package,			
Gilbertville, a package,			
Groton Center, barrel and freight,		104 00	
Haverhill Center, "Friend," package,		25 00	
Holbrook, box and freight,		43 00	
Hopkinton, 2 barrels,		420 00	
Ipswich, Lad. Benev. Soc., barrel and freight,		104 00	
Mission Circle, box and freight,		41 00	
Kingston, N. H., communion set,			
Leicester, Lad. Soc., 1st Ch., barrel,		102 00	
Littleton, 2 barrels and freight,		145 00	
Leominster, Cottage Bible, 3 vols.			
Lincoln, Ladies' Soc., box,		100 00	
Lyme, Ct., barrel and freight,		98 00	
Manchester, barrel and freight,		80 96	
Marshfield, barrel and freight,		73 00	
Medford, missionary supplies,		180 00	
Natick, Cong. Ch., 2 boxes,		150 00	
Nashua, N. H., 1st Ch., barrel and freight,		125 00	
Newtownville, 2 barrels,		223 50	
Plymouth, Ch. of Pilgrimage, 2 boxes and freight,		97 00	
Randolph, box,		35 00	
Royalston South, Lad. Benev. Soc., box and freight,		75 00	
Rowley, barrel and freight,		60 75	
Salem, Tab. Ch., 2 barrels and freight,		360 00	
Saundersville, box,		35 00	
Sharon, Dorcas Soc., box,		20 00	
Somerville, 2 barrels and freight,		217 00	
Southboro, barrel and freight,		54 00	
Sudbury South, 2 boxes and freight,		120 73	
Waltham, "Three Friends," barrel and freight,		43 75	
Townsend, Lad. Ben. Soc., barrel and freight,		66 50	
Watertown, Phillips Ch., 2 boxes and freight,		156 00	
Weymouth and Braintree, barrel, (and freight, \$5),			
Wilbraham, Ch. and Soc., box,		90 00	
Waverly, 2 packages,			

THE Home Missionary.

APRIL, 1874.

CONTENTS.

	PAGE		PAGE
BIBLICAL PREACHING.....	277	IOWA.—From Rev. W. Spell.—Back Again.	
OREGON.—From Rev. W. R. Butcher.—		—Improved Navigation.....	288
"All Things to All Men".....	282	From Rev. D. R. Barker.—Revival	288
From Rev. E. Walker.—In Patient Hope	282	WISCONSIN.—From Rev. F. B. Doe.—Busy	
CALIFORNIA.—From Rev. W. J. Clark —		and Happy.....	288
Stray Pilgrims.....	283	From Rev. J. M. Mitchell.—Thirty-three	
From Rev. A. L. Rankin.—Instability ..	283	Converts.	289
NEVADA.—From Rev. S. R. Rosboro.—		From a Missionary in Wisconsin.—Hard	
Beginning Anew.....	284	Times	289
IDaho.—From Rev. M. Eells.—Evangeli-		TENNESSEE.—From Rev. A. E. Baldwin.—	
cal Alliance.....	284	The Pestilence.....	289
COLORADO.—From Rev. E. B. Tuthill.—		AMERICAN CONGREGATIONAL UNION..	290
Sunday School Work.—Our Father's		CONGREGATIONAL PUBLISHING SOCIETY...	291
Kindness ..	284	THE COLLEGE SOCIETY.....	292
NEBRASKA.—From a Missionary in Ne-		AMERICAN EDUCATION SOCIETY.....	293
braska.—Christian Union.....	285	OUR NEW FINANCIAL YEAR.....	294
KANSAS.—From Rev. A. W. Safford.—		AN OPEN LETTER..	295
Revival.....	286	A BRIGHT EXAMPLE	297
MINNESOTA.—From Rev. G. Rodgers.—		MISSIONARY APPOINTMENTS.....	297
An Englishman's Experience.....	287	ACKNOWLEDGMENT OF RECEIPTS.....	298

PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

"GO PREACH THE GOSPEL."

APPLICATIONS FOR AID.

Congregations needing and desiring aid in supporting the gospel, will find it to their advantage to make application at *the earliest possible day*, after engaging their minister. They are requested, in their applications, to make **FULL STATEMENTS OF THEIR CONDITION AND PROSPECTS, AND OF THE REASONS FOR GRANTING THEIR REQUEST.** They are desired *also*, to furnish the following particulars, viz. :

Population of the place.

Names of the church or churches, and preaching stations

Number of communicants.

Average number of attendants on public worship.

Denomination and size of contiguous congregations.

Names and distances of the nearest Congregational churches.

Minister's full name and post-office address : Town, County, State.

Whether he resides on his field of labor.

Whether he has any other calling than that of the ministry.

Whether he is now, or is expected to become the pastor of the church.

His credentials.

The number of persons composing his family.

Total amount of salary proposed.

Amount pledged by the people, and how secured.

Whether the minister has, also, the use of a parsonage.

Whether aid is expected from any other source.

The least amount that will suffice from the A. H. M. S.

The amount received from the A. H. M. S. last year.

Whether a less amount will probably be needed next year.

Amount contributed to the A. H. M. S. last year.

Date of the desired commission.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected has a "Committee of Missions" to act in its behalf, the members of this Committee are the proper persons to certify the statements of the applicants, the standing of the minister, and the prospect of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. If no such "Committee of Missions" exists, the application should be indorsed by two or more neighboring clergymen, acquainted with the facts. If no church or congregation is yet gathered, applicants will take the course here indicated, as far as practicable.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid should furnish, also, the certificate of the missionary, that it has fulfilled its previous pledges for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of *The Home Missionary*.

THE HOME MISSIONARY.

The Home Missionary will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers :

To Life Directors and Life Members of this Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce *The Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes the post-office address* of subscribers.

MISSIONARY BOXES.

For many years the ladies of our churches have helped this Society and cheered the homes of many of its missionaries, with boxes of clothing and other useful articles. The continuance of these favors is earnestly solicited. To secure their satisfactory preparation and just distribution, attention is invited to the following suggestions :

Boxes for Designated Families.

Let the association or individual proposing to prepare a box, write to the Secretaries at the Bible House, for the designation and description of a family. Such facts can usually be given as will make it unnecessary to correspond also with the missionary. If work is undertaken for a family *not* named from the Bible House, let the Secretaries be at once notified of that fact, that several associations may not be providing for the same household.

When the box is nearly ready, let the address *for freight*—which is not always the missionary's *post-office* address, and which may have been changed since his designation—be learned, either from the Secretaries or the missionary himself.

Let the box, plainly and indelibly marked, and thoroughly secured against hard usage by the way, be put in charge of responsible forwarders *who will give their receipt*. It is not desirable that *these designated boxes* go by way of the Bible House.

Let a list of the contents be mailed to the missionary, with notice of the line by which the box is sent, the date of starting, and the address of the person to whom he may direct his letter of acknowledgment.

Notify the Secretaries, also, of the forwarding ; giving, not a list of the articles, but *their estimated value*, for acknowledgment in *The Home Missionary*. In this letter inclose such sum for freight charges as the donors are willing to contribute. These charges cannot be known or paid until the box reaches its destination. The actual expense will be reported by the missionary, and paid in his next draft from the office. Experience shows that it is not wise to send money in the box.

Undesignated Boxes.

By reason of sickness, fire, or other unforeseen events, a family sometimes needs *immediate* supplies. Besides the aid for designated families, therefore, it is desired that boxes of substantial outer and under clothing, housekeeping goods, etc., be placed at the disposal of the Secretaries.

Put into each of *these* boxes a list of its contents, with the name of the association or individual from whom it comes, and the address of the person to whom the missionary may send his letter of acknowledgment. Mark the box, "American Home Missionary Society, Bible House, Astor Place, New York." *Add the name of the place from which it comes*. Mail to the Secretaries a letter, stating the time when, and the line by which the box was sent, and its estimated value. Inclose money for freight ; also a *list of contents*, to guide in the assignment of the box. Be careful to state the *size* of the adults, and the *ages and sex* of children (if any) for whom the clothing is intended, as boxes are not opened at the office. Not every article may be fitted to the family receiving it, but neighboring missionaries are in the way of making such exchanges with each other, that everything will find its place and use.

Boxes no Part of a Missionary's Salary.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded ; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionately diminished.

We trust the friends of the Home Missionary cause, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the smaller gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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 REV. ALEX. H. CLAPP, D.D.,
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A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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